THE HOLY QUR-ÁN

CONTAINING THE ARABIC TEXT
WITH ENGLISH TRANSLATION
AND COMMENTARY

BY

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لا يمسه الا المطهرون تنزيل من رب العالمين

PREFACE

A DETAILED exposition of the prominent features of the study of the Holy Qur-án I reserve for a separate volume to be issued at a later date. In this Preface I would draw the reader's attention to two important points, viz. (1) a summary of the teachings of the Holy Qur-án, and (2) its collection and arrangement.

I. SUMMARY OF THE TEACHINGS

While dealing with the first important point, I propose to answer the question, What is Islam? Briefly, it is the religion which the Holy Qur-án teaches, and every student of the Holy Book, with the aid of a little knowledge as to the manner in which the Holy Prophet carried the Quranic precepts into practice, will know everything necessary about Islam. But for the facility of the readers of this volume I answer that question briefly in this Preface.

Islam as the religion of humanity.

"Islam" is the name by which the religion preached by the Holy Prophet Muhammad, who appeared in Arabia over thirteen hundred years ago, is known, and it is the last of the great religions of the world. This religion is commonly known in the West as Muhammadanism, a name adopted in imitation of such names as Christianity and Buddhism, but quite unknown to the Muslims themselves. According to the Qur-án, the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Holy Prophet Muhammad, but it was equally the religion of the prophets who went before him. Islam was the religion of Adam, Noah, Abraham, Moses, and Jesus; it was, in fact, the religion of every prophet of God who appeared in any part of the world. Nay, Islam is the religion of every human child that is born, according to the Holy Prophet, who, to be accurate, is not the originator, but the latest exponent of that Divine system which was made perfect at his advent. And, according to the Qur-án, Islam is the natural religion of man: "The nature made by Allah in which He has made men; there is no altering of Allah's creation,—that is the right religion" (30 : 30). And since, according to the Holy Qur-án, prophets were raised among different nations in different ages, and the religion of every true prophet was in its pristine purity no other than Islam, the scope of this religion, in the true sense of the word, extends as far back and is as wide as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad, may peace and the blessings of God be upon him.

Significance of the name.

The name "Islam" was not invented, as in the case of other religions, by those who professed it. This name is, on the other hand, expressly given to this religion in the Holy Qur-án. It says: "This day I have perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion" (5 : 3). And in another place: "Surely the true religion with Allah is Islam" (3 : 18). It is, moreover, a significant name; in fact, the word "Islam" indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Qur-án, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will Who is the source of all purity and goodness, and peace with man implies the doing of good to one's fellow-man; and both these ideas are briefly but beautifully expressed in the Qur-án in the following words: "Yea, whoever submits himself entirely to Allah, and he is the doer of good to others, he has his reward from his Lord, and there is no fear for him, nor shall he grieve" (2 : 112). That, and that only, is *salvation* according to the Holy Qur-án. And as the Muslim is in perfect peace, he enjoys peace of mind and contentment. "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in paradise: "And their greeting in it shall be Peace" (10 : 10). Nay, in the paradise which Islam depicts no word shall be heard except "Peace, Peace," as the Holy Qur-án says: "They shall not hear therein vain or sinful discourse except the word 'Peace, Peace'" (56 : 25, 26). The "Author of Peace" is also a name of Allah mentioned in the Holy Qur-án (59 : 23), and the goal to which Islam leads is the "Abode of Peace," as is said in 10 : 25: "And Allah invites to the Abode of Peace." Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields; and Islam is thus pre-eminently the "Religion of Peace."

The distinctive characteristic of Islam.

The great characteristic of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God; and thus Islam, as I have shown its very name indicates, laid down the basis of peace and harmony among the religions of the world. According to the Holy Qur-án, all religions have Divine revelation as the common basis from which they start. The great mission of Islam was not, however, to preach this truth only, which, on account of the isolation from each other of the different nations of the earth, had not been preached before, but also to correct the errors which had crept into the prevailing religions on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of a society or the early stages of its development, and, most important of all, to gather together in one book the truths which were contained in any Divine revelation granted to any people for the guidance of man, and, last of all, to meet all the spiritual and moral requirements of an ever-advancing humanity. Thus, as a distinctive characteristic of its own, Islam claims to be the final and the most perfect expression of the will of God; as the Qur-án says: "This day I have perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion" (5 : 3). What it has in common with all religions is that it is a revealed religion like them, while it is distinguished from them in being the final and perfect revelation of God. Hence the Holy Prophet Muhammad, may peace and

the blessings of God be upon him, is called the "Seal of the Prophets" (33 : 40), and the Holy Qur-án is spoken of as "Pure pages wherein are all the right Books" (98 : 2-3).

A historical religion.

I wish to notice one more peculiarity of Islam. Islam is beyond all doubt a historical religion and its holy founder a historical personage. Every event of the Holy Prophet's life can be read in the light of history, and the Holy Qur-án, which is the source of all the spiritual, moral, and social laws of Islam, is, as shown later on, a book absolutely unique in its preservation. Having a book of Divine revelation so safely preserved through centuries to guide him for his spiritual and moral welfare, and the example of such a great and noble Prophet, whose varied earthly experiences furnish the best rules of conduct in all the different phases of human life, a Muslim is sure that he has not rejected any truth which was ever revealed by God to any nation, and that he has not set at naught any good which was to be met with in the life of any good man. He thus not only believes in the truth of all Divine revelations and accepts the sacred leaders of all peoples, but also follows all the lasting and permanent truths contained in them, by following the last and most comprehensive of them, and imitates all good men in all the good that is to be met with in their lives by taking for his model the most perfect exemplar.

The fundamental principles of Islam.

The main principles of Islam are given in the very beginning of the Holy Qur-án, which opens with the words : "This book, there is no doubt in it, is a guide to those who guard against evil; those who believe in the unseen and keep up prayer and spend benevolently out of what We have given them; and who believe in that which has been revealed to you and that which was revealed before you ; and they are sure of the hereafter" (2 :2-4). These verses point out the essential principles which must be accepted by those who would follow the Holy Qur-án. Here we have three main points of belief and two main points of practice, or three theoretical and two practical ordinances. Before I take up these points separately, I think it necessary to point out, as is indicated in this verse, that in Islam mere belief counts for nothing if not carried into practice : "Those who believe and do good" is the ever-recurring description of the righteous as given in the Qur-án. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the verses quoted above is that they are, in one form or other, universally accepted by the human race. The five principles, as already indicated, are a belief in God, the great Unseen, in Divine revelation and in the life to come, and, on the practical side, prayer to God, which is the source from which springs the love of God, and charity in its broadest sense, indicating respectively the performance of our duties to God and the performance of our duties to man and other* creatures of God. Now, these

* The Holy Qur-án says: "There is no beast on earth nor bird which flies with its two wings, but they are a people like you, and to the Lord shall they return" (6:38). And the Holy Prophet is reported to have said: "Surely there are rewards for our doing good to quadrupeds and giving them water to drink. There are rewards for benefiting every animal having a moist liver (i.e. every one alive)." And again, "Fear God in these dumb animals, and ride them when they are fit to ride and get off them when they are tired."

five principles, as the principles of belief and action, are recognized by all nations of the earth, and these are the common principles on which all religions are based. In fact, these five fundamental principles of the holy religion of Islam are imprinted on human nature. Now, I take them separately as detailed in the Holy Qur-án.

Conception of God in Islam.

Of the three fundamental principles of belief, the first is a belief in God. The belief in a power higher than man, though not seen by him, can be traced back to remotest antiquity, to the earliest times to which history can take us: but different peoples in different ages and different countries have had different conceptions of the Divine Being. Islam, in the first place, preaches a God Who is above all tribal deities and national gods. The God of Islam is not the God of a particular nation, so that He should look after their needs only, but He is described in the opening words of the Holy Qur-án as being the "Lord of the worlds"; and thus, while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth, and so widens the outlook of human sympathy. The Unity of God is the noble theme on which the Holy Qur-án has laid great stress. There is absolute Unity in Divine nature; it admits of no participation or manifoldness. Unity is the key-note to the conception of the Divine Being in Islam. It denies all plurality of persons in Godhead and any participation of any being in the affairs of the world. His are the sublimest and most perfect attributes, but the attribute of mercy reigns over all. It is with the names *Ar-Raḥmán* and *Ar-Raḥím* that every chapter of the Holy Qur-án opens, and *Beneficent* and *Merciful* convey to the English reader of the Holy Qur-án only a very imperfect idea of the deep and all-encompassing love and mercy of God indicated by the original words. "And My mercy encompasses all things" says the Holy Qur-án (7 : 156). Hence the Messenger who preached this conception of the Divine Being is rightly called in the Holy Qur-án "a mercy to all the nations" (21 : 107). The great Apostle of the Unity of God could not conceive of a God who was not the Author of all that existed. Such detraction from His power and knowledge would have given a death-blow to the very loftiness and sublimity of the conception of the Divine Being. Thus while Islam, in common with other religions, takes the existence of God for its basis, it differs from others in claiming absolute Unity for the Divine Being, and in not placing any limitation upon His power and knowledge.

Unity.

The Unity of God is, as I have said, the one great theme of the Holy Qur-án. The laws of nature which we find working in the universe, man's own nature, and the teachings of the prophets of yore, are again and again appealed to as giving clear indications of the Unity of the Maker. Consider the creation of the innumerable heavenly bodies: are they not, with their apparent diversities, all subject to one and the same law? Think over what you see in the earth itself, its organic and inorganic worlds, the plant and animal life, the solid earth, the seas and the rivers, the great mountains: is there not unity in all this diversity? Think over your own nature—how your very colours and tongues differ from each other; yet in spite of all these differences are you not but a single people? Look at the constant change which everything in the universe is undergoing, the making and unmaking, the creation and recreation of all things, the course of which does not stop for a single instant: is there not a uniform law discernible in this?

If, in fact, you clearly observe uniformity in diversity in nature, do you not see therein a clear sign of the Unity of the Maker or Evolver? Then look to the incontestable evidence of human nature, how, even when believing in the plurality of gods, it recognizes a unity in the very plurality and thus bears testimony to the oneness of God. Again, turn over the pages of the sacred scriptures of any religion, search out the teachings of the great spiritual guides of all nations: they all testify to the oneness of the Divine Being. In short, the laws of nature, the nature of man, and the testimony of almost all the religious teachers of all ages declare with one voice the Unity of God, and this is the cardinal doctrine of the spiritual teachings of the faith of Islam.

Divine revelation.

The second fundamental principle of faith in the Islamic religion is a belief in the Divine revelation—not only a belief in the truth of the revealed Word of God as found in the Holy Qur-án, but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. Some religions consider revelation to have been granted to mankind only once; others look upon it as limited to a particular people; while still others close the door of revelation after a certain time. With the advent of Islam we find the same breadth of view introduced into the conception of Divine revelation as into the conception of the Divine Being. The Holy Qur-án recognizes no limit of any kind to Divine revelation, either in respect of time or in respect of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation. Without the assistance of revelation from God, no people could ever have attained to communion with God, and hence it was necessary that Almighty God—who, being the Lord of the whole world, supplied all men with their physical necessities—should also have brought to them His spiritual blessings. In this case too, Islam, while sharing with other faiths the belief in the fact of Divine revelation, refuses to acknowledge the existence of any limitation as regards time or place. Hence it also announces that though no prophet is needed after the Holy Prophet Muhammad, as religion and religious laws were made perfect at his advent, the door of Divine revelation is still open, and a true Muslim can have access to it.

There is also another aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognized. According to the holy faith of Islam, this communion is not attained by bringing down God to man in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of the love of God. His example serves as an incentive, and is a model for others to follow. He shows by his example how a mere mortal can attain to communion with God. Hence the broad principle of Islam that no one is precluded from attaining communion with God or from being fed from the source of Divine revelation, and that any one can attain it by following the Holy Word of God as revealed in the Holy Qur-án.

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The life after death.

Belief in a future life, in one form or another, is also common to all religions of the world, and it is the third fundamental article of a Muslim's faith. The mystery of the life after death has, however, nowhere been solved so clearly as in Islam. The idea of a life after death was so obscure, as late as the appearance of the Jewish religion, that not only is there very little of it found in the Old Testament, but an important Jewish sect actually denied any such state of existence. This fact was, however, due to the lack of light thrown upon it in earlier revelations. The belief in transmigration was also due to the undeveloped mind of man mistaking spiritual realities for physical facts. In Islam the idea reached its perfection, as did other important fundamental principles of religion. This statement may appear an exaggeration to those who have been taught to look for nothing but sensuality in Islam; but the several points established by the Holy Qur-án with regard to a future life, while nothing is said about them in the sacred books of other religions, bear ample testimony to its truth. Belief in a future life implies the accountability of man in another life for actions done in this life. The belief, if properly understood, is no doubt a most valuable basis for the moral elevation of the world. The Holy Qur-án lays particular stress upon the following points :—

The life after death is only a continuation of the life below.

(1) The gulf that is generally interposed between this life and the life after death is the great obstacle in the solution of the mystery of the hereafter. Islam makes that gulf disappear altogether: it makes the next life only a continuation of the present one. On this point the Holy Qur-án is explicit. It says: "And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open" (17:13). And again it says: "And whoever is blind in this, he shall also be blind in the hereafter" (17:72). And elsewhere we have: "O soul that art at rest! return to your Lord, well pleased with Him, well pleasing Him; so enter among My servants and enter into My garden" (89:27–30). The first of these three verses makes it clear that the great facts which will be brought to light on the day of resurrection will not be anything new, but only a manifestation of what is here hidden from the physical eye. The life after death is, therefore, not a new life, but only a continuance of this life, bringing its hidden realities to light. The other two quotations show that a hellish and a heavenly life both begin in this world. The blindness of the next life is surely hell, but according to the verse quoted, only those who are blind here shall be blind hereafter, thus making it clear that the spiritual blindness of this life is the real hell, and from here it is taken to the next life. Similarly, it is the soul that has found perfect peace and rest that is made to enter into paradise at death, thus showing that the paradise of the next life is only a continuation of the peace and rest which a man enjoys spiritually in this life. Thus it is clear that, according to the Holy Qur-án, the next life is a continuation of this, and death is not an interruption but a connecting link, a door that opens upon the hidden realities of this life.

The state after death is an image of the spiritual state in this life.

(2) Nowhere but in Islam has the most significant truth with regard to the next life been brought to light. No attempt at all has been made in any religion but Islam to unveil the secrets of the hereafter. No doubt in the Christian teaching the corporeal and the spiritual are melted together—the

weeping and wailing and gnashing of teeth and the quenchless fire as the punishment of the wicked are spoken of in the same breath with the kingdom of heaven, the treasure in heaven, and the life eternal as the reward of the righteous, but there is no clear indication as to the sources of the one or the other. The Holy Qur-án, on the other hand, makes it clear that the state after death is a complete representation, a full and clear image, of our spiritual state in this life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him, and their poison or panacea casts its influence upon him only secretly, but in the life to come they shall become manifest and clear as noonday. The shape which our deeds and their consequences assume in this life is not visible to the eye of man on earth, but in the next life it will be unrolled and laid open before him in all its clearness. The pleasures and pains of the next life, therefore, though spiritual in reality, will not be hidden from the ordinary eye as spiritual facts are in this life. It is for this reason that while, on the one hand, the blessings of the next life are mentioned by physical names as an evidence of their clear representation to the eye, they are on the other hand spoken of in a saying of the Holy Prophet as things which "the eye has not seen, nor has ear heard, nor has it entered into the heart of man to conceive of them." This description of the blessings of the next life is really an explanation given by the Holy Prophet of the verse of the Qur-án which says: "No soul knows what is in store for them of that which will refresh the eyes" (32 : 17).

To the same effect we may quote another verse of the Holy Qur-án: "On that day you will see the faithful men and the faithful women, their light running before them and on their right hands" (57 : 12). This verse shows that the light of faith by which the righteous men and women were guided in this life, and which could here be seen only with the spiritual eye, will be clearly seen going before the believers on the day of resurrection.

As in the case of the blessings of paradise, the punishment of hell is also an image of the spiritual tortures of this life. Hell is said to be a place where one shall neither live nor die (20 : 74). It should be remembered in this connection that the Word of God describes those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of this is that the means of the life of those who are ignorant of God, being simply eating and drinking and the satisfaction of physical desires, are entirely cut off at their death. Of spiritual food they have no share, and therefore, while devoid of the true life, they shall be raised again to taste of the evil consequences of their evil deeds.

The next life is a life of unlimited progress.

(3) The third point of importance which throws light on the mystery of the life after death is that man is destined to make infinite progress in that life. Underlying this is the principle that the development of man's faculties as it takes place in this life, however unlimited, is not sealed by finality; but a much wider vista of the realms to be traversed opens out after death. Those who have wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment of the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified, and they are fit to start on the onward journey to the great goal, they shall no more be in hell. This is the reason why the punishment of hell, according to the Holy Qur-án, is not everlasting (see foot-note 1201). It is meant to clean a man of the dross which is a hindrance in his spiritual progress, and when that object has been

achieved its need vanishes. Nor is paradise a place to enjoy the blessings only of one's previous good deeds, but it is the starting-point of the development of the higher faculties of man. Those in paradise shall not be idle, but they shall be continually exerting themselves to reach the higher stages. It is for this reason that they are taught to pray even there to their Lord, "O our Lord! make perfect for us our light" (66:8). This unceasing desire for perfection shows clearly that progress in paradise shall be endless. For when they shall have attained one excellence they shall see a higher stage of excellence, and considering that to which they shall have attained as imperfect, shall desire the attainment of the higher excellence. This ceaseless desire for perfection shows that they shall be endlessly attaining to excellences.

Belief in angels and its significance.

I have now briefly indicated the three fundamental principles of a Muslim's faith, but I may further add that belief in the unseen also includes a belief in those agencies which we call angels. This belief, though common to many religions, is not as widely accepted as the three principles explained above, and therefore a few remarks relating to the truth underlying this belief will not be out of place here. In the physical world we find it as an established law that we stand in need of external agents, notwithstanding the faculties and powers within us. The eye has been given to us to see things, and it does see them, but not without the help of external light. The ear receives the sound, but independently of the agency of air it cannot serve that purpose. Man, therefore, essentially stands in need of something besides what is within him, and as in the physical, so also in the spiritual world. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our spiritual powers cannot by themselves lead us to do good or evil deeds, but here, too, intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do either. In other words, there are two attractions placed in the nature of man: the attraction to good, or to rise up to higher spheres of virtue, and the attraction to evil, or to stoop to a low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical organs of man. The external agency which brings the attraction to good into work is called an angel, and that which assists in the working of the attraction to evil is called the devil. If we respond to the attraction to good we are following the Holy Spirit, and if we respond to the attraction to evil we are following Satan. The real significance of the belief in angels is, therefore, that we should follow the inviter to good, or the attraction to good which is placed within us.

Significance of belief.

The above remarks explain not only the significance of a Muslim's belief in angels, but also the meaning underlying the very word *belief*. *Belief*, according to Islam, is not only a conviction of the truth of a given proposition, but it is essentially *the acceptance of a proposition as a basis for action*. As already shown, the proposition of the existence of the devils is as true as that of the existence of the angels; but while belief in angels is again and again mentioned as part of a Muslim's faith, nowhere are we required to believe in the devils. Both facts are equally true, and the Holy Qur-án speaks on numerous occasions of the misleadings and insinuations of the devils; but while it requires a belief in angels, it does not require a belief in devils. If belief in angels were only equivalent to an admission of their

existence, a belief in devils was an equal necessity. But it is not so. The reason is that whereas we are required to accept and follow the call of the inviter to good, we are not required to follow the call of the inviter to evil, and therefore, as the former gives us a basis for action which the latter does not, we believe in the angels but not in the devils. On the other hand, the Holy Qur-án requires us to disbelieve in the devils: "Therefore whoever disbelieves in the devils and believes in Allah, he indeed has laid hold on the firmest handle" (2:256).

It will thus be seen that the principles of belief enumerated above, as given in the Holy Qur-án, are really principles each of which serves as a basis for action, and no other belief is known to Islam. The Islamic beliefs are not formulæ for repetition, but formulæ for action. The word Allâh—the Arabic word for God—indicates that Being who possesses all the perfect attributes, and when a Muslim is required to believe in Allah he is really required to make himself the possessor of all those attributes of perfection. He has to set before himself the highest and the purest ideal that the heart of man can conceive, and to make his conduct conform to that ideal. The belief in Divine revelation makes him accept and imitate all the good that is met with in the lives of righteous men, and the belief in the hereafter is equivalent to the recognition of that most important principle of the responsibility of man: his accountability for his actions. Thus the Islamic beliefs are really axiomatic truths upon which are based the moral and spiritual aspects of the life of man.

Principles of action.

Next we take the practical side of the faith of Islam. As I have already said, in Islam actions are as essentially a component part of religion as belief. In this respect Islam occupies a middle position between religions which have ignored the practical side altogether and those which bind their followers to a very minute ritual. It sees the necessity of developing the faculties of man by giving general directions, and then leaves ample scope for the individual to exercise his judiciousness. Without a strong practical character, any religion is likely to pass into mere idealism, and it will cease to exercise influence on the practical life of man. The precepts of Islam which inculcate duties towards God and duties towards man are based on that deep knowledge of human nature which cannot be possessed but by the Author of that nature. They cover the whole range of the different grades of the development of man, and are thus wonderfully adapted to the requirements of different peoples. In the Holy Qur-án are found guiding rules for the ordinary man of the world as well as for the philosopher, and for communities in the lowest grade of civilization as well as for the highly civilized nations of the world. Practicability is the key-note of its precepts, and thus the same universality which marks its principles of faith is to be met with in its practical ordinances, suiting as they do the requirements of all ages and nations.

The verses which give us the three fundamental principles of faith also contain two fundamental principles of action, viz. *the keeping-up of prayer* and *spending benevolently out of what one has*. These two, in fact, cover the whole sphere of man's actions. Generally speaking, these two principles may be described as standing for man's duties towards God and man's duties towards man. But properly speaking, this distinction is superficial. In the true sense of the word, every duty of man is a duty towards God, and hence it is that the Holy Qur-án, when mentioning the most ordinary duties of man towards man, follows up its injunctions with the words *be careful of your duty to Allah*. To the same effect is the Holy Prophet's saying: *The person who*

violates his brother's right is not a believer in the Unity of God. It is to his Maker that man is actually responsible in all cases. But in another sense, every duty of man is either a duty towards self or a duty towards fellow-beings, and God is over and over again stated to be *Ghani*, i.e. *Self-sufficient, above any need of the worlds.* If the whole world is engaged in praying to Him, it does not add one whit to His transcendental glory, and if the whole world disbelieves in Him and is ungrateful to Him, it does not detract from His dignity in the least. Hence, what are generally called duties towards God are in fact duties towards self, or duties which do not affect one's fellow-beings but affect oneself. These are, in fact, the means of man's moral advancement and spiritual betterment, and the principal duties under this head are the keeping up of prayer, fasting for one month, and performing a pilgrimage to Mecca. The most important duty of man towards man, which is one of the fundamental principles of the practical code of Islam, is *zakát*, or the paying of the *poor-rate*, a tax levied on the rich for the benefit of the poor, and this, together with the three principal duties towards self, form as it were the four pillars of the Islamic faith on its practical side. These four are therefore considered further on more fully, though briefly. As regards man's duties towards man in general, a few remarks will be sufficient.

Scope of moral teachings.

The Holy Qur-án was not meant for one people or one age, and accordingly the scope of its moral teachings is as wide as humanity itself. It is the Book which offers guidance to all men in all conditions of life, to the ignorant savage as well as to the wise philosopher, to the man of business as well as to the recluse, to the rich as well as to the poor. Accordingly, while giving varied rules of life, it appeals to the individual to follow the best rules which are applicable to the circumstances under which he lives. If, on the one hand, it contains directions which are calculated to raise men in the lowest grades of civilization and to teach them the crude manners of society, it also, on the other, furnishes rules of guidance to men in the highest stages of moral and spiritual progress. High and ideal moral teachings are no doubt necessary for the progress of man, but only those will be able to benefit by them who can realize those high ideals. But to this class do not belong the vast masses in any nation or community, however high its standard of civilization may be. Hence the Qur-án contains rules of guidance for all the stages through which man has to pass in the onward march from the condition of the savage to that of the highly spiritual man. They cover all the branches of human activity and require the development of all the faculties of man. Islam requires the display of every quality that has been placed in man, and makes only one limitation—viz. that it should be displayed on the proper occasion. It requires a man to show meekness as well as courage, but each on its proper occasion. It teaches forgiveness, but at the same time it requires that when the nature of an offence demands punishment, it should be administered in proportion to the crime. It says: Forgive when you see that forgiveness would be conducive to good. Again, it teaches men to display high morals under the most adverse circumstances, to be honest even when honesty is likely to lead one into complications, to speak truth even when one's truthful statement is against those nearest and dearest to one, to show sympathy even at the sacrifice of one's own interest, to be patient under the hardest afflictions, to be good even to those who have done evil. At the same time it teaches the middle path: it teaches men to exercise the noble qualities which have been placed in their nature by God while transacting their own affairs. It does not inculcate severance from one's worldly

connections; it requires men to be chaste, but not by castration; it requires them to serve God, but not as monks: it enjoins them to spend their wealth, but not in such a manner as to sit down "blamed and straitened in means"; it teaches them to be submissive, but not by losing self-respect; it exhorts them to forgive, but not in such a manner as to bring destruction upon society by emboldening culprits; it allows them to exercise all their rights, but not so as to violate those of others; and, last of all, it requires them to preach their own religion, but not by abusing the religion of others.

The brotherhood of Islam.

In the first place, Islam abolishes all invidious class distinctions. "Surely the most honourable of you with Allah is the one among you most careful of his duty" sounds a death-knell to all superiority or inferiority based on rigid caste or social distinctions. Mankind is but one family, according to the Holy Qur-án, which says: "O man, surely we have created you of a male and female and made you tribes and families that you may know each other: surely the most honourable of you with Allah is the one among you most careful of his duty" (49:13). Islam thus lays down the basis of a vast brotherhood in which all men and women—to whatever tribe or nation or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor—have equal rights, and in which no one can trample upon the right of his brother. In this brotherhood all members should treat each other as members of the same family. The slave is to be clothed with the clothing and fed with the food of his master, and he is not to be treated as a low or vile person. *Your wives*, says the Holy Qur-án, *have rights against you as you have rights against them.* No one is to be deprived of any right on the score of caste or profession or sex. And this great brotherhood did not remain a brotherhood in theory, but became an actual living force by the noble example of the Holy Prophet and his worthy successors and companions. The strict rule of brotherhood is laid down in the following words in a saying of the Holy Prophet: "No one of you is a believer in God unless he loves for his brother what he loves for himself."

Reverence for authority.

But while thus establishing equality of rights, Islam teaches the highest reverence for authority. The home is the real nursery in which the moral training of man begins, and therefore the Holy Qur-án lays the greatest stress upon obedience to parents. Here is one of the passages of the Holy Qur-án: "And your Lord has commanded that you shall not serve any except Him, and goodness to your parents. If either or both of them reach old age with you, say not to them so much as 'Ugh,' nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say, 'O my Lord! have compassion on them, as they brought me up when I was little'" (17:23–24). It is elsewhere said that they should be disobeyed only if they compelled one to serve others than God. This high reverence for parents is the basis from which springs up the high moral of reverence for all authority. And thus the Holy Qur-án plainly says: "Obey Allah and obey the Apostle and those in authority from among you" (4:62). By those in authority are meant not only the actual rulers of a country, but all those who are in any way entrusted with authority. It has been remarked by the Holy Prophet: "Every one of you is a ruler, and every one of you shall be questioned about those among whom he is in authority." Therefore, Islam requires all men to obey those who are in immediate authority over them, and thus cuts at the root of all kinds of

rebellion and anarchy. The person in authority may belong to any religion, but he is to be obeyed in the same manner as the parents are to be obeyed, though they may not be believers in Islam. According to a saying of the Holy Prophet, even if a Negro slave is placed in authority he must be obeyed.

Four fundamental institutions.

The four fundamental institutions of the Muslim faith are noted below at some length, especially the prayer.

1. ṢALÁT, OR THE ISLAMIC PRAYER

Prayer is an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. Prayer, according to the Holy Qur-án, is the true means of that purification of the heart which is the only way to communion with God. The Holy Qur-án says: "Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest" (29 : 45). Islam, therefore, enjoins prayer as a means of the moral elevation of man. Prayer degenerating into a mere ritual, into a lifeless and vapid ceremony performed with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced by the Holy Qur-án: "Woe to the praying ones who are unmindful of their prayers" (107 : 5).

With a Muslim his prayer is his spiritual diet, of which he partakes five times a day, and those who think that it is too often should remember how many times daily they require food for their bodies. Is not spiritual growth much more essential than physical growth? Is not the soul more valuable than the body? If food is needed several times daily to minister to the needs of the body, is not spiritual refreshment at the same time badly needed? Or if the body would be starved if it were fed only on the seventh day, has not the soul been actually starved by denying to it even the little which it could get after six days? The founder of Christianity himself emphasized this when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4 : 4). What Christ taught in words has been reduced to a practical form by the Holy Prophet Muhammad.

It may be noted that while other religions have generally set apart a whole day for Divine service, on which other work is not to be done, Islam has given quite a new meaning to Divine service by introducing prayer into the every-day affairs of men. A day is not here set apart for prayer, and in this sense no sabbath is known to Islam. What Islam requires is this, that when most busy a Muslim should still be able to disengage himself from all worldly occupations and resort to his prayers. Hence it is also that Islam has done away with all institutions of monkery, which require a man to give up all worldly occupations for the whole of his life in order to hold communion with God. It makes communion with God possible even when man is most busy with his worldly occupations, thus making possible that which was generally considered impossible before its advent.

But while Islam has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner, it has also left ample scope for the individual himself to select what portions of the Holy Qur-án he likes and to make what supplications his soul yearns after. General directions have no doubt been given, and on these the whole of the Muslim world is agreed, for these directions were necessary to secure regularity, method, and uniformity; but in addition to these, ample scope has

been left for the individual to give vent to his own feelings before the great Maker of the universe. As regards the time and mode of prayer, the following directions will be sufficient for the information of the ordinary reader.

Times of prayer.

The saying of prayer is obligatory upon every Muslim, male or female, who has attained to the age of discretion. It is said five times a day as follows :—

1. *Ṣalát-ul-Fajr*, or the morning prayer, is said after dawn and before sunrise.
2. *Ṣalát-uẓ-Ẓuhr*, or the early afternoon prayer, is said when the sun begins to decline, and its time extends till the next prayer.
3. *Ṣalát-ul-'Aṣr*, or the late afternoon prayer, is said when the sun is about midway on its course to setting, and its time extends to a little before it actually sets.
4. *Ṣalát-ul-Maghrib*, or the sunset prayer, is said immediately after the sun sets.
5. *Ṣalát-ul-'Ishá*, or the early night prayer, is said when the red glow in the west disappears, and its time extends to midnight. But it must be said before going to bed.

Note 1.—When a person is sick, or on a journey (or in case of rain, when the prayer is said in congregation in a mosque), the early afternoon and the late afternoon prayers may be said in conjunction, and so also the sunset and early night prayers. In the case of conjunction the *sunnats* may be dropped.

Note 2.—Besides these five obligatory prayers there are two optional ones. The first of these is the *Ṣalát-ul-lail*, the *tahajjud*, or the late night prayer, which is said after midnight, after being refreshed with sleep, and before dawn. This prayer is specially recommended in the Holy Qur-án. The other is known as the *Ṣalát-uḍ-ḍuḥá*, and it may be said at about breakfast-time. This is the time at which the two *'Íd* prayers are said.

Note 3.—The service on Friday takes the place of the early afternoon prayer.

Preparation for prayer.

Before saying prayers it is necessary to wash those parts of the body which are generally exposed. This is called *wuḍú*, or ablution. The ablution is performed thus :—

1. The hands are cleansed, washing them up to the wrists.
2. Then the mouth is cleansed by means of a tooth-brush or simply with water.
3. Then the nose is cleansed within the nostrils with water.
4. Then the face is washed.
5. Then the right arm, and after that the left arm, is washed up to the elbow.
6. The head is then wiped over with wet hands, the three fingers between the little finger and the thumb of both hands being joined together.
7. The feet are then washed up to the ankles, the right foot first and the left after.

But if there are socks on, and they have been put on after performing an ablution, it is not necessary to take them off: the wet hands may be passed over them. The same practice may be resorted to in case the boots are on, but it would be more decent to take off the boots when going into a mosque. It is, however, necessary that the socks be taken off and the feet washed about once in every twenty-four hours.

Note 1.—A fresh ablution is necessary only when a man has answered a call of nature or has been asleep.

Note 2.—In cases of intercourse between husband and wife, a total ablution or washing of the whole body is necessary.

Note 3.—When a person is sick, or when access cannot be had to water, what is called *tayammum* is performed in place of ablution or total ablution. *Tayammum* is performed by touching pure earth with both hands and then wiping over the face with this only once, and the backs of the two hands.

Service.

The service consists ordinarily of two parts, one part, called the *farḍ*, to be said in congregation, preferably in a mosque, with an *imám* leading the service; the second part, called *sunnat*, to be said alone, preferably in one's house. But when a man is unable to say his prayers in congregation, the *farḍ* may be said like the *sunnat*, alone.

Each part consists of a certain number of *rak'ats*, as explained below:—

The *Fajr*, or morning prayer, consists of two *rak'ats* (*sunnat*) said alone, followed by two *rak'ats* (*farḍ*) said in congregation.

The *Ẓuhr*, or early afternoon prayer, is a longer service consisting of four, or two, *rak'ats* (*sunnat*) said alone, followed by four *rak'ats* (*farḍ*) said in congregation, and followed again by two *rak'ats* (*sunnat*) said alone.

In the Friday service held at the time of *ẓuhr*, which takes the place of the sabbath of some other religions, the four *rak'ats* (*farḍ*) said in congregation are reduced to two, but these two *rak'ats* are preceded by a sermon (*Khuṭbah*), exhorting the Muslims to goodness and showing them the means of their moral elevation and dwelling upon their national and communal welfare.

The *'Aṣr*, or the late afternoon prayer, consists of four *rak'ats* (*farḍ*) said in congregation.

The *Maghrib*, or the sunset prayer, consists of three *rak'ats* (*farḍ*) said in congregation, followed by two *rak'ats* (*sunnat*) said alone.

The *'Ishá*, or early night prayer, consists of four *rak'ats* (*farḍ*) said in congregation, followed by two *rak'ats* (*sunnat*) said alone, again followed by three *rak'ats* (*witr*) said alone, the last of these *rak'ats* containing the well-known prayer known as *qunút*.

The *Tahajjud*, or late night prayer, consists of eight *rak'ats* (*sunnat*) said in twos.

The *Ḍuḥá*, or the before-noon prayer, may consist of two *rak'ats* or four *rak'ats*.

The *'Íd* prayer consists of two *rak'ats* (*sunnat*) said in congregation, being followed by a sermon or *khuṭbah*, the object of which is the same as the object of the sermon in the Friday service.

Note 1.—When a person is journeying, the *sunnat* is dropped in every one of the prayers except the morning prayer, and the four *rak'ats farḍ* in each of the *Ẓuhr* and the *'Aṣr* and the *'Ishá* prayers are reduced to two. When one is aware that his stay at a particular place in his journey will be four days or more, the complete service should be performed there.

Note 2.—When there are two or more persons, they may form a congregation, one of them acting as the *imám*, or the leader; but when a person is alone, he may say the *farḍ* alone, as he does the *sunnat*.

Two chief features of the Muslim congregational service are that the service may be led by any one, the only condition being that he should know the Qur-án better than the others, and that he should excel the others in

righteousness and in the performance of his duties towards God and His creatures; the second is that not the least distinction of caste or rank or wealth is to be met with in a Muslim congregation: even the king stands shoulder to shoulder with the least of his subjects.

Note 3.—Every congregational service must be preceded by an *azán* and an *iqámat*, the former being a call to prayer said in a sufficiently loud voice, and the latter requiring those assembled for the congregational service to stand up in a line, or in several lines if necessary.

The *azán*, or call to prayer, consists of the following sentences, uttered in a loud voice by the crier, standing with his face to the *qiblah*, i.e. towards Mecca, which is the centre of the Muslim world, and in fact the spiritual centre of the whole world, with both hands raised to his ears:—

1. ٱللّٰهُ أَكْبَرُ *Alláh-u Akbar*, i.e. Allah is the greatest (repeated four times).

2. أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا ٱللّٰهُ *Ash-hadu al-lá-iláha ill-Alláh*, i.e. I bear witness that nothing deserves to be worshipped but Allah (repeated twice).

3. أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ ٱللّٰهِ *Ash-hadu anna Muhammadar-rasúl ulláh*, i.e. I bear witness that Muhammad is the Apostle of Allah (repeated twice).

4. حَيَّ عَلَى ٱلصَّلٰوةِ *Hayya 'alaṣ-ṣaláh*, i.e. come to prayer (repeated twice, turning the face to the right).

5. حَيَّ عَلَى ٱلْفَلَاحِ *Hayya 'alal-faláh*, i.e. come to success (repeated twice, turning the face to the left).

6. ٱللّٰهُ أَكْبَرُ *Alláh-u Akbar*, i.e. Allah is the greatest (repeated twice).

7. لَا إِلٰهَ إِلَّا ٱللّٰهُ *Lá iláha ill-Alláh*, i.e. there is no god but Allah.

The following sentence is added in the call of morning prayer after No. 5, i.e. before the two final sentences: اَلصَّلٰوةُ خَيْرٌ مِّنَ ٱلنَّوْمِ *Aṣ-ṣalát-u khair-un min-an-naum*, i.e. prayer is better than sleep (repeated twice).

The *iqámat* is said in the same words, every sentence being said only once, and with the addition of the following sentence repeated *twice* before the two final sentences: قَدْ قَامَتِ ٱلصَّلٰوةُ *Qad qámat-iṣ-ṣaláh*, i.e. the prayer has indeed begun.

Both *azán* and *iqámat* are dispensed with in the case of *'Íd* prayers. Instead of these, *Alláh-u Akbar* is repeated seven times in the first *rak'at* and five times in the second after the *takbír-i-taḥrímah*. In the Friday service there are generally two calls, the second being given when the *imám* is about to deliver the sermon.

Note 4.—A mosque is a building dedicated to Divine service, but a service, whether alone or in congregation, may be held anywhere when necessary. The Holy Prophet is reported to have said that the whole of the earth had been made a mosque for him, indicating not only that no place stood in need of being consecrated, but also that the true servants of Allah would spread over the whole surface of the earth.

Description of a rak'at.

One *rak'at* is completed as follows :—

1. Both hands are raised up to the ears in a standing position, with the face towards the *qiblah*, i.e. Mecca, while the words *Alláh-u Akbar* (Allah is the greatest of all) are uttered, and this is called the *Takbír-i-taḥrímah*.

2. Then comes *Qiyám*. The right hand is placed upon the left on the breast, while the standing position is maintained, and the following prayer, or a part of it, should be recited :—

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَّمَا أَنَا مِنَ الْمُشْرِكِينَ ۝
إِنَّ صَلٰوتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ ۝ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ
وَأَنَا مِنَ الْمُسْلِمِينَ ۝ اَللّٰهُمَّ أَنْتَ الْمَلِكُ لَا إِلٰهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ
نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي
لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي
سَيِّئَهَا إِلَّا أَنْتَ ۝

Transliteration.

Inni wajjahtu waj-hiya lillazi faṭar-as-samáwát-i wal-arḍa ḥanifan wa má ana min-al-mushrikín. Inna ṣaláti wa nusuki wa maḥyáya wa mamáti lilláh-i rabb-il-'álamín, lá sharíka lahú bizálika umirtu wa ana min al-Muslimín. Alláhumma ant-al-maliku lá iláha illá anta, anta rabbi wa ana 'abduka ẓalamtu nafsi wa'taraftu bizanbi faghfirli zunúbi jamí'an innahú lá yaghfir-uz-zunúba illá anta, wahdini li-aḥsan-il-akhláqi lá yahdi li-aḥsanihá illá anta, waṣrif 'anni sayyi'ahá lá yasrifu 'anni sayyi'ahá illá anta.

Translation.

"Surely I have turned myself, being upright, to Him Who originated the heavens and the earth, and I am not of the polytheists. Surely my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds; no associate has He, and this am I commanded, and I am of those who submit. O Allah! Thou art the King, there is no god but Thou; Thou art my Lord and I am Thy servant; I have been unjust to myself, and I confess my faults, so grant me protection against all my faults, for none grants protection against faults but Thou, and guide me to the best of morals, for none guides to the best of them but Thou; and turn away from me the evil morals, for none can turn away from me the evil morals but Thou."

The following brief prayer is, however, the one more generally adopted :—

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ أَعُوذُ بِاللّٰهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

Transliteration.

Subḥána-ka Alláhumma wa bi-ḥamd-i-ka wa tabárak-asm-u-ka wa ta'álá jadd-u-ka wa lá iláha ghair-u-ka A'úzu billáhi min-ash-shaiṭán-ir-rajím.

Translation.

Glory to Thee, O Allah! and Thine is the praise, and blessed is Thy Name and exalted is Thy Majesty, and there is none to be served besides Thee. I betake me for refuge to Allah against the accursed devil.

After this the *Fátiḥah*, which runs as follows, is recited in the same position :—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ الرَّحْمٰنِ الرَّحِيْمِ ○ مٰلِكِ يَوْمِ الدِّيْنِ ○ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ○ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○

Transliteration.

Bismilláh-ir Raḥmán-ir Raḥím. Al-ḥamd u lilláh i Rabbil-'álamín. Ar-raḥmán-ir-Raḥím. Málik i-yaum-id-dín. Iyyáka na'budu wa iyyáka nasta'ín. Ihdi-naṣ-ṣiráṭ-al-mustaqím. Ṣiráṭ-allaẕína an'amta 'alaihim gair-il magh-ḍúb i 'alaihim wa laḍḍállín.

Translation.

In the name of Allah the Beneficent, the Merciful. All praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful; Master of the day of requital. Thee do we serve, and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath is brought down, nor of those who go astray.

At the close of the above is said *Ámin*—i.e. Be it so—and then any portion of the Qur-án which the devotee has by heart is recited. Generally one of the shorter chapters at the close of the Holy Book is repeated, and the chapter termed *Al-Ikhláṣ* (Unity) is the one recommended for those who are unacquainted with the Qur-án. This is as follows :—

قُلْ هُوَ اللّٰهُ اَحَدٌ ○ اَللّٰهُ الصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ○ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ○

Transliteration

Qul huw-alláhu Aḥad. Alláh-uṣ-Ṣamad. Lam yalid wa lam yúlad. Wa lam yakul-la-hú kufuwan aḥad.

Translation.

Say: He, Allah, is one; Allah is He of Whom nothing is independent; He begets not, nor is He begotten; and none is like Him.

3. Then, saying *Alláh-u Akbar* (Allah is the greatest of all), the devotee lowers his head down, so that the palms of the hands reach the knees. In this position, which is called *Rukú'*, words expressive of the Divine glory and majesty are repeated at least three times. They are the following :—

سُبْحَانَ رَبِّيَ الْعَظِيْمِ *Sub-ḥán-a Rabb-iy-al-'Aẓím*; i.e. Glory to my Lord, the Great.

The following words may also be added or adopted instead of the above :—

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اللّٰهُمَّ اغْفِرْ لِي *Sub-ḥánaka-Alláhumma Rabbaná wa biḥamdika alláhum-maghfir li*, i.e. Glory to Thee, O Allah, our Lord, and Thine the praise; O Allah! grant me protection.

4. After this, the standing position is assumed, with the words :—

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ *Samiʼ-Alláh-u liman ḥamidah.* رَبَّنَا وَلَكَ الْحَمْدُ *Rabbaná wa-lak-al-ḥamd*, i.e. Allah accepts him who gives praise to Him; O our Lord, Thine is the praise.

5. Then the devotee prostrates himself, the toes of both feet, both knees, both hands, and the forehead touching the ground, and the following words expressing Divine greatness are uttered at least three times in this position, which is called the *Sajdah* :—

سُبْحَانَ رَبِّيَ الْاَعْلٰى *Subḥán a Rabbiyal-A'lá*, i.e. Glory to my Lord, the Most High.

The following words may also be added to the above or adopted instead:—

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اللّٰهُمَّ اغْفِرْ لِي *Subḥána-ka Alláhumma Rabba-ná wa bi-ḥamdika Alláhum-maghfir li*, i.e. O Allah! Glory to Thee, and Thine is the praise; O Allah! grant me protection.

This is the first *sajdah*.

6. Then the devotee sits down in a reverential posture. This is called *jalsah*.

7. This is followed by a second prostration, or the second *sajdah*, as described above under 5, with the repetition of the words there given.

8. This finishes one *rak'at*. The devotee then rises and assumes a standing position for the second *rak'at*, which is finished in the same manner as the first, but instead of assuming a standing posture after the second *rak'at*, he kneels down in a reverential position called the *qa'dah*, and with the glorification of the Divine Being combines prayers for the Holy Prophet, for the faithful, and for himself, called the *taḥiyyah*, which runs as follows :—

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ
اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ

Transliteration.

At taḥiyyát u lilláh i waṣ-ṣalawát u waṭ-ṭayyibát u. As-salám u 'alaika ayyuhan-nabiyy u wa raḥmat-ulláh i wa barakátuh. As-salám u 'alainá wa 'alá 'ibád-illáh-iṣ ṣáliḥín. Wa ash-hadual-lá iláh a ill-Alláhu wa ash-hadu anna Muḥammadan 'abdu-hú wa rasúluh.

Translation.

All prayers and worship rendered through words, actions, and wealth are due to Allah. Peace be on you, O Prophet, and the mercy of Allah and His

blessings. Peace be on us and the righteous servants of Allah. And I bear witness that none deserves to be served but Allah, and I bear witness that Muhammad is His servant and His Apostle.

9. If the devotee intends to say more than two *rak'ats* he stands, but if he has to say only two *rak'ats* he repeats also the following prayer of blessings for the Prophet (this prayer and the one that follows being always repeated before the final *salám*) :—

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Transliteration.

Allâhumma ṣalli 'alá Muḥammadin wa 'alá âli Muḥammadin kamá ṣallaita 'alá Ibráhíma wa 'alá âli Ibráhíma innaka Ḥamíd-um-Majíd. Allâhumma bárik 'alá Muḥammadin wa 'alá âli Muḥammadin kamá bárakta 'alá Ibráhíma wa 'alá âli Ibráhíma innaka Ḥamíd-um-Majíd.

Translation.

O Allah! make Muhammad and the followers of Muhammad successful, as Thou didst make Abraham and the followers of Abraham successful, for surely Thou art praised and magnified. O Allah! bless Muhammad and the followers of Muhammad, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art praised and magnified.

The following prayer should also be added to this :—

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَارْحَمْنِىْٓ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Transliteration.

Allâhumma inní ẓalamtu nafsí ẓulman kaṣíran wa lá yaghfir-uẓ-ẓunúba illá anta, faghfir li maghfiratan min 'indika warḥamni innaka ant-al-Ghafúr ur-Raḥím.

Translation.

O Allah! I have been greatly unjust to myself, and none grants a protection against faults but Thou; therefore protect me with a protection from Thyself and have mercy on me; surely Thou art the Forgiving, the Merciful.

Or instead of this the following prayer may be adopted :—

رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِىْ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ○ رَبَّنَا اغْفِرْ لِىْ وَلِوَالِدَىَّ وَ
لِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ

Transliteration.

Rabb-ij-'alni muqím-as-ṣalati wa min ẓurriyyati Rabbaná wa taqabbal du'á. Rabban-aghfir li wa li-wálidayya wa lil-mu'minína yauma yaqúm-ul-ḥisáb.

Translation.

My Lord! make me keep up prayer, and my offspring too; Our Lord! accept the prayer; Our Lord! grant Thy protection to me and to my parents and to the faithful on the day when the reckoning will be taken.

10. This closes the service, which ends with the *salám*, or the greeting, being also the greeting of the Muslims to each other. The devotee turns his head first to the right and then to the left, saying each time:—

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ *As-salámu 'alaikum wa raḥmat-ulláh i*, i.e. Peace be with you and the mercy of Allah.

11. Thus the service finishes, if the devotee had to say only two *rak'ats*; but if he had intended three or four *rak'ats*, then after the *qa'dah* (see 8), and repeating *taḥiyyah* therein (see 8), he takes the standing position, again saying, *Alláh-u Akbar*, and finishes the remaining one or two *rak'ats* in the same manner (see 1 to 7), the last act being always kneeling in a reverential mood, saying *taḥiyyah* and prayer of blessings for the Prophet, etc., and the concluding prayer (see 8 and 9), to be followed by the *salám*.

Besides this, the devotee is at liberty to pray in any position, as the yearning of his soul leads him to, for the *salát*, or the liturgical service of Islam, is a prayer throughout. It is to be observed that in first standing up for prayer and in changing from one position to another, the devotee says *Alláh-u Akbar*, or "Allah is the greatest," and therefore it is only just that man should in all positions and places be truly submissive to Him, sitting, standing, bowing, and prostrating himself when he is called upon to do so by One Who is the Greatest of all. Only when rising from the *ruk'u* (see 3) he says, *Sami'-Alláhu li-man hamidah*, i.e. "Allah accepts him who gives praises to Him," instead of *Alláh-u Akbar*.

Note.—When the prayer is said in congregation, the congregation, or those who follow the *imám*, repeat all the prayers, etc., and also the *Fátiḥah*, but not the portions of the Qur-án following the *Fátiḥah*, and when the *imám*, rising from the bowing posture, says, *Sami'-Alláh-u liman ḥamidah*, the congregation say, *Rabbaná wa lak-al-ḥamd* (see 3).

12. The prayer known as the *qunút* is recited after rising from the *rukú'* (see 3), or immediately before assuming that position, when standing, generally only in the last of the three last *rak'ats* (*witr*) of the *'Ishá* prayer. The most well known *qunút* is the following:—

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ
فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّمَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ
وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Transliteration.

Alláhum-mahdini fi man hadaita wa 'áfini fi man 'áfaita wa tawallani fi man tawallaita wa bárik li fi má a'ṭaita wa qini sharra má qaḍaita fa-innaka taqḍi wa lá yuqḍá 'alaika innahú la yazillu man wálaita tabárakta Rabbaná wa ta'álait.

Translation.

O Allah! guide me among those whom Thou hast guided aright, and preserve me among those whom Thou hast preserved, and befriend me

among those whom Thou hast befriended, and bless me in what Thou dost grant me, and protect me from the evil of what Thou hast judged; for surely Thou judgest, and none can judge against Thee; surely he whom Thou befriendest is not disgraced. Blessed art Thou, our Lord, and Exalted.

Some adopt instead the following :—

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَ
نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَ
اِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

Transliteration.

Allâhumma innâ nasta'înuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nusnî 'alaik-al-khair-a wa nashkuru-ka wa lâ nakfuru-ka wa nakhla'u wa natruku man yafjuru-ka. Allâhumma iyyâka na'budu wa laka nuṣallî wa nasjudu wa ilaika nas'â wa naḥfidu wa narjû raḥmataka wa nakhshâ 'azâbaka inna 'azâbaka bil-kuffâr-i mulḥiq.

Translation.

O Allah! we beseech Thy help, and ask Thy protection and believe in Thee, and trust in Thee, and we laud Thee in the best manner, and we thank Thee, and we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee! O Allah! Thee do we serve, and to Thee do we pray and make obeisance, and to Thee do we flee, and we are quick, and we hope for Thy mercy and we fear Thy chastisement; for surely Thy chastisement overtakes the unbelievers.

The whole of the Muslim prayer is only a declaration of Divine majesty and glory, and Divine holiness and perfection, and of the entire dependence of man on his Maker. As the body assumes every posture of humbleness and adoration, the tongue gives expression to every form of Divine glory and perfection, and the heart cannot but be full of the deepest and purest emotions. What a spirit of Divine grandeur permeates every word! What a great reliance on God! What a noble expression of obedience to Him and willingness to have no concern with those who are not of God! What a true fear of the Deity, and fearlessness of the rest! There is no noble desire, emotion, or sentiment which has not found its expression in the above words.

2. FASTING

Fasting is one of those religious institutions which, though universally recognized, have had quite a new meaning introduced into them by the advent of Islam. Fasting was generally resorted to in times of sorrow and affliction, probably to appease an angry Deity. In Islam, fasting is enjoined for the moral elevation of man and for his spiritual betterment. This object is made clear in the Holy Qur-án itself, where fasting is enjoined: *Fasting is prescribed for you . . . so that you may guard against evil* (2 : 183). Thus, as in prayer, the object is the purification of the soul, so that man may learn how to shun evil. The Holy Qur-án does not content itself with simply enjoining the doing of good and refraining from evil, but teaches man the ways by walking in which the tendency to evil in him can be suppressed and the tendency to good improved. Fasting is one of those means. Hence

fasting in Islam does not mean simply abstaining from food, but from every kind of evil. In fact, abstention from food is only a step to make a man realize—if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful for him—how much more necessary it is that he should abstain from the evil, the consequences of which must no doubt be evil. It is, in fact, like a training of the faculties of man, for as every other faculty of man requires to be trained to attain its full force, the faculty of submission to the Divine will also requires to be trained, and fasting is one of the means by which this is achieved. In addition to that, fasting has its physical advantages. It not only makes man habituated to bear hunger and thirst, and thus to accustom himself to a life of hardship, so that he may not be too much given over to ease, but also exercises a very good effect upon the health generally.

The subject is dealt with in the Holy Qur-án in the 23rd section of the 2nd chapter. The number of days on which fasts are to be kept is twenty-nine or thirty, according to the number of the days of the month of *Ramaḍán*. Food and drink of every kind are prohibited on the fast days from dawn till sunset. So also sexual intercourse. Being a lunar month, the *Ramaḍán* falls in different seasons in different years, and accordingly the days are sometimes too lengthy in some countries for ordinary constitutions to bear hunger and thirst during the long interval. The analogy of the sick and the traveller, who are enjoined to keep fasts during other days than *Ramaḍán*, leads us to the conclusion that in such exceptional cases the observance of the fasts may be transferred to shorter days—say to the season when from dawn to sunset would be about fifteen hours, being about the longest duration of the fast in Medina or Mecca.

It may be noted that persons who suffer from constant sickness, men and women too old to bear the hardship, and women who are in the family way and those who give suck, are excused, but they should give away a poor man's food every day, if this is within their means. There are sayings of the Holy Prophet which expressly mention these exceptions.

3. "ZAKÁT," OR THE POOR-RATE

Every religion of the world has preached charity, but, like prayer, we find here method and regularity given to this institution, so that it has assumed in Islam a permanence which is not encountered anywhere else. Islam makes charity obligatory and binding upon all those who accept the Muslim faith. Here we have a brotherhood into which the rich man cannot enter unless and until he is willing to give part of his possessions for the support of its poorer members. There is no doubt that the rich man is not here confronted with the insuperable difficulty of making the camel pass through the eye of the needle before he can enter the kingdom of heaven, but he is subjected to a practical test which not only makes him stand on the same footing with his poorest brother, but also requires him to pay a tax—a tax which is levied on the rich for the benefit of the poor; and thus is a *real* brotherhood established between the rich and the poor.

The payment of the poor-rate is an injunction next in importance only to prayer. In the Holy Qur-án it is very often mentioned in conjunction with prayer. The *zakát* is, according to a saying of the Holy Prophet, a charitable gift taken from the rich for the benefit of the poor. Every person is *rich* within the meaning of this saying who has in his possession silver or other property of the value of approximately Rs.50, or gold of the value of about £12. No *zakát* is, however, payable on jewels, nor on house furniture, utensils, implements, or other property or live stock in ordinary use. On all hoarded wealth within the above definition which has remained in the possession

of the owner for one year, one-fortieth portion is payable into the *bait-ul-mál*, or the public treasury. In the case of immovable property, *zakát* is paid on the income or rent that accrues therefrom.

As regards the expenditure of the income of *zakát*, eight heads are mentioned in the Holy Qur-án (9 : 60) :—

1. The poor.
2. The needy.
3. Those in debt.
4. (Ransoming of) captives.
5. The wayfarer.
6. The officials appointed in connection with the collection and expenditure of *zakát*.
7. Those whose hearts are made to incline to truth.
8. The way of Allah.

A few words may be added to explain the above. As distinguished from the *poor*, the *needy* are those who may be able to earn their livelihood, but lack the means, as implements, etc. A person may be able to support himself, but if he is in debt, his debts may be paid off from the *zakát* fund. The captives are those who are taken prisoners in a war. A portion of the public funds must go for their release. A traveller, though in well-to-do circumstances, may sometimes stand in need of help in a strange place or country; hence a part of the *zakát* must also be spent for the wayfarer. The sixth head of expenditure shows that *zakát* must under all circumstances be collected and disbursed as a public fund, and the individual is not at liberty to spend *zakát* as he likes. Officials must be appointed to collect it and manage its expenditure, and their wages must be paid out of the *zakát* fund.

The last two heads relate to the propagation of the faith. With respect to the preaching of a religion, there is always a class which is ready to listen, but money is needed to enable them to listen. These persons are spoken of here as those *whose hearts are made to incline to truth*. *Fí sabíl-illáh*, or *in the way of Allah*, stands, as shown in foot-note 350, for the advancement of the cause of the religion of Islam or its defence. Under this head, therefore, *zakát* may be spent for the propagation of the religion of Islam and to meet the objections advanced against Islam. It may be noted that this head has for the past few centuries been totally neglected by the Muslims, and the result is that there is rarely any effort made for the propagation of the holy religion of Islam.

4. PILGRIMAGE

Performance of the pilgrimage to Mecca is incumbent upon every Muslim once in his life, subject to the condition that he has the means to undertake the journey as well as to make provision for those dependent on him. Security of life is also a necessary condition.

The pilgrimage is performed in the month of Zulhaj, and the pilgrim must reach Mecca before the 7th of that month. As regards the formalities to be observed during the pilgrimage, every one can easily learn them from the Mu'allim, or instructor.

The *arkán*, or principal points in connection with the pilgrimage, are :—

1. Entering upon a state of *iḥrám*, in which the ordinary clothes are put off and all pilgrims wear one kind of apparel, consisting of two seamless sheets, leaving the head uncovered.
2. *Tawáf*, or making circuits round the Ka'ba seven times.
3. *Sa'y*, or running seven times between Safa and Marwa, two small hills.
4. Staying in the plain of *'Arafát*.

It will be seen that the state of *iḥrám* makes all men and women stand upon one plane of equality, all wearing the same simple dress, and living in the same simple conditions. All distinctions of rank and colour, of wealth and nationality, disappear there, and the king is there indistinguishable from the peasant. The whole of humanity assumes one aspect, one attitude, before its Maker, and thus the grandest and the noblest sight of human equality is witnessed in that wonderful desert plain called the *'Arafát*, which truly makes a man have a true knowledge of his Creator, the word being derived from *'arafa*, meaning *he came to have a knowledge* (of the thing). The whole of the world is unable to present another such noble picture of real brotherhood and practical equality.

The condition of the pilgrim and the different movements connected with the pilgrimage, the making of circuits and running to and fro, in fact represent the stage in which the worshipper is imbued with the spirit of true love of the Divine Being. That love of God which is so much talked of in other religions becomes here a reality. The fire of Divine love being kindled in the heart, the worshipper now, like a true lover, neglects all cares of the body, and finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and, like the true lover, he makes circuits round the house of his beloved one and hastens on from place to place. He shows, in fact, that he has given up his own will, and, completely surrendering himself to the Divine will, has sacrificed all his interests for His sake. The lower connections have all been cut off, and all the comforts of this world have lost their attraction for him. The pilgrimage, in fact, represents the last stage in spiritual advancement, and by his outward condition and his movements the pilgrim only announces to the whole world how all lower connections must be cut off to reach the great goal of human perfection, which can only be attained by holding true communion with the Divine Being.

II. THE COLLECTION AND ARRANGEMENT OF THE HOLY QUR-AN

I now come to the second point, viz. the collection and arrangement of the Holy Qur-án.

The Holy Qur-án is mentioned by various names in the revelation itself. It is called *Al-Kitáb*, or the Book (2 : 2, etc.); *Al-Qur-án*, or what is or should be read (2 : 185, etc.) ; *Al-Furqán*, or that which makes a Distinction between truth and falsehood (25 : 1, etc.) ; *Az-Zikr* (other forms of the same word used being *zikrá* and *Tazkirah*), or the Reminder (15 : 9, etc.) ; *At-Tanzíl*, or the Revelation (26 : 192, etc.); *Al-Hadís*, or the Saying (18 : 6, etc.) ; *Al-Mau'izah*, or the Admonition (10 : 57, etc.) ; *Al-Ḥukm* (other forms of the same word being *ḥikmat*, *ḥakím*, *muḥkam*), or the Judgment or Wisdom (13 : 37, etc.) ; *Ash-Shifá*, or the Healing (10: 57, etc.) ; *Al-Hudá*, or the Guidance (2 : 2, etc.) ; *Ḥabl-Ullah*, or the Covenant of Allah (3 : 102) ; *Ar-Raḥmat*, or the Mercy (17 : 82) ; *Al-Khair*, or the Goodness (3 : 103) ; *Ar-Rúḥ*, or the Spirit or the Life (42 : 52) ; *Al-Bayán*, or the Explanation (3 : 137) ; *An-Ni'mat*, or the Favour (93 : 11) ; *Al-Burhán*, or the Argument (4 : 175): *Al-Qayyim*, or the Maintainer of Truth (18 : 2) ; *Al-Muhaimin*, or the Guardian (of previous revelation) (5 : 48) ; *An-Núr*, or the Light (7 : 157) ; *Al-Ḥaqq*, or the Truth (17 : 81) ; *Al-Mubárak*, or the Blessed (whose blessings are never intercepted) (21 : 50, etc.). It is also mentioned by several other names.

Pains have been taken by non-Muslims to spread the belief that the Holy Qur-án is a book absolutely devoid of arrangement—that not only are the

chapters put together without any regard to their subject-matter, but that even the text in the individual *suras* is in a perplexed state. The absence of arrangement in the Holy Qur-án has rather become an article of faith with the Christian writers, so that the different writers on this topic, instead of giving any serious and important consideration to the question, have blindly imitated or copied one another in their unwarranted statements.

For instance, Sale, in his preliminary discourse to his translation of the Holy Qur-án, says: "After the new passages had been from the Prophet's mouth taken down in writing by his scribe, they were published to his followers, several of whom took copies for their private use. . . . The originals, when returned, were put promiscuously into a chest." And again: "Muhammad left the chapters complete as we now have them, excepting such passages as his successor might add or correct from those who had gotten them by heart."

Palmer, the latest English translator of the Holy Qur-án, says: "The individual portions of the Qur-án were not always written down immediately after their revelation." And again: "That the Qur-án was, or that even the individual *suras* were, however, arranged in the present order by the Prophet himself is impossible, both from internal evidence and that of traditions." He also adds: "And, lastly, many odd verses appear to have been inserted into various *suras* for no other reason than that they suit the rhyme."

And the basis of all these statements is no other but that the present arrangement of the chapters does not follow the chronological order of revelation. No critic has, however, given a serious thought to the fact that the chronological order of the writing of the various parts of even an ordinary book may be quite different from its subsequent arrangement with reference to the subject-matter. That the arrangement of the whole and of the individual chapters is based on its subject-matter, many Arabic commentators of the Holy Book have pointed out, but while drawing so much other material from them, the English translators of the Holy Qur-án have always utterly ignored this important point. It is to give prominence to this point that I have added an introductory note to each chapter, supplementing it by an abstract of every section of the chapter. This feature of the present translation, and occasional references in the foot-notes, will make it clear that an arrangement based on the subject-matter is observed not only in the order in which the different verses of a chapter follow each other, but also in the construction of the *suras*.

How this arrangement was brought about is shown by the following considerations:—

1. That the whole of the Holy Qur-án was written down in the lifetime of the Holy Prophet by his own direction.

2. That the whole of the Holy Qur-án was committed to memory by the followers of the Holy Prophet in his lifetime.

3. That the arrangement of the verses in each chapter, and of the chapters themselves, was effected in the lifetime and under the direction of the Holy Prophet.

4. That the collection of the Qur-án under the orders of Abu Bakr was no more than a collection of the different writings into one volume, in accordance with the arrangement observed by the Holy Prophet.

5. That the differences of the readings do not effect any important alteration in the meaning of the text of the Holy Qur-án.

Each of these statements is borne out by internal as well as external evidence, which I briefly consider below under each head.

1. Evidence as to the writing of the Qur-án.

The first and the most important circumstance which assisted in the preservation of the text of the Holy Qur-án is that every verse of it was put into writing in the lifetime of the Holy Prophet before his own eyes. Writing was known at Mecca and Medina before the advent of Islam, and though the Arabs generally relied upon their wonderfully retentive memories for the preservation of thousands of verses and long lists of genealogies, yet they reduced to writing their more important compositions, and hung them in some public place where their compatriots could see and admire them. Hence their seven famous odes are known as *as-sab'ul-mu'allaqát*—"the seven suspended ones." These odes were so named from the circumstance that they were suspended in the Ka'ba by their authors at the pilgrimage season as odes of unequalled poetic beauty, and there they remained placarded for some time. These were seven different odes by seven different famous poets of the pre-Islamic days, and their being in writing conclusively proves that the art of writing was not unknown to the Arabs, and that they put their prized works into writing.

Various anecdotes have been reported which show that the whole of the Holy Qur-án also existed in a written form in the lifetime of the Holy Prophet. That there is overwhelming evidence of the Qur-án having been reduced to writing before the eyes of the Holy Prophet is amply attested by Sir William Muir, one of the most hostile critics of Islam, who has found it impossible to deny its truth. He writes:—

"But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Qur-án, or nearly the whole, were during his lifetime made by the Prophet's followers. Writing was without doubt generally known at Mecca long before Muhammad assumed the prophetical office. And at Medina many of his followers were employed by the Prophet in writing his letters or despatches. . . . The poorer captives taken at Badr were offered their release on condition that they taught a certain number of Medina citizens to write. And although the people of Medina were not so generally educated as those of Mecca, yet many are noticed as having been able to write before Islam" (Introduction to Muir's *Life of Muhammad*, p. xxviii).

The Holy Qur-án itself furnishes abundant evidence that it existed in a written form. It again and again calls itself "*kitáb*," which means a *book*, or a writing which is complete in itself (see foot-note 13). The Qur-án is also designated as the *ṣuḥuf*, which means *written papers*. Thus in 98:2 we have: "An Apostle from Allah reciting pure pages, wherein are the right books." The pure pages are the pages of the Holy Qur-án, and the right books are its chapters; for not only is the entire Qur-án called *Al-kitáb* or *the Book*, but its different chapters are also called *books*. Again in 80:11–16 we read: "Nay! surely it is a source of eminence—so let him who pleases mind it—in honoured books, exalted, purified, in the hands of scribes, noble, virtuous." The word *ṣaḥífah* (plural *ṣuḥuf*), which is used here, is the very word applied to the collection made by Zaid in the Caliphate of Abu Bakr and later in that of 'Us̠man. Thus we see that the Holy Qur-án describes itself in clear and unmistakable words both as a *kitáb* and as a *ṣaḥífah*, words used in the Arabic language to denote a written book, a fact to which every dictionary of the Arabic language testifies. From the same root *ṣaḥaf* is derived the word *Muṣ-ḥaf*, a name to this day applied to the Holy Qur-án, which means a book or a volume consisting of a collection of *ṣaḥífás* or *written pages* (see Lane's Lexicon under the root *ṣaḥaf*). The word *Qur-án* is derived from the root *Qara'*, which means *reading* or *reciting*, and the Holy Book is called the *Qur-án*, showing that it was meant for *reading* or reciting.

Every portion of it was both written and recited, and hence it is the *Qur-án* as well as the *Kitáb.*

There are many other references in the Holy Qur-án showing that its chapters existed in a written form at an early date. The 56th chapter of the Holy Book, which is entitled *Al-Wáqi'ah*, or the "Great Event," is among the earliest chapters revealed at Mecca, and the following words occur therein: "Most surely it is an honoured Qur-án, in a book that is protected: none shall touch it save the purified ones" (77–79). These words establish two points: firstly, that the Qur-án asserted itself to be a protected book, i.e. a book which none could alter; and secondly, that it claimed to be written at that early date, because the impure are forbidden to *touch* it. If it was not found in a written form, it could not be described as a thing which could be touched. Rodwell gives the following foot-note under this passage: "This passage implies the existence of copies of portions at least of the Qur-án in common use. It was quoted by the sister of 'Umar when, at his conversion, he desired to take her copy of *sura* 20 into his hands. Verses 78, 79 were directed by the Caliph Muhammad Abul Qasim bin Abdulla to be inscribed on all copies of the Qur-án." The conclusion, of course, is evident. The words not only signify that the portions already revealed had been reduced to writing, but they clearly imply that the whole must become a written book in time, a book that is protected, and that the impure shall not touch it. It is an admitted fact that every portion of the Holy Qur-án was regarded with equal reverence by the Muslims, and every word of it was believed to be the Word of God. It is, therefore, quite unreasonable to suppose that some portions of the Holy Qur-án were written while others were not. There is not a single circumstance in the whole history of Islam which can entitle us to make any such distinction between the different portions of the Holy Qur-án, and to suppose that while some chapters were written, others were not thought fit to be written, or that equal care was not taken of all the parts or that the laudable desire to preserve every word of the Holy Qur-án was not manifested by the Holy Prophet or his followers. The Holy Qur-án was a "book" "written in pure pages," which none but the pure should touch, and these descriptions apply to each and every word of the Holy Book.

Again, it is in a chapter revealed and proclaimed at Mecca that we meet with the following challenge to the unbelievers who looked upon the Holy Qur-án as a fabrication of the Prophet: "Or do they say, He has forged it? Say, Then bring ten forged chapters like it, and call upon whom you can besides Allah if you are truthful" (11 : 13). A similar challenge is contained in a chapter of a still earlier date: "Say, If men and jinn should combine together to bring the like of this Qur-án, they could not bring the like of it, though some of them were aiders of others" (17 : 88). And in a chapter revealed at Medina we have: "And if you are in doubt as to that which we have revealed to Our servant, then produce a chapter like it, and call on your helpers besides Allah, if you are truthful. But if you do it not—and never shall you do it—then be on your guard against the fire" (2 : 23, 24). Now, all these challenges to the opponents to produce one *sura* or ten *suras* like the Qur-án imply that the *suras* of the Holy Qur-án existed in a written form at the time of the challenge, because otherwise the challenge would have been meaningless, for they could not be challenged to produce its like unless they could have access to the written chapters.

There are numerous anecdotes showing that when the Holy Prophet received a revelation it was at once reduced to writing, and thus every verse or chapter of the Holy Qur-án, when it was revealed, was put into writing in the presence of the Holy Prophet. According to a report narrated

by Abu Dáood, Tirmazi, and Ahmad, the Caliph 'Usman thus explained the practice as to the writing of the revelations of the Holy Qur-án: "It was customary with the Messenger of God (may peace and the blessings of God be upon him!) that when portions of different chapters were revealed to him, and when any verse was revealed, he called one of those persons who used to write the Holy Qur-án and said to him, 'Write these verses in the chapter where such and such verses occur.'" This report mentions, not what the Holy Prophet did on one occasion, but what he always used to do whenever any verse of the Holy Qur-án was revealed to him. The person who describes this practice of the Holy Prophet is 'Usman, one of the earliest converts to Islam and a son-in-law of the Holy Prophet. Thus we have the clearest testimony that every verse of the Divine revelation was put into writing by the order and in the presence of the Holy Prophet, while additional care was taken by him to point out the place and chapter of a verse when there were two or more unfinished chapters, so that the scribes might not confuse the verses of one chapter with those of another. This evidence is conclusive, and there is absolutely no evidence to the effect that any portion of the Holy Qur-án was left unwritten.

Other reports of the highest authority support the evidence of 'Usman. Thus Bukharee narrates under the heading *The Amanuenses of the Prophet, may peace and the blessings of God be upon him*, the following report from Bará: "When the verse *lá yastawi-l-qá'idúna* . . . (4 : 95) was revealed, the Prophet, may peace and the blessings of God be upon him, said, 'Bring Zaid to me, and let him bring the tablet and the inkstand.' Then he said to him (Zaid), 'Write *lá yastawi* . . .' (the verse revealed)." In another report narrated by Bukharee under the same heading, Abu Bakr addresses Zaid, the same man who was ordered to write the verse in the above report, in these words: "You used to write the revelation for the Messenger of God, may peace and the blessings of God be upon him." Besides Zaid, who, being the official scribe, did by far the greater part of the work of writing the revelations of the Holy Prophet at Medina, many other persons are mentioned who did this work at Mecca, and, in the absence of Zaid, at Medina. Among these are mentioned Abu Bakr, 'Umar, 'Usman, 'Ali, 'Abdulla bin Sa'd bin Abi Sarh (who became an apostate, but embraced Islam again after the conquest of Mecca), Zubair son of 'Awam, Khalid and Aban sons of Sa'íd, Ubayy son of Ka'b, Hanzala son of Rabi', Mu'aiqab son of Abu Fatima, 'Abdulla son of Arqam, Sharhubail son of Hasana, and 'Abdulla son of Rawaha.* But it is not to be supposed that these were the only persons among the companions who could write, or actually transcribed copies of the Holy Qur-án. These were the men who performed the work of amanuenses for the Holy Prophet, and whose names have been preserved to us in reports. Nor is the list given above a complete list of all the amanuenses.

Besides these reports, which directly establish the fact that every verse of the Holy Qur-án was written at the time of its revelation, there are many other anecdotes supporting the same conclusion. For instance, Muslim narrates a report according to which the Holy Prophet said to his companions: "Do not write from me anything except the Qur-án." This direction, which was meant as a precautionary step against the confusion of the Holy Qur-án with what the Holy Prophet spoke on other occasions, also shows clearly that arrangements had been made by him for the writing of the Holy Qur-án. The direction takes it for granted that the Holy Qur-án was written. If it had not been the practice to write every verse and

* See *Fat-hul-Bari*, vol. ix. p. 19, under the heading *The Amanuenses of the Holy Prophet.*

chapter of the Holy Qur-án, no objection would have been taken to the writing of other words uttered by the Holy Prophet. This conclusion is further corroborated by the circumstance that where there was no danger of confusion on the part of the writers, the writing of certain reports was also allowed.*

There is another report mentioned by Ibn-i-Hisham, in the story of the conversion of 'Umar, which shows that written copies of the chapters of the Holy Qur-án were in common use among the early Muslim converts at Mecca. 'Umar, with a drawn sword in his hand, one day left his house with the intention of murdering the Holy Prophet. On the way he learnt that his own sister and brother-in-law were secret converts to Islam. So he turned his steps to his sister's house. "At that time there was in the house a third man, Khabbab son of Art, who had with him a volume in which was written Ṭá Há (the 20th chapter of the Holy Qur-án), which he was teaching to 'Umar's sister and her husband. When they perceived 'Umar coming, Khabbab hid himself in a corner of the house, and Fatima, 'Umar's sister, took the volume and hid it under herself. But 'Umar had already so far approached them that he had heard the voice of Khabbab reciting the Holy Qur-án. So the first question he asked, when he entered the house, was as to what they were reading. They replied, 'You have not heard anything.' He said, 'Yes, I have heard, and I have been informed that you have followed Muhammad in his religion.' Then he caught hold of his brother-in-law, Sai'd, son of Zaid. His sister advanced towards him to protect her husband and was severely hurt in the struggle. Then 'Umar's sister and her husband told him that they were really converts to Islam and that he might do what he liked. When 'Umar saw his sister bleeding, he was sorry for what he had done, and asked her to let him have the book which they were reading, so that he might see what it was that Muhammad had brought to them. 'Umar himself could read and write. On hearing his demand, his sister expressed the fear that he might destroy the volume. 'Umar gave her his word, and swore by his idols that he would return the volume to her after perusing it. Then she told him that, being a *Mushrik* (one who set up false gods with God), he was impure and could not touch the Qur-án, because there was a verse in it to the effect that none should touch it except the pure. Then 'Umar washed himself, and his sister handed over to him the book which had Ṭá Há written in it. 'Umar read a portion of it, and began to admire it and showed a reverence for the book. Thereupon Khabbab, seeing that he was well disposed towards Islam, asked him to accept Islam." This long quotation, which is a part of the lengthy report of the conversion of 'Umar, shows conclusively that at that early period copies of the Qur-án were commonly used by the believers. It is sometimes argued that such anecdotes only show that some chapters were written, and that therefore there is no evidence that every verse of the Holy Qur-án was reduced to writing. But there is a fallacy in this argument. The statement that the 20th chapter of the Holy Qur-án existed in a written form before the conversion of 'Umar is not made for the purpose of giving any importance to that chapter, or to show that the reporter mentioned it because of its peculiarity. It is made incidentally in a narrative reported with quite a different object, and hence it is only illustrative of the practice of the Holy Prophet and the Muslims at that early date. Even if there were no other evidence of the writing of the Holy Qur-án except this anecdote, still we should be justified in drawing from it the conclusion that the portions of the Holy Qur-án revealed up to that time existed in a written form, and that it was the practice to write the

* See Bukharee, *Kitáb-ul-'Ilm.*

revelation. The 20th chapter did not possess any peculiarity which could have entitled it to be written while the other chapters were only orally recited. On the other hand, it is not one of the chapters which are mentioned as being commonly recited in public prayers, while numerous other chapters, some of them much longer, are so mentioned, and it can be easily seen that written copies of chapters which were commonly recited in prayers must have been in use to a far greater extent. Hence the existence of the 20th chapter in a written form, and the use made of the manuscript in 'Umar's sister's family, shows that similar use was made of this and other chapters among the believers; and that lady's consciousness that the Holy Qur-án forbade the touching of its manuscripts by impure hands affords us the clearest evidence that written copies of every chapter of the Holy Qur-án existed, even at Mecca, at a time when the converts to Islam were very few in number.

The above conclusion is corroborated by another report related by Bukharee. It runs thus: "We were forbidden to travel to the enemy's land with the Qur-án." This report conclusively proves that written copies of the Holy Qur-án existed in such abundance that it was found necessary to issue an order against the taking of such copies to the enemy's country for fear lest they should fall into the hands of men who might spitefully treat them with disrespect. It is thus clear that the Muslims generally had written copies of the Qur-án in their possession.

The circumstances attending the collection of the Holy Qur-án in the time of Abu Bakr also show that every verse of the revelation had been written down in the presence of the Holy Prophet. Thus we read of two verses which, in spite of Zaid's knowledge that they formed part of the Holy Qur-án, were not admitted until a written copy of them was found with one of the companions. This is clear from the words of Zaid, as recorded in Bukharee: "So I searched the Qur-án . . . until I found the last portion of the chapter entitled *Immunity* with Abu Khuzaima, one of the Anṣár" (see Bukharee, chapter on the *Collection of the Qur-án*). In explaining the report, part of which has been quoted here, the famous commentator of Bukharee, the author of the *Fat-ḥul-Bári*, says: "Abu Bakr did not order the writing of anything (i.e. any verse) which was not already written (i.e. in the lifetime of the Holy Prophet), and it was for this reason that Zaid hesitated to write the concluding portion of the chapter *Bará'at* (*Immunity*) until he found it written, though it was known to him and to those who are mentioned with him." And a little further on: "And the whole Qur-án was written in manuscripts, but the manuscripts were dispersed, and Abu Bakr collected them in one volume" (*Fat-ḥul-Bári*, vol. ix. p. 10). Another report by Ibn-i-Abi-Daood is also mentioned, according to which "'Umar publicly announced (when the collection of the Qur-án was taken in hand by Abu Bakr) that whoever possessed any portion of the Qur-án which he had directly received from the Messenger of God, may peace and the blessings of God be upon him, should bring it; and they used to write these on paper and tablets and palm branches shorn of leaves. Nothing was accepted from anybody until two witnesses bore witness"; to which the author of the *Fat-ḥul-Bári* adds: "And this shows that Zaid did not deem it sufficient that a verse was written until somebody bore witness who had heard it directly from the Holy Prophet's mouth, though Zaid himself remembered it. This he did for greater precaution." * There is another report mentioned by Zohri which says: "The Messenger of God, may peace and the blessings of God be upon him, died while the Qur-án was

* *Fat-ḥul-Bári*, vol. ix. p. 12.

written upon palm branches shorn of leaves and skins.* After mentioning some of these reports the commentator adds: "And their object was that nothing should be copied except from what had been written in the presence of the Prophet, not from memory only." † All these reports point to the certain conclusion that every verse and chapter of the Holy Qur-án had been written by the direction of the Holy Prophet in his own presence.

I have already given the names of several scribes. There were so many men among the companions who could write that as many as forty-two of these are related to have acted as scribes for the Holy Prophet. We have seen that copies of the different chapters of the Holy Qur-án were in common use among the faithful, a fact clearly borne out by the report of 'Umar's conversion. This shows that there was no paucity of scribes. Besides the Holy Qur-án, many other things were written. Some of the companions used to write the words uttered by the Holy Prophet, which were generally reported only orally.‡ Letters were written by order of the Holy Prophet to several potentates. The truce at Hudaibiyya was written by 'Ali. Correspondence was also kept up with the Jews in Hebrew.§ Not only could men read and write, but even women were taught the art. Among the wives of the Holy Prophet, at least 'Ayesha and Ḥafṣa could read and write, as many reliable reports show.

2. The Qur-án was committed to memory.

With the Arabs memory was the safest of repositories. In fact, they placed so great a reliance upon memory that they took a pride in being called *ummis*, i.e. men who did not know reading or writing, and for whom, therefore, memory served the purpose of writing. They had all their poems and long genealogies by heart. Being possessors of wonderful memories, every verse of the Qur-án when revealed was not only reduced to writing but was also preserved in memory. We learn from numerous reports that whenever a passage was revealed, it was recited by the Holy Prophet to those who happened to be present at the time, whether friends or foes, and many of his followers committed it to memory at once, others again learning it from those who heard it from the mouth of the Holy Prophet. The importance of the Holy Qur-án for the companions lay not only in the fact that for them it was a code of moral and social laws. It was not sufficient for them to know only its general purport. They believed every word and every letter of it to proceed from no other than the Divine source, and hence every word of it was for them a heavenly treasure they had on earth, so they secured it in the securest of places, viz. their hearts. For its sake they suffered all kinds of persecution and forsook their friends, their relatives, their properties, their homes. Every new verse revealed breathed new life into them. Hence they tried their utmost to keep themselves acquainted with every fresh revelation. Those among them who followed a trade or a profession spent a part of the day in the transaction of their affairs and the rest in the company of the Holy Prophet. Many of them had made special arrangements among themselves to be kept apprised of the new revelations that came to him. The second Caliph, 'Umar, tells us, according to a report of Bukharee, that he and one of his neighbours from among the Anṣár living in

* See *Nihaya*, by Ibn-ul-Asir, under the root *'asb*.

† *Fat-ḥul-Bárí*, vol. ix. p. 12.

‡ Bukharee tells us in the *Kitáb-ul-'Ilm* that 'Abdulla, son of 'Amru, used to write reports in the lifetime of the Holy Prophet. Some other cases are also mentioned in the same chapter, according to which some reports were reduced to writing.

§ This is mentioned in a report narrated by Abu Dáood under the heading *Reports from the Ahl-i-Kitáb*.

one of the suburbs of Medina used to go by turns to the Holy Prophet, each of them remaining in his company for a day while the other did his work. "When I went to the Holy Prophet, I returned to bring him the news of that day relating to revelation and other things, and when he went, then he brought me the news" (Bukharee). There were also companions who, after the flight to Medina, had no work to do because of the interruption of their business by their persecutors. They passed their whole time in the mosque, and were ever ready to commit to memory any fresh revelation that the Holy Prophet might announce.

The Holy Prophet himself laid the greatest stress upon the learning, reciting, and teaching of the Holy Qur-án. Muslim relates in his *Saḥiḥ* a report from 'Aqba bin 'Amir, who said that one day "the Holy Prophet came out and we were in the *Ṣuffah* (an annexe) of the mosque, and he asked, 'Which of you likes to go every day to Baṭ-ḥau or 'Aqiq and bring two female camels with large humps upon their backs, without doing any wrong to any body or to a relative?' We replied, 'O Messenger of God, we all like it.' He said, 'Does not one of you come in the morning to the mosque, and teach or repeat two verses of the Book of God, which is better for him than two camels?—and three verses are better than three camels, and four verses than four camels: in this way is any number of verses better than the same number of camels.'" Bukharee reports 'Usman as saying that "the Holy Prophet said that 'the best man among you is he who has learnt the Qur-án and teaches it.'" Other reports to the same effect, and adjudged to be trustworthy by both Bukharee and Muslim, run as follows: "'Ayesha says that the Holy Prophet said: 'The skilful in reciting the Qur-án are classed with the scribes, who are honoured and virtuous; and he who reiterates in reciting the Qur-án, on account of his inability to recite it, has a double reward.'" "Ibn-i-'Umar reported that the Messenger of God, may peace and the blessings of God be upon him, said: 'No one is to be envied but two persons—one, a man to whom God has given the Qur-án, and he recites it day and night and acts upon it, and the other a man whom God has given wealth, and he spends it in the way of Allah day and night." "Abu Musa Ash'ari reported the following words from the Holy Prophet: 'The condition of a Muslim who reads the Qur-án is like the fruit of the orange-tree: its taste is agreeable, and so also is its odour; and the condition of a Muslim who does not read the Qur-án is like the date, which has a sweet taste but no odour.'" The last report contrasts the Muslim who acts upon the injunctions of the Holy Qur-án, but does not recite it, with him who both acts upon it and recites it; and thus it shows that it was not simply acting upon the Holy Qur-án on which the Holy Prophet laid stress, but he made its simple recitation equally important. The recitation was needed not only to guard the text of the Holy Qur-án, but also to keep its injunctions fresh in the mind.

Various other reports of undoubted authenticity, showing that the recitation of the Qur-án was an important obligation which rested upon every Muslim, are contained in the collections of reports. Bukharee has a chapter named the *Chapter on the istiẕkár of the Qur-án and its ta'áhud*, that is, "reciting the Qur-án frequently and recurring to it time after time." In this chapter various reports are narrated enjoining the frequent recitation of the Holy Qur-án. The same renowned and trustworthy collection has another chapter headed *The teaching of the Qur-án to children*, a third with the heading, *The most excellent of men is he who recites and teaches the Qur-án*, and a fourth which is headed *The reading of the Qur-án from memory*. For the sake of brevity, I give simply the headings of the chapters and refrain from quoting the reports narrated by the learned

collector to prove the various assertions contained in them. These headings are sufficient to show that committing the Qur-án to memory was enjoined by the Holy Prophet upon all his followers, and it was considered by the companions to be a duty fraught with great religious merit. Hence it was necessary that every one of them should commit to memory at least some parts of the Holy Book. Though even now there are thousands of men in every Muslim country who can repeat the whole of the Qur-án from memory, the peculiar conditions existing in Arabia facilitated the task to a far greater extent. This is admitted even by a hostile critic: "Passionately fond of poetry, but without the ready means for committing to writing the effusions of their bards, the Arabs had long been used to imprint these, as well as the traditions of genealogical and tribal events, on the living tablets of the heart. The recollective faculty was thus cultivated to the highest pitch; and it was applied, with all the ardour of an awakened spirit, to the Qur-án" (Muir).

It appears from the above reports that the Holy Prophet desired that his companions should try to excel each other in their knowledge of the Holy Qur-an. There were other reasons which made the companions vie one with another in committing the Holy Book to memory. The office of *imámat*, or leading of public prayers, was as a rule bestowed upon the man who had the greater knowledge of the Holy Qur-án. All authentic reports establish this point. One report tells us that in a certain tribe a boy eight years old used to lead the prayers because he knew a greater portion of the Holy Qur-án than any other member of that tribe. This boy, 'Amru bin Salma, thus relates his own story: "We [i.e. the tribe to which the narrator belonged] had alighted in a place by water, and people who went to the Holy Prophet passed by us. When they returned they used to repeat to us the revelations which they heard from the Holy Prophet. I had a good memory, and so while there I committed to memory a great portion of the Holy Qur-án from these visitors. After a time my father also went to the Holy Prophet with some people of his tribe to declare their acceptance of Islam. The Holy Prophet taught them the prayers, and told them that the prayers should be led by a person who knew more of the Qur-án than others. On account of what I had already committed to memory, I satisfied this condition. So they made me their *imám*." These people were among the later converts to Islam. Bukharee also tells us that the office of *imámat* was conferred upon deserving persons irrespective of their nationality or position in society. The distinction of having the office of *imámat* (the leading of public prayers) conferred on one was a practical incentive to a greater knowledge of the Qur-án. Similarly, when a new tribe accepted Islam, the man who was chosen to be sent to them to teach them the doctrines and principles of the new faith was one who was most acquainted with the Qur-án. And these were not the only ways in which the reciters of the Qur-án were honoured in those early days, for there are many reports which show that the reciters of the Qur-án were highly honoured and respected in every way among the companions.

These were the reasons which led a great number of the companions of the Holy Prophet to engrave the words of the Qur-án on the tablets of their hearts. The Holy Prophet himself set an example in frequently reciting the Holy Qur-án in public as well as in private. It was not only in prayers that long portions of the Holy Book were recited. We have on record instances showing that he recited certain chapters when travelling on the back of a camel,* and that he loved to hear others recite the Holy Word. According

* "I saw the Messenger of God, may peace and the blessings of God be upon him, and he was reciting the chapter entitled *Victory* while on the back of his camel."

to one report he kept awake on a certain night to listen to a person who was reciting the Qur-án in the mosque (Bukharee, chapter on the "Forgetting of the Qur-án"). Another report, also related by Bukharee, represents 'Abdulla as saying: "The Messenger of God, may peace and the blessings of God be upon him, said to me, 'Recite to me the Qur-án.' I replied, 'What! should I recite to you, and to you it has been revealed?' He said, 'I love to hear others recite it.' Thereupon I began to recite the chapter entitled *Women.*"

These anecdotes show that the Holy Prophet induced his companions by his own example to recite the Holy Qur-án. These inducements were not without their effect. The Muslims treasured up the Word of God in their hearts, and its reading and teaching became very common. So common, indeed, had the recitation of the Qur-án become, that when the Holy Prophet spoke of the disappearance of the knowledge of the Qur-án at some future time, Ziyad, son of Labid, one of the companions, at once cried out: "How would knowledge disappear, O Messenger of God, when we read the Qur-án and teach it to our children, and our children will teach it to their children, so on till the judgment day?" This question arose out of a misapprehension of the words of the Holy Prophet, who meant, not that the words of the Holy Qur-án would disappear, but that people would not act in accordance with the spirit of those words.

There are also reports which show that the injunction of the Holy Prophet relating to the committing of the Holy Qur-án to memory and its frequent recitation were so literally carried out by the companions that he himself had to give them directions against a course which might be a burden to them. In a report recorded in Bukharee (chapter headed, *In how many days should the Qur-án be read?*) it is stated that one of the companions of the Holy Prophet, who finished the recitation of the whole of the Qur-án once every night, was expressly enjoined by him to finish it at the least in three or five or seven days, and was forbidden to go through the whole once every night. This shows clearly that there were companions who could recite the whole of the Qur-án in a single night. The direction given by the Holy Prophet that the recitation of the Holy Qur-án should not be finished in less than three days was meant to inform them that it should be read thoughtfully. Similarly, in a report received through a different chain of reporters, the same companion, 'Abdulla, son of 'Amru, is represented as asking the Holy Prophet how much time he should take to finish one reading of the Qur-án. The Prophet told him that he should finish it in thirty days. He replied that he could do it sooner, whereupon the Holy Prophet lessened the time by five days. Thus he continued to express his ability to finish the Qur-án sooner, and the Holy Prophet went on lessening the limit every time by a few days, till he reached the number five (according to another report, three) (Darimi). Ibn-i-Mas'ud relates that the Holy Prophet said: "Read the Qur-án in seven days, and do not read it in less than three days." According to another report, 'Ayesha said that "the Holy Prophet did not usually finish the Qur-án in less than three days" (see *Fat-hul-Bári*, vol. ix. p. 53). All these reports show clearly that the companions vied one with one another in the frequent recitation of the Qur-án, and that many of them could recite the whole in a single day. In fact, so frequently was the recitation of the Holy Qur-án resorted to, that injunctions became necessary to stop a too rapid recitation. It is also clear from these reports that the whole of the Qur-án was committed to memory by many of the companions, otherwise it could not be spoken of as being *finished* in a stated interval of time. That it was recited from memory is clear from the fact that it was recited at night.

These conclusions are further supported by many trustworthy reports, which show that there were numerous men among the companions who could recite the Holy Qur-án from memory. These men were called the *qurrá*, or the reciters, and they were known to have committed the Qur-án to memory. The author of the *Fat-ḥul-Bári* explains the word *qurrá* as meaning "persons noted for committing the Qur-án to memory and for teaching it to others." Of course, the word also signified persons having a sound knowledge of the Qur-án. Seventy of the *qurrá* were treacherously put to death at the Bi'r Ma'únah by a tribe of unbelievers. This fact is attested by the most trustworthy and authentic reports related by Bukharee and other reliable collectors. The fact that such a large number of them was murdered in the lifetime of the Holy Prophet shows that there were hundreds of them among the companions. In the chapter headed, *The Qurrá from among the Companions of the Holy Prophet*, Bukharee relates several anecdotes. In the first of these 'Abdulla, son of 'Amru (who, as we have already seen, had committed the whole of the Qur-án to memory), is reported to have said, when speaking of 'Abdulla, son of Mas'ud: "I shall ever love him, for I heard the Holy Prophet, may peace and the blessings of God be upon him, say, 'Learn the Qur-án from four men, from 'Abdulla, son of Mas'ud, Salim, Mu'áz, and Ubayy, son of Ka'b.'" This, of course, did not imply inability on the part of the other companions to teach the Holy Qur-án, nor did the words mean that none of the companions besides these four retained the whole of the Qur-án in their memory. In fact, to be a good teacher of the Holy Qur-án, it was not sufficient that a person should be able to recite the Holy Book from memory. It was absolutely necessary that he should have a good understanding and a sound knowledge of the Holy Qur-án. The report only shows that the four men named could teach any and every chapter of the Holy Qur-án, and hence they themselves also knew the whole of it. Probably they were named because they always tried to learn the revelations directly from the Holy Prophet. One of them, 'Abdulla, son of Mas'ud, it is reported, used to say that he received over seventy chapters of the Holy Qur-án directly from the mouth of the Holy Prophet. It was probably on account of some such peculiarity that the Holy Prophet named four men only, for other reports tell us that there were many other companions who could recite the whole of the Qur-án from memory.

To take an example, Abu Bakr is not named in the above report, but it is a fact that he retained the whole of the Qur-án in his memory. It was Abu Bakr whom the Holy Prophet appointed on his death-bed to lead the public prayers. Authentic reports, as already stated, show that the person appointed to lead the prayers was always one who knew more of the Qur-án than his congregation. In cases where several persons had equal knowledge, as, for instance, when they all knew the whole of the Qur-án by heart, other tests were applied. Now, it is certain that there were men among the companions who could recite the whole of the Qur-án from memory. Therefore Abu Bakr could not be appointed to lead the prayers if his knowledge of the Qur-án were not as extensive. Hence it follows that Abu Bakr also could recite the whole of the Qur-án from memory. There are many other indications, such as the building of a mosque in the yard of his house, in which he recited the Holy Qur-án every day, his being in daily converse with the Holy Prophet, etc., all of which assist in showing that Abu Bakr knew the whole of the Qur-án by heart. Similarly 'Abdulla, son of 'Umar, retained the whole of the Qur-án in his memory, finishing its recital every night, whereupon the Holy Prophet, learning this fact, told him to finish the recital once in a month. In fact, many persons are mentioned as being able to recite the whole of the Qur-án from memory in the lifetime of the Holy

Prophet, among these being the four Caliphs, viz. Abu Bakr, 'Umar, 'Usman, and 'Ali, and such renowned companions as Ṭalḥa, Sa'd, Ibn-i-Mas'úd, Salim, Abu Huraira, etc., while three women, viz. 'Ayesha, Hafsa, and Umm-i-Salma, are also named in the same category. Several other persons are also named from among the *Anṣár* as being able to recite the whole of the Qur-án from memory. But it is not to be supposed that only those persons were the reciters whose names have been preserved to us in reports. Seventy of them were killed by treachery in the lifetime of the Holy Prophet, and about the same number fell in the battle of Yemamah, which was fought a few months after his death. Among these was also Salim, whose name is clearly mentioned among those who could recite the whole of the Qur-án; yet when 'Umar made a representation to Abu Bakr for the collection of the Qur-án, he did not particularly name Salim, but only said that death had taken away many of the *qurrá* (reciters) in the field of Yemamah. Had there been none among the slain except Salim who could recite the whole of the Qur-án from memory, 'Umar would not have spoken of the reciters generally.

There is only one report the evidence of which is considered to be conflicting with that furnished by all the reports cited above. This report, which is narrated by Bukharee, runs as follows: "Anas reported that the Holy Prophet, may peace and the blessings of God be upon him, died while none had collected the Qur-án with the exception of four men, Abu Darda and Mu'az, son of Jabal, and Zaid, son of Sábit, and Abú Zaid." In a report to the same effect narrated by the same authority, the name of Ubayy, son of Ka'b, is mentioned in the place of Abu Darda. This report apparently contradicts many other reports, if the "collecting" of the Qur-án is taken to be equivalent to the committing of the whole of the Qur-án to memory and no limitation is placed upon the meaning. The word *Jam'a*, which means *collecting*, is generally applied in the reports with reference to the Holy Qur-án in the sense of collecting different manuscripts into a single volume, but it may also mean the retaining of the whole of it in memory. Taking the word in its ordinary significance, viz. collecting the different written chapters into a single volume, the report does not negative the existence of any number of reciters who had memorized the whole of the Qur-án. There is no difficulty in accepting this interpretation, except that when steps were taken for the collection of the Qur-án in the Caliphate of Abu Bakr, no collection prepared in the lifetime of the Holy Prophet was brought forward to facilitate the heavy task before Zaid, who was chosen for collecting the scattered manuscripts of the Holy Qur-án into one volume. But the fact is that Zaid sought the manuscripts that were written in the presence and by the direction of the Holy Prophet, and thus the objection vanishes. But even if the "collection of the Qur-án" in the report under discussion is taken to mean the recitation of the entire Qur-án from memory, there is no difficulty. The meaning is made clear by another report, which gives the circumstances under which these words were spoken by Anas. There were two rival tribes at Medina, the Khazraj and the Aus, and Anas belonged to the former. Before the advent of Islam their relations were hostile, but on their conversion to Islam they both became one. Still, the old feelings of rivalry were sometimes stirred up, and it is to one such occasion that the report relates. The Aus prided themselves on the possession of certain members, four in number, who had earned a good fame. As against this the Khazraj named four of their men who had collected the Holy Qur-án, or who could recite the whole of it from memory. Accordingly, the claim was made only against the single tribe of Aus. This conclusion is corroborated by the fact that the four men named all belong to the tribe

of Khazraj, and the exclusion of such famous men as 'Abdulla, son of Mas'ud, Salim, and others from among the refugees, shows clearly that the claim was advanced only for one tribe as against a rival tribe.

Even if we admit, for the sake of argument, the existence of certain differences in the various reports quoted above, the one conclusion upon which they all agree is absolutely certain, viz. that among the companions of the Holy Prophet there were certain persons, whether their number amounted only to four or to more than that, who retained in memory the whole of the Qur-án as taught by the Holy Prophet, and who at his death had the whole of it engraved on the tablets of their hearts. Thus while every companion committed to memory a certain portion of the Holy Qur-án, certain companions committed to memory the whole of it. The entire Qur-án was, therefore, not only guarded by the comparatively few men who could recite the whole of it from memory, but the whole body of the companions had the whole of it safe in their memories by every one having memorized a certain portion. All this was done in obedience to the injunctions of the Holy Prophet, who laid great stress upon the reciting of the Qur-án and the committing of it to memory. And these measures to guard the text of the Holy Qur-án were in addition to writing. It may also be pointed out here that the gradual revelation of the Qur-án afforded great facility in committing it to memory. The interval between the revelation of two verses or two chapters afforded the companions an opportunity to repeat it as often as they liked. The entire Qur-án was revealed in the long period of twenty-three years, and if Muslim boys of the age of ten or twelve years can even now commit the whole Qur-án to memory within one or two years, the Arab possessors of wonderfully retentive memories, to whom the importance of the Qur-án was far greater than to any Muslim of a later age, could not find it difficult to memorize it within the long period of twenty-three years, especially when it was given to them gradually.

The recitation of the Qur-án and its committal to memory were not, however, only optional, for the Qur-án formed a part of public as well as private prayers. Five times a day had the Muslims to pray publicly, while prayers in the latter portion of the night were of a private nature. The recitation of portions of the Holy Qur-án in all these prayers was obligatory, and thus every Muslim had of necessity to repeat certain portions of it every day. Now, it is an established fact that generally very long portions were recited in the prayers, especially in those said during the latter part of the night. The Holy Prophet is himself related to have often recited the long chapters in the beginning of the Qur-án in the latter part of the night, i.e. in the *tahajjud* prayers. His companions also followed his example. Thus one companion is said, in an anecdote left of him, to have recited in his *tahajjud* prayers the chapter entitled the *Cow*, which forms a twelfth part of the Qur-án. Even in the public prayers long chapters were recited. There are many reports from which it appears that such long chapters as the *Cow* were read in a single *rak'at* in the morning prayers. The evening prayers are the least suited for the recitation of the longer chapters, but even in these the Holy Prophet recited such chapters as the *Túr*, or the *Mountain*, which contains nearly fifty verses. In imitation of the Holy Prophet, his followers, whenever they had occasion to lead the prayers, recited very long chapters. One of them recited the second chapter, i.e. the *Cow*, in prayer at the nightfall, and a complaint was made against him by one who, tired by a whole day's labour, wanted to go to rest sooner. In their private prayers also the companions recited long chapters. Thus not only was it necessary that every one of them should commit the whole or a certain portion of the Holy Qur-án to memory, but the part so committed was always

kept fresh in the mind by constant recitation in prayers, though, as we have already seen, the Qur-án was frequently recited by the companions even outside prayers. Therefore, even if the Holy Qur-án had never been written, no verse of it could have been lost, so great was the publicity which every verse of it received, and so often was it recited by the Holy Prophet and his companions in public as well as in private. One report relates how a certain chapter was learned by heart by a companion from its frequent recitation in the prayers. In fact, if there had been no other means of giving publicity to the Qur-án, its mere recitation in prayers was sufficient to give it such a publication as would have guarded it against any possible alteration or loss.

3. Arrangement of verses and chapters.

It has already been shown that the Holy Qur-án was both written and committed to memory in the lifetime of the Holy Prophet. We also know that the Qur-án was revealed piecemeal during a long period, extending over twenty-three years. Some of the chapters were revealed in complete form, but the revelation of many others was fragmentary and extended over long periods. It not infrequently happened that while one chapter was still unfinished a new chapter was revealed, and sometimes verses belonging to more than two unfinished chapters were revealed at one and the same time. Now, the arrangement of chapters and verses in the copies of the Holy Qur-án at present in the hands of the Muslims does not follow the order of revelation. The important question before us now, therefore, is whether the Holy Prophet himself arranged the verses and chapters in an order different from that of their revelation, and, if so, whether the present arrangement of the verses and chapters is the same as that which prevailed in the lifetime of the Holy Prophet. In other words, was the Holy Qur-án left by the Holy Prophet in the same condition, as regards the arrangement of its verses and chapters, as that in which we now find it, or is its present condition different from that in which the Holy Prophet left it?

Intrinsic and extrinsic evidence both conclusively show that the present arrangement of the chapters and verses of the Holy Qur-án was effected by the Holy Prophet under the guidance of Divine revelation. For intrinsic evidence on this point I would refer the reader to the introductory notes on the various chapters and to the abstracts of the various sections. The different verses in different chapters, and the chapters themselves, are so well arranged that no better arrangement is conceivable. It is only ignorance of the Holy Qur-án and Arabic idiom which has made some critics remark that there is no connection between certain verses or that there are some chasms. A deep reflection over the Holy Book reveals a close connection between verses which are considered by hasty writers to be disconnected. Apart from intrinsic evidence, there is sufficient extrinsic evidence to prove that the present arrangement of the verses and chapters of the Holy Qur-án is not the work of Abu Bakr or Zaid, but that of the Holy Prophet himself, who did it under the guidance of Divine revelation. Such evidence is not only met with abundantly in reports, but it is also contained in the Holy Qur-án. Thus in 75 : 17, 18 we have: "Surely on Us (devolves) the collecting of it and the reciting of it. Therefore, when We have recited it, follow its recitation." These verses clearly show that the collection of the Qur-án, that is, its gathering into one whole, with an arrangement of its various parts, was brought about by the guidance of Divine revelation. Arrangement and collection were, according to this verse, as much the work of Divine revelation as the reading of a verse to the Holy Prophet, i.e. its revelation. The Qur-án itself, therefore, asserts not only that it is the Word of God, but that its collection and arrangement were also brought about by Divine

revelation. It should be borne in mind that the word *Jam'a* in the above verse implies both *collection* and *arrangement*, since no collection could be brought about without an arrangement. Now, the verse shows that this arrangement was different from the order of the revelation of the verses. It describes arrangement and collection as a process different from the revelation of a verse to the Holy Prophet, thus showing that from the first it was meant that the verses and the chapters of the Holy Qur-án should be arranged in an order different from that of their revelation. If the order in collection were to be the same as the order of the reading of the different verses to the Holy Prophet, i.e. the order of their revelation, collection and reading would not have been described as two different things in the verse quoted above.

History bears ample testimony to the truth of the above assertion made in the Holy Qur-án, and we meet with the clearest proof in authentic and reliable reports that the Holy Prophet left at his death the complete Qur-án with the same arrangement of the verses and the chapters that we have now in every Arabic Qur-án. We will consider the arrangement of verses and that of chapters separately, and in each inquiry we shall have to discuss the following points :—

1. Was any arrangement followed by the Prophet himself and by his companions in his lifetime?

2. Was that arrangement different from the order in which the verses or the chapters were revealed?

3. Does the present arrangement differ from that followed by, or which existed in the lifetime of, the Holy Prophet?

That such a large book, treating of so many and such varied subjects, should have been committed to memory and regularly recited in and outside prayers, and taught by one man to another, without there being any settled arrangement of its parts, is a most preposterous proposition, but there is hardly a Christian critic of Islam who has not advanced it. The grounds for this assertion are the same in every case. Not the least regard is paid to historical evidence, and mere supposition that no arrangement is discoverable in the verses and chapters is at present the only basis on which the proposition rests. Even Muir, who sat down to write his *Life of Muhammad* on a strong historical basis, has in this respect followed the earlier Christian critics, closing his eyes to the whole historical evidence. The following short paragraph from Muir's introduction is not only illustrative of the assertions of Christian critics in general, but it also shows how the author himself has evaded the historical evidence. He says :—

"We are not, however, to assume that the entire Qur-án was at this period repeated in any fixed order. The present compilation, indeed, is held by the Muslims to follow the arrangement prescribed by Muhammad ; *and early tradition might appear to imply some known sequence.** But this cannot be admitted ; for had any fixed order been observed or sanctioned by the Prophet, it would unquestionably have been preserved in the subsequent collection. Now the Qur-án, as handed down to our time, follows in the disposition of its several parts no intelligible arrangement whatever, either of subject or time ; and it is inconceivable that Muhammad should have enjoined its recital invariably in this order. We must even doubt whether the number of *suras*, or chapters, was determined by Muhammad as we now have them. The internal sequence at any rate of the contents of the several *suras* cannot, in most cases, have been that intended by the Prophet."

Some of the foot-notes given under this paragraph show the struggle in the writer's mind between historical facts and religious prejudice. Thus,

* Italics are mine.

while denying the existence of any fixed order in the Qur-án in the lifetime of the Holy Prophet, Muir had to admit that "we read of certain companions who could repeat the whole Qur-án in a *given time*, which might be held to imply some usual connection of the parts." In another foot-note it is admitted that there were four or five persons who could repeat "with scrupulous accuracy" the whole of the Qur-án, and "several others who could very nearly repeat the whole, before Muhammad's death." Again, while denying that even the number of *suras* was determined by the Holy Prophet, for fear of being contradicted he cautiously adds the following foot-note:—

"But there is reason to believe that the chief *suras*, including all passages in most common use, were fixed and known by name or other distinctive mark. Some are spoken of, in early and well authenticated traditions, as having been so referred to by Muhammad himself. Thus he recalled his fugitive followers at the discomfiture of Honein by shouting to them as 'the men of the *sura Baqr*' (i.e. *Sura* ii.).

"Several persons are stated by tradition to have learnt by heart a *certain number of suras* in Muhammad's lifetime. Thus 'Abdulla bin Mas'ud learned seventy *suras* from the Prophet's own mouth, and Muhammad on his death-bed repeated seventy *suras*, 'among which were the seven long ones.' These traditions signify a recognized division of at least some part of the revelation into *suras*, if not a usual order in repeating the *suras* themselves.

"The liturgical use of the *suras* by Muhammad must, no doubt, have in some measure fixed their form, and probably also their sequence."

In connection with the same subject it is said in another foot-note that "the traditions just cited as to the number of *suras* which some of the companions could repeat, and which Muhammad himself repeated on his death-bed, also imply the existence of such *suras* in a complete and finished form."

In this manner, almost every remark made in the paragraph quoted above is contradicted in the foot-notes on the basis of historical facts met with in authentic reports. And though the statements in the foot-notes are made reservedly, yet the contradictions are too clear to escape unnoticed by any careful reader, and the struggle in the writer's mind can be easily discerned. In the text it is asserted that there was no fixed order or arrangement in the verses and chapters of the Holy Qur-án, and historical evidence is produced in the foot-notes showing that there was a connection. The text makes the allegation that even the *suras* were not distinctly marked out by the Holy Prophet and their number was not determined by him, and the foot-note brings forward historical testimony to the effect that there was a recognized division and that the form of the chapters was no doubt fixed. The reservations contained in such expressions as "some part" and "some measure" were only natural, considering the allegations in the text. It can be easily seen that if "seventy *suras*, including the seven long ones," existed "in a complete and finished form," as the foot-note admits—and there is no evidence showing that the remaining forty-four short *suras*, which were, no doubt, generally recited in prayers, did not exist in the same form—the presumption will be that all the *suras* existed "in a complete and finished form." This conclusion becomes clearer still when it is borne in mind that the same writer has also admitted that there were several companions who could repeat, not only seventy *suras*, but the whole Qur-án, and that too "with scrupulous accuracy."

The assertion that no arrangement was followed in the case of single verses revealed at different times is so absurd on the very face of it that it

hardly requires a refutation. How was it possible for anybody to commit the Holy Qur-án to memory if there was no settled order in which the verses were read? What order did the different copies follow? Or was it that each copy of the Holy Qur-án current at the time followed a different order? And every man who knew any portion of the Holy Qur-án—and every one of the companions knew some portion—followed a different arrangement! Does any evidence support these assertions? And what order did the reciters of the Holy Qur-án follow? Or did each reciter follow a different order? What, again, was the order of the verses followed by those who led the public prayers? Is it conceivable that a book which was so widely committed to memory, and which was so frequently recited by thousands of men, existed in such an orderless state?

If there were no other evidence to show that the verses in the different chapters of the Holy Qur-án followed some arrangement, the mere fact that the Holy Book was committed to memory by the companions would be sufficient to establish that conclusion. There are many chapters containing more than a hundred verses each, and unless these were arranged in a settled order, no one could be said to have committed to memory the whole of any chapter. Take the different permutations of only a hundred verses, and you will see that no two out of a hundred thousand men could have agreed upon one arrangement. In such a case there would have been not one Qur-án, which the companions could learn from each other, but everybody would have his own Qur-án, and no one would be certain of the correctness of what his brother recited. Moreover, we learn from authentic reports that when any person, while reciting a portion of the Holy Qur-án from memory, made a mistake or left out a verse, some one of those who listened to him corrected the mistake or pointed out the particular verse. Now, this could not be done unless the same arrangement of verses was followed by all. In fact, it was simply impossible to commit thousands of verses to memory unless there was some arrangement to be followed.

Considerations such as the above clearly show that some arrangement of verses was necessarily followed. Was it the order of revelation? There is clear historical evidence that the Holy Prophet arranged the verses, not according to their chronological order, but according to matter. There were no doubt many chapters that were revealed complete, but there were others, particularly the longer ones, that were revealed by portions. Chronologically, verses of one chapter were followed by those of another, and hence in the arrangement of verses in chapters the chronological order could not be observed. The practice of the Holy Prophet in such cases is clearly stated in authentic reports. As 'Usman tells us, in a report already quoted, "It was customary with the Messenger of God, may peace and the blessings of God be upon him, when portions of different chapters were revealed to him, that when any verse was revealed he called one of the amanuenses and said to him, 'Write these verses in the chapter where such and such verses occur.'" From this it appears that the place and chapter for every verse were pointed out by the Holy Prophet himself. With such obviously conclusive testimony before him, no sensible person would deny that the work of the arrangement of the verses in every chapter was done by the Holy Prophet himself, and, as the Holy Qur-án tells us, it was done under the guidance of Divine revelation, and the arrangement did not follow the chronological order of the revelation of verses.

If the arrangement of verses was different from the order of their revelation, the next question that arises is, was that arrangement different from the one upon which the whole Muslim world is now agreed? We must answer this question in the negative. The arrangement of the verses in the

Qur-án we have in our hands is not in accordance with the order of revelation, and hence, if there is no trace in the history of the Qur-án of any change having been brought about in the arrangement of its verses at any time, the conclusion that the present arrangement is exactly the same as that followed by the Holy Prophet will be absolutely certain and final. Now, it is admitted on all hands, and the truth of the fact has not been questioned by the most hostile critic of Islam, that there has not been the slightest change in any word or letter of the Qur-án or in the arrangement of its verses or chapters since the time of 'Usman, the third of the Muslim Caliphs. Our copies of the Qur-án are admittedly exact copies, true and authentic in every way, of the collection made by 'Usman, and hence, to prove that the arrangement of verses and chapters at present is the same as that followed by the Holy Prophet, we have only to show that the collection made by 'Usman followed the original arrangement. It can easily be seen that at the time of his making the collection 'Usman had no motive for changing the fixed arrangement which up to that time was followed by the companions of the Holy Prophet. That an arrangement different from the order of revelation was followed by the Holy Prophet, and that the same arrangement was followed by the companions in the learning and teaching of the Holy Qur-án, has already been shown. That that arrangement was changed by 'Usman is for him to show who makes the assertion. When 'Usman began to make his collection, or, more correctly, when he began to make copies of the Qur-án from Abu Bakr's collection, thousands of the companions of the Holy Prophet were still living, and no change in the arrangement of verses could have remained unnoticed. Moreover, the task of making the required copies was not in the charge of 'Usman personally, but in that of several of the most well-known companions, reputed for their knowledge of the Qur-án, and none of these can be shown to have had any motive for altering the arrangement of verses existing at the time. Nor is there the slightest trace in the historical record of the time that the arrangement was altered. No charge has ever been preferred against 'Usman by any sect of Islam or any individual that he had changed the arrangement of the verses in the chapters of the Holy Qur-án. In fact, the only charge against him is that he disallowed certain readings, and the nature of this charge I will describe later on. But of any alteration in the arrangement of verses there is absolutely no mention whatever in any report, authentic or unauthentic.

Besides the negative proof cited above, which conclusively shows that at no time in the history of the Qur-án was the arrangement of its verses altered in the slightest degree, there is positive evidence leading to the same conclusion. This evidence may be gathered from incidental remarks made in certain authentic reports. Under the heading, *The Excellence of the chapter entitled Al-Baqarah*, Bukharee relates the following: "The Holy Prophet, may peace and the blessings of God be upon him, said, 'Whoever reads the last two verses of the chapter entitled *Baqarah* on any night, they are sufficient for him." This saying, which reports the exact words of the Holy Prophet, shows two things. Firstly, that the Holy Prophet himself followed an arrangement which he had made known to his companions, and they all followed the same arrangement; for if such had not been the case, he could not have referred to two verses as *the last two verses* of a certain chapter. The report unmistakably proves that every verse had a known and fixed place in a chapter which no reciter of the Qur-án could change. In the second place, it shows that the verses with which the chapter entitled the *Cow* now ends were also the concluding verses of that chapter in the time of the Holy Prophet, and therefore the arrangement in the copies of the Qur-án at present is the same as that followed by the Holy Prophet. In

support of this, there is another report in which the concluding verses of the chapter entitled the *Cow* are identified with the 285th and 286th verses of that chapter as enumerated in the present translation (*Fat-ḥul-Bári*). According to another authentic report, the Holy Prophet told his followers to recite the "first ten verses" of the chapter entitled the *Cave* at the appearance of the Antichrist. Had there been no arrangement of verses, the "first ten verses" would have been a meaningless phrase, because it would not have indicated any particular ten verses. This report occurs in the *Ṣaḥiḥ Muslim*. The first ten verses as in our copies of the Qur-án are plainly the verses meant, as in these verses the doctrine of the sonship of Jesus, a doctrine identified with the teaching of the Antichrist by the Holy Qur-án, is refuted in forcible words. This report also shows that the arrangement of verses in the time of the Holy Prophet was the same as it is now.

In no report is any arrangement of verses other than the one which exists in the current copies of the Holy Qur-án hinted at. Had the Holy Prophet left the Qur-án in an unarranged form, different arrangements of verses would no doubt have been followed by different companions, and in the great mass of reports there would have been references to some of these arrangements. But the absence of any such reference conclusively proves that there was only one arrangement of verses, which was followed by all the companions, and that arrangement was the same as we have now in our copies of the Qur-án, because there is no reference at all to any change having been introduced at any time. There is only one report which speaks of 'Ali having made a collection of the Qur-án in the order of its revelation, but this, if true, only supports the conclusion we have already arrived at as to the present arrangement being the one in existence at the time of the Holy Prophet. The fact, if true, is mentioned only on account of the peculiarity of the arrangement, and by reason of its distinction from the recognized and accepted arrangement. Had there been a third arrangement besides these two, we should also have had a reference to it. The order of revelation, as we have seen, was not followed by the Holy Prophet, for his arrangement was according to subject-matter and not according to chronology. 'Ali might have thought of preserving the order of revelation for historical purposes. In the time of 'Usman, when copies of the Qur-án were made for distribution, 'Ali was one of the companions who superintended the copying, and there is no doubt that if he had looked upon the present arrangement as inaccurate, he would have either objected to it or refused to co-operate in such an arrangement. But, along with the whole body of the companions, 'Ali followed an arrangement different from the order of the revelation, though he might also have preserved the chronological order. Had he considered the latter arrangement to be the authentic arrangement, he would no doubt have given currency to it during his Caliphate. But neither in the time of the first three Caliphs nor in his own reign did he ever, privately or publicly, make a statement that the arrangement of verses and chapters in the current copies of the Holy Qur-án was not followed by the Holy Prophet, and that it ought to be superseded by a chronological arrangement. These considerations clearly show that the arrangement of verses in the copies made by 'Usman was recognized by all the companions without a single exception to be the arrangement followed by the Holy Prophet. Had it not been so, there would have been many differences among them as to arrangement. But as a matter of fact, even Ibn-i-Mas'ud, who otherwise expressed his dissatisfaction with the action of 'Usman in having disallowed certain readings which he favoured, never raised any objection to the arrangement of the verses in the copies made by the order of the Caliph, nor did Ibn-i-Mas'ud ever propose a different arrangement.

The above considerations prove conclusively that the division of the Holy Qur-án into chapters and the arrangement of verses in each chapter were both performed under the directions of the Holy Prophet. When a new verse was revealed, a place was assigned to it by the Holy Prophet, and no companion could assign it a place at his own choice. The greater part of the chapter entitled *Al-Baqarah*, for instance, was revealed during the early days of the Holy Prophet at Medina, but some verses belonging to it were revealed later. Such were the verses relating to the prohibition of usury, as some reports show. The place assigned to these verses is immediately after the verses which speak of alms. The reason for this arrangement is that both injunctions, viz. the injunction relating to the giving of alms and the injunction relating to the prohibition of usury, were meant for the benefit of the poor, and these were two steps in the same direction, that is, the amelioration of the poor. The state of the society whose reform the Holy Qur-án had in view was such that the two injunctions could not be given together. It was necessary that the people to whom the injunction relating to the prohibition of usury was to be given should be first prepared to accept that teaching. Hence the two injunctions were revealed at different periods, but the subjects of which they treated were so closely related that in an arrangement of verses they had to be placed side by side. The division into chapters was marked by the Holy Prophet himself, and we find the names of most of the chapters expressly mentioned in authentic reports. In fact, the division of the Holy Qur-án into chapters, and the arrangement of verses in these chapters, by the Holy Prophet, are such clear facts that there is no indication that a difference of opinion ever existed on these points, either among the companions or the later Muslims. No one can be shown to have ever asserted that a certain verse in a certain chapter in the collection in our hands belonged to a different chapter, or that a verse occupying a certain position occupied a different position at any time. In many reports references to verses are contained in numbers, and this shows clearly that the arrangement of verses was complete in the lifetime of the Holy Prophet. To add another example to those already given, there is a report which narrates that Ibn-i-Mas'ud recited forty verses of the chapter entitled *Al-Anfál* in a certain prayer. This is narrated in the *Saḥiḥ Bukháree*. Another reporter, 'Abdul Razzaq, has mentioned the same report through a different chain of narrators, with this difference, that instead of mentioning the reciting of forty verses of the chapter, the narrator only says that he recited up to the verse which ends with such and such words (*Fat-ḥul-Bári*, vol. ii. p. 212). Now, if we compute forty verses from the beginning, as mentioned by the first narrator, we find them ending with the words mentioned by the second narrator. From this it is clear that the present arrangement of verses was well known in the lifetime of the Holy Prophet. According to another report narrated by Bukharee, the Holy Prophet used to recite, when he would wake for his *tahajjud* prayers, the last ten verses of the chapter entitled *Ál-i-'Imrán*, and in imitation of him the Muslims still recite the same ten verses. This fact also proves that the same arrangement of verses was followed during the lifetime of the Holy Prophet that is followed now, and that the division of the Holy Qur-án into chapters was distinctly marked at the time.

The next question that we have to consider is the arrangement of chapters. In the discussion of this question it may be stated at the very outset that any arrangement in the recital of chapters in or apart from prayers was regarded as unnecessary, except when the whole of the Qur-án was to be recited. As we have seen in reports already quoted, there were men among the companions who knew the whole of the Qur-án by heart, and to

keep it fresh in their memory they used to recite the whole within a stated time. Indeed, Bukharee has a chapter with the heading, *In how much time should the recital of the Qur-án be finished?* Under this heading, as already stated, reports are mentioned according to which the Holy Prophet forbade one of his companions to finish the recital of the Qur-án in less than three days, and forbade another to finish it in less than seven days. These reports show the practice of the companions of the Holy Prophet. Those among them who knew the whole of the Qur-án by heart used to repeat it constantly, and finished the recitation of the whole ordinarily in seven days. Indeed, it would not have been possible to retain such a large book in memory except by its constant recital and repetition. The Holy Prophet himself had told them that they should constantly resort to a recital of the Holy Qur-án, and that otherwise it could not be retained in memory. Hence they constantly resorted to its recital. Now, to finish the Qur-án within a stated time and to recur to it again and again, it was necessary that some arrangement of chapters should have been observed. Ahmad and Abu Daood and others have narrated the following report which shows that the arrangement of chapters was also effected by the Holy Prophet. Anas says: "I was in the *Saqif* embassy at the time of the Bani Saqif's conversion to Islam. . . . The Holy Prophet said to us, 'My portion of the Holy Qur-án has come to me unexpectedly, so I do not intend to go out until I finish it.' Thereupon we questioned the companions of the Holy Prophet, may peace and the blessings of God be upon him, as to how they divided the Qur-án into portions. They said: 'We observe the following division into portions, three chapters and five chapters, and seven chapters and nine chapters, and eleven chapters and thirteen chapters, and all the remaining chapters beginning with *Qáf*, which are termed the *mufassal*.'" There is good reason to believe the authenticity of this report. It divides the Holy Qur-án into seven portions, each portion to be recited in one day, and the recital of the whole Qur-án is thus finished in seven days. From other trustworthy reports we learn that the Holy Prophet had enjoined some of his companions not to finish the Holy Qur-án in less than seven days; and the two reports, communicated through entirely different channels, corroborating as they do the testimony of each other, testify to each other's truth and authenticity. Moreover, they are both accepted by eminent collectors of reports. Hence we have no reason to doubt the truth of the reports. Now, the report quoted above shows clearly an arrangement of chapters, for the division into portions mentioned in this report is observed to this day by the whole Muslim world. The seven portions are called the seven *manzils*, or stages, and they include the same number of chapters as is mentioned in the report. The seventh portion begins with the chapter entitled *Qáf*, as stated in the report, and the total number of chapters contained in the first six portions is forty-eight, as in the copies of the Qur-án in our hands. It should be borne in mind that in our copies the *Qáf* is the fiftieth chapter, the difference arising from the fact that in the report quoted above the *Fátihah*, or the Opening Chapter, is not included. This report affords the clearest and most conclusive testimony that the arrangement of the chapters of the Holy Qur-án was brought about by the Holy Prophet himself, like that of its verses; and their present arrangement does not differ in the least from the original.

It may perhaps be objected that such an arrangement was not possible, as the Qur-án was not complete till the death of the Holy Prophet, and verses and chapters were constantly being revealed. It is quite true that the Qur-án could not be said to be complete so long as the recipient of the Divine revelation lived, but this could not interfere with the arrangement of verses and chapters. The word "Qur-án" signified the part of the Qur-án that had

been revealed. Now, the report quoted above speaks of the conversion to Islam of the *Bani Saqif*, which did not take place till the ninth year of Hejira, in which year the chapter entitled *Immunity*, which is looked upon as the latest in chronological order, was revealed. Hence, at the time of which the report speaks, almost the whole of the Qur-án had been revealed, and the division into seven portions, which speaks of the number of chapters in each portion, has in its favour the authority of the Holy Prophet himself, and no objection to it is based on reasonable ground. The verses that were revealed afterwards were put in their proper place in the chapters to which they belonged, and if any short *sura* was also revealed afterwards (as the *Help*), it also found its proper place in the arrangement of chapters, and did not interfere with the enumeration of the chapters contained in the first six portions.

There is no evidence that the arrangement of chapters existing in the time of the Holy Prophet was altered in any way by Abu Bakr or 'Usman. Against Abu Bakr no one has ever advanced such a charge, and 'Usman only followed the collection of Abu Bakr. The copies made in the time of 'Usman were made under the directions of the companions who possessed the best knowledge of the Qur-án, and many of them, as Ubayy bin Ka'b, knew the whole of it by heart. The arguments which I have advanced above as to the arrangement of verses apply *mutatis mutandis* to the arrangement of chapters. But as some reports speak of different arrangements of chapters, I shall consider them before leaving this subject.

Let us take first the chapter headed *Tálif-ul-Qur-án* in Bukharee. According to the first report mentioned in this chapter, a man from 'Iráq came to 'Ayesha and asked her to show him her copy of the Qur-án. On being questioned as to what he meant to do with it, he said that no arrangement was followed in the recital of the Qur-án, and that he wanted her copy for a right arrangement of the Holy Book. Upon this, the report tells us, " 'Ayesha rebuked him and accosted him in the following words: 'What harm is there which is read first? Verily what was revealed of it first was a chapter from among the *mufassal*, speaking of paradise and hell. But when people began to accept Islam, injunctions were revealed about the things legal and the things prohibited. Had the first injunction revealed been the prohibition of drinking, they would have said that they could not give up drinking.' . . . Then she brought out her copy of the Qur-án and recited verses of some chapters." In this report we have the objection of a man from 'Iráq, not one of the companions but a new convert to Islam, and the reply of 'Ayesha. In the reply the objector is rebuked for saying that no arrangement was followed in the recital of the Qur-án, and it is explained to him what necessitated an arrangement different from the chronological order. It appears from the reply that his question related to the order of revelation, for he was told that there was no harm in placing a verse revealed before another after it in the arrangement. The copy of the Qur-án which 'Ayesha showed the questioner had also its arrangement different from the order of revelation, for she is stated to have recited verses of different chapters in support of her argument. And the man was satisfied with 'Ayesha's argument and did not take her copy, which he would have certainly done if the arrangement of 'Ayesha's copy had been different from the current copies of the Qur-án.

It should also be borne in mind that the arrangement of chapters to which we have referred above was observed only in the recital of the whole Qur-án, and no such arrangement was observed in its recital in prayers or outside prayers, when only certain portions were recited. In prayers, for instance, if any chapter or any portion of a chapter was recited in one *rak'at*, any

other chapter or portion of a chapter whatever could be recited in the second *rak'at*. There is ample evidence as to this in reports. Similarly, two or more chapters could be read in a single *rak'at*, and in some cases there were combinations of such chapters for recital in prayers. In his *tahajjud* prayers, for instance, the Holy Prophet used sometimes to recite twenty chapters, eighteen of which were termed the *mufaṣṣal*, or the shorter chapters, towards the close of the Qur-án, beginning with *Qáf*, and two *Ḥá Míms*, or chapters commencing with *Ḥá Mím*. Thus in each *rak'at* two of these chapters were recited, the total number of *rak'ats* being ten. The Holy Prophet made a peculiar combination which has been preserved to us through Ibn-i-Mas'ud, and accordingly it is known as the *tálíf-i-Ibn-i-Mas'úd*, or the combination of Ibn-i-Mas'ud. Now, this combination has nothing to do with the arrangement of chapters in the Qur-án, nor was it followed on all occasions. It was a combination which, according to Ibn-i-Mas'ud, the Holy Prophet followed upon one occasion, or more occasions than one, in his later midnight prayers; and as authentic reports show that the ordinary arrangement of chapters was not followed by the Holy Prophet or his companions in prayers, this peculiar combination does not detract aught from the value of the original arrangement. On the other hand, this peculiar combination was preserved and mentioned only on account of its peculiarity and departure from the original arrangement of chapters. Nor was this peculiar combination followed always, even in *tahajjud* prayers, for there are other authentic reports showing other combinations and the recital of other chapters. Even in the public prayers the arrangement of chapters was not followed. On one occasion the Holy Prophet recited the fourth chapter, *An-Nisá*, in the first *rak'at* and the third chapter, *Ál-i-'Imrán*, in the second, and the incident has been preserved to us in a report only because a departure was made in this case from the recognized arrangement. Many other instances of the same kind are on record, and as it was not obligatory to follow the arrangement of chapters in reciting them in prayers, such cases furnish only additional testimony to the fact that the arrangement of chapters followed at present is the same as was followed in the recital of the whole Qur-án in the lifetime of the Holy Prophet, according to his directions.

The circumstance narrated above as to the peculiar combination of the twenty chapters termed the *mufaṣṣal*, a combination resorted to by the Holy Prophet sometimes in his *tahajjud* prayers, has led some men to think that Ibn-i-Mas'ud's copy of the Qur-án followed a different arrangement of chapters. But the only trustworthy evidence to support this is the report quoted above, which speaks of a certain combination of twenty short chapters in the *tahajjud* prayers; and when it is shown that the observance of the arrangement of chapters was not necessary in prayers, the force of that evidence vanishes altogether. Even supposing for the sake of argument that Ibn-i-Mas'ud followed a different arrangement of chapters, and that it was according to that arrangement that the chapters were written in his copy of the Holy Qur-án, it does not follow that his was the right arrangement or that the arrangement in Abu Bakr's or 'Usman's copy was the wrong one. None of the companions favoured the arrangement of Ibn-i-Mas'ud. On the other hand, all of them recognized the arrangement in 'Usman's copy as the arrangement followed by the Holy Prophet. Among the companions who superintended the copying of the Qur-án in the reign of 'Usman there were such eminent men as 'Ali, Ubayy bin Ka'b, Zaid bin Sabit, and others. 'Usman had chosen, as I will show later on, twelve of the most eminent companions, who were distinguished for their sound knowledge of the Qur-án, and they decided all points on which any dispute arose. They could not be unaware of the particular combination

of chapters which the Holy Prophet followed in his later midnight prayers, but they knew that no particular arrangement was adhered to by the Holy Prophet in the recital of chapters in prayers, and no arrangement could in fact be observed. It is absurd to suppose that they were all ignorant of a certain combination, and that Ibn-i-Mas'ud alone knew it. Had the arrangement of chapters been left to private judgment, we could have supposed Ibn-i-Mas'ud's arrangement to be the right one and attributed the error to the rest of the companions. But the matter was to be decided by what the Holy Prophet had ordered. Ibn-i-Mas'ud thought that a certain arrangement which he had seen the Holy Prophet following in his *tahajjud* prayers was the right arrangement. But he made a mistake. The companions knew that the arrangement followed in prayers was not, and could not be, the right arrangement. Authentic reports related by them show that the Holy Prophet used to recite a portion of one chapter in one *rak'at* and a portion of another chapter, whether before or after the first in actual arrangement, in the second *rak'at*. They also knew the case in which a companion who led the prayers in a certain mosque commenced every *rak'at* with the short chapter entitled *Unity*, and then followed it with any other chapter, and when the Holy Prophet was apprised of this circumstance he did not object to it. They knew further that in the morning prayers on Fridays the Holy Prophet generally recited the chapter *As-Sajdah*, the 32nd chapter, in the first *rak'at*, and the chapter *Ad-Dahr*, the 76th chapter, in the second *rak'at*; yet this did not mean that the latter chapter should follow the former in actual arrangement. They knew the actual arrangement and they followed it. Ibn-i-Mas'ud based his arrangement on a certain combination followed in certain prayers, and thus made an error in judgment. Yet in the main even his arrangement was not different from the arrangement followed in 'Usman's copy. The same longer chapters, the *Tiwál*, were first in his copy as in 'Usman's, with this difference only, that *An-Nisá* preceded *Ál-i-'Imrán*, the order of the third and fourth chapters being thus reversed. The reversal of this order is also due to the Holy Prophet having once done it in reciting them in prayers. These are the only two differences as regards the arrangement of chapters that are mentioned to have existed in Ibn-i-Mas'ud's copy. So the error is either to be attributed to Ibn-i-Mas'ud or to those who have supposed that his arrangement of the chapters of the Qur-án differed in these two points from the recognized arrangement followed in the official copies issued by 'Usman. Even the existence of the difference confirms the conclusion that the arrangement of chapters followed by 'Usman was exactly the same as that followed by the Holy Prophet. There is agreement in the main between other companions and Ibn-i-Mas'ud, and the difference arises only out of an error of judgment. Now, we ask, if the order of chapters was not fixed by the Holy Prophet himself, what led Ibn-i-Mas'ud to follow the same arrangement as was followed by 'Usman and the other companions? Such an agreement in the arrangement of 114 chapters was not possible unless both were following one and the same authority who had fixed that order. Such authority could be none but the Holy Prophet. As further testimony that Ibn-i-Mas'ud's arrangement of chapters was materially the same as was followed in 'Usman's copies, and as is followed by us to this day, we have a report in Bukharee in which Ibn-i-Mas'ud names the five chapters in the middle of the Qur-án, *Bani Israil*, *Al-Kahf*, *Tá Há*, *Maryam*, *Anbiyá*, in the same order in which they are found in our copies of the Holy Qur-án. All this evidence leads us to the certain conclusion that Ibn-i-Mas'ud's arrangement of chapters was the same as in the copies made by the order of 'Usman, that if there was any difference it was very slight and immaterial, and that this difference arose out of a misunderstanding on the part of Ibn-i-Mas'ud.

Two other persons are named as having followed a different arrangement of chapters in the collection of the Qur-án. These are Ubayy bin Ka'b and 'Ali. The case of the former may be disposed of at once, as there is no testimony worthy the name which shows that Ubayy followed a different arrangement of chapters. The only thing stated about him is that he placed the fourth chapter before the third. If that was the only difference of arrangement, it is quite immaterial, and the error may have arisen from the same source as in the case of Ibn-i-Mas'ud. But, as I shall now show, if Ubayy ever entertained such an opinion, he afterwards gave it up when he came to know the facts. 'Ali is said to have collected the chapters in the order of revelation, and there is a report stating that he did not rest after the Holy Prophet's death until he had collected the Qur-án, arranging its chapters in chronological order. The authenticity of this report has been questioned, for that Qur-án was never handed down to posterity, though 'Ali reigned as Caliph immediately after 'Usman. Moreover, there are reports of a higher authority which do not give to 'Ali such credit. According to one (see *Fat-ḥul-Bári*, p. 10), 'Ali himself said that "the greatest of men as regards the collection of the Qur-án is Abu Bakr; he is the first man who collected the Qur-án." Therefore the report which makes 'Ali say that he did not rest after the death of the Prophet till he had collected the whole of the Qur-án is contradicted by those whose evidence is corroborated by other historical facts, one of which is that even during his Caliphate 'Ali never referred to or accepted a different copy of the Qur-án or a different arrangement of its chapters. But, besides this, there is another consideration which shows that neither 'Ali nor Ubayy followed any arrangement of chapters other than the one which was followed by 'Usman. Ubayy and 'Ali were among the men under whose directions the copies of the Qur-án were written, and therefore they were as greatly concerned in giving us the present arrangement of chapters as 'Usman or any other companion.

There is one report more which may be mentioned in connection with the arrangement of chapters, as from it a contrary conclusion is sometimes drawn by mistake. Ibn-i-'Abbas thus narrates this report: "I said to 'Usman, 'What led you to put *Al-Anfál* (the eighth chapter) in juxtaposition with *Bará'at*, and you did not write between them the *Bismillah*, thus classing these two chapters with the seven long ones?' Upon this question 'Usman gave me the following reply: 'It was customary with the Holy Prophet, when many chapters were being revealed to him, that when any portion of any chapter was revealed, he sent for one of his amanuenses and told him to write down those verses in the chapter where such and such things were spoken of. Now *Al-Anfál* was one of the chapters revealed early at Medina, and *Bará'at* was one of the latest revealed chapters, and the subject-matter of these two chapters was identical. Therefore I believed that the latter chapter was a part of the former chapter, and the Holy Prophet died, and he did not distinctly say to us that it was a part.'" This report, far from ascribing the arrangement of chapters to the judgment of 'Usman, makes it clear that the arrangement of chapters was effected by none other than the Holy Prophet. It shows that, except in the case mentioned in the report, the Holy Prophet had "distinctly" told his companions where a verse or a chapter was to be placed. It also shows that the arrangement was effected according to subject-matter by the Holy Prophet himself, for it was the identity of the subject-matter which decided that the eighth and the ninth chapters should be placed in juxtaposition. In fact, leaving the case of this one chapter, viz. the ninth, out of question, the report relates in express and clear words,

not only that the Holy Prophet pointed out the position of every verse, but also that he pointed out the position of every chapter, and distinctly told his companions which chapter should follow which in the collection, and that it was he who arranged the chapters according to their subject-matter. Now, taking the case of the two chapters mentioned in the report, does it follow from what is said in it that the Holy Prophet gave no directions at all as to their arrangement? The chapter entitled *Bará'at* ("Immunity") was, we know, revealed to the Holy Prophet more than a year before his death, and accordingly it is not right to say that he had no time to give distinct directions as to its place. The fact is that the Holy Prophet himself desired the two chapters to be thus placed side by side, and the *Bará'at* to be written without *Bismillah*, the formula with which every chapter begins. The two chapters, although known under two different names, were really parts of a single chapter. The first thirty verses of the *Bará'at* (according to others thirteen or forty), were proclaimed to the assembled hosts in the days of pilgrimage, and this was the reason that the *Bará'at* was regarded as a different chapter. Hence the Holy Prophet never told his companions distinctly that the *Bará'at* was only a part of *Al-Anfál*, and it was for this reason that it was looked upon as a distinct chapter. But neither did the Holy Prophet commence it with the opening formula, because in a certain sense—that is, the identity of the subject-matter—it was regarded as a part of the eighth chapter. This is what 'Usman explained to Ibn-i-'Abbas.

All these circumstances lead us to the certain and undeniable conclusion that the arrangement of the chapters of the Holy Qur-án and the arrangement of the verses in each chapter were both effected by the Holy Prophet. There is strong internal evidence to the same effect. The chapters, like the verses, have a connection with each other, as is shown in the introductory notes on the different chapters.

4. The collection of the Qur-án.

The next point to be considered is, if the whole of the Qur-án was safe in writing as well as in memory, and if even its verses and chapters were arranged before the death of the Holy Prophet, what was meant by the collection of the Qur-án in the time of Abu Bakr or in that of 'Usman.

As I have already remarked, the primary work of the collection of the Holy Qur-án was done by the Holy Prophet himself under the guidance of Divine revelation. To this the Holy Book itself refers in the following words: "Surely on Us devolves the collecting of it and the recital of it; therefore when We have recited it, follow its recitation" (75 : 17, 18). On another occasion the objection of the unbelievers to the gradual revelation of the Holy Qur-án is thus met: "And those who disbelieve say: Why has not the Qur-án been revealed to him all at once? Thus that We may establish your heart by it, and We have arranged it well in arranging" (25 : 32). Here again it is asserted that the putting together and arranging of parts was the work of Divine revelation. These verses and the facts already mentioned go a long way to show that the primary collection of the Holy Qur-án was effected by the Holy Prophet. But we have seen that such collection was needed only by those who wished to commit the whole of the Qur-án to memory, and that it was in reciting the whole that the arrangement of chapters was needed. Hence, though the whole Qur-án existed in a complete and arranged form in the memories of the companions, it did not exist in a single volume in a written form. Every verse and every chapter was, no doubt, committed to writing as soon as it was revealed, but so long as the recipient of the Divine revelation lived, the whole could not

be written in a single volume. At any time a verse might be revealed which it was necessary to place in the middle of a chapter, and hence the very circumstances of the case made the existence of a complete volume impossible. Hence a collection of the Qur-án in a volume was needed, after the death of the Holy Prophet, which should be in accordance with the collection made by the Holy Prophet, as existing in the memories of his companions. Such a collection was also needed to facilitate reference to and circulation of the Holy Word, and to give it a more permanent form than was secured to it in being consigned to memory. Such was the object with which the collection of the Holy Qur-án was taken in hand by Abu Bakr.

A reference to the report which describes the circumstances necessitating the collection of the Qur-án confirms the statement made above. The account is given by Zaid bin Sabit, the Holy Prophet's amanuensis at Medina, and it has been preserved to us in an authentic report recorded in the *Sahih Bukharee.* Soon after the death of the Holy Prophet, Abu Bakr had to send an expedition against the impostor Musailma. A battle was fought at Yemamah, in which great carnage occurred among the Muslims, and many of the reciters of the Holy Qur-án lost their lives. Since the Holy Qur-án existed as a whole up to this time only in the memories of the reciters, and the written fragments had not been collected in a single volume, 'Umar apprehended a great danger if more reciters fell in some other battle. Straightway he went to Abu Bakr and advised him to give immediate orders for the collection of the written portions of the Qur-án into one volume. "A great number of the reciters of the Qur-án have been slain in the battle of Yemamah," he said, "and I fear that slaughter may again wax hot among the reciters of the Qur-án in other fields of battle, and that much of the Qur-án may be lost therefrom. In my opinion it is absolutely necessary that you should give immediate orders for the collection of the Qur-án." But the companions of the Holy Prophet were so faithful to their master that the doing of a thing which the Holy Prophet had not done seemed to them a departure from the path which he had shown to them. "How can I do a thing," replied Abu Bakr, "which the Holy Prophet, may peace and the blessings of God be upon him, has not done?" "But," urged 'Umar, "that is the best course under the circumstances." Abu Bakr was convinced, after some discussion, and Zaid was sent for. "You are," said Abu Bakr to him when he came, "a young man and wise, against whom no one amongst us can cast an imputation of any kind, and you were wont to write the revelations of the Holy Prophet. Search therefore (the written portions of) the Qur-án and collect it (into one volume)." The first impulse of Zaid was the same as that of Abu Bakr. "How can you do a thing," said he, "which the Holy Prophet, may peace and the blessings of God be upon him, has not done?" And so heavy did the task appear to him, that at that time he thought: "It would not have been more difficult for me if I had been asked to remove a mountain." But at last he was prevailed upon, and began the search.

The report quoted above proves several points. Firstly, it shows that the whole of the Qur-án was safe in the memories of the reciters who had learned it in the lifetime of the Holy Prophet. There was nothing to be feared so long as the reciters were safe, but if they perished in a battle, then, it was feared, certain portions of the Holy Qur-án might be lost, because the manuscripts of different chapters and verses had not been up to that time collected in one place. Secondly, it appears from it that the collection of the Qur-án undertaken in the time of Abu Bakr was meant only to supply the place of the reciters if by some mishap in a battle they were all lost. The apprehensions in the mind of 'Umar arose because he feared that, as many

reciters had perished in the battle of Yemamah, many others might be lost in some other battle. Hence he insisted upon a collection of the Qur-án which should have nothing to fear from the death of certain persons. From this it is clear that the original collection of the Qur-án, with an arrangement of its chapters and verses, was effected by the Holy Prophet himself, and 'Umar only desired to supplement the collection of the Qur-án in memories with a collection in writing. The report does not allege that the Qur-án had not been collected up to that time: on the other hand, it asserts that the Qur-án was safe in men's memories, but that a written collection was needed in view of the possible loss of the reciters in a field of battle. Memory was a good repository, no doubt, but such a collection could at any time be entirely lost by the loss of those who retained the Holy Book in memory. Thirdly, the report proves that up to the time when Abu Bakr took in hand the collection of the written Qur-án no portion of it had been lost, and that there were still many reciters who had it safe in their memories. 'Umar only feared loss of portions of the Qur-án by the loss of the remaining reciters in some other battle that might ensue. It was only a contingency: certain reciters who were alive at the time at which 'Umar was speaking might be lost in some future battle. Nothing had been lost up to that time, but something might be lost in the future if immediate steps were not taken for a collection in writing. To sum up, the report shows that the entire Qur-án was safe in the memories of the reciters, that 'Umar only desired to make a collection of the Qur-án in writing in addition to the collection existing in the memories of the reciters, and that nothing had been lost from the collection existing in their memories when the collection in writing was undertaken. These are three important points which settle the matter that the collection of the Quranic revelations in our hands does not differ in any way from the collection existing in the lifetime of the Holy Prophet, and that nothing was added to or lost from it at any time. It must also be borne in mind that the report which disposes of these points is not only one of the most authentic and trustworthy, but no one has ever questioned its accuracy.

We have now to explain what was meant by Abu Bakr when he said that he could not do a thing which had not been done by the Holy Prophet. 'Umar's question related, not to the mere collection of the Qur-án, but to the collection of the Qur-án in writing. Now, it is a fact admitted on all hands that, though the complete Qur-án with a perfect arrangement of its chapters and verses existed in the safest of repositories, the memories of the companions of the Holy Prophet, the different writings containing different portions of the Qur-án had never been collected together and arranged. Nor could this be done so long as the Holy Prophet was alive. For whereas, as already pointed out, it was easy for the reciters to place any verse of any chapter revealed at a subsequent time in its proper place in that chapter as pointed out by the Holy Prophet, a complete volume could not admit of such a course. Hence the Holy Prophet did not order the collection of the different writings. Now, 'Umar asked Abu Bakr to collect these writings, and this was what the Holy Prophet had not done, and therefore, in the first instance, Abu Bakr refused to do it. It shows only how scrupulous the companions were not to interfere with the Divine revelation. But 'Umar's case was based on strong and sound reasoning, and hence he argued it with Abu Bakr until the latter was convinced of the truth and advisability of what he said. Thus there is nothing in the report to show that the Holy Qur-án had not been collected up to the time of the incident. It only shows that the different writings had not been collected and arranged, and that the completely arranged Qur-án was entrusted only to the memories of men.

Another point to be elucidated in the report quoted above is the state-

ment of Zaid as to the great difficulty which he thought he was likely to experience in the performance of the task with which he was entrusted. Indeed, he thought that it would not have been more difficult for him if he had been asked to remove a mountain. What were his difficulties? A report narrated by Ibn-i-Abi-Daood makes it clear. "'Umar rose and declared that whoever had received anything directly from the Holy Prophet should bring it (to Zaid), and they (i.e. the companions) used to write it upon papers and tablets and palm branches in the lifetime of the Holy Prophet, and nothing was accepted from anybody until two witnesses bore testimony" (*Fat-ḥul-Bári*, vol. ix. p. 12). The report clearly confirms the conclusion already arrived at, that the object of the collection undertaken in the time of Abu Bakr was to gather together what had been written in the presence of the Holy Prophet. Zaid's collection was meant to secure the original writings, and this was the great difficulty to which Zaid alluded. A great portion of the Holy Qur-án had been revealed at Mecca, and even the portion that was revealed at Medina was not wholly in the possession of Zaid. Zaid had to search not only writings, but writings which had been written *in the presence of the Holy Prophet.* He was chosen for the task because he had written the greater portion of the revelation at Medina, and was presumed to have all those copies safe in his custody. But the task before him was a very difficult one. He had to search all the original writings and then give them an arrangement in accordance with that of the verses and chapters as followed in the recitation of the entire Qur-án from memory, in obedience to the directions given by the Holy Prophet. That these writings were safe cannot be doubted. Everything relating to Divine revelation was preserved with the utmost care. But the task was no doubt an arduous one, and required hard labour and diligent search; hence Zaid, with a true appreciation of the difficulties before him, said that it was equivalent to the removing of a mountain.

These are clear considerations showing that the service with which Zaid was entrusted was the collection and arrangement of the original copies of the different verses and chapters made in the presence of the Holy Prophet. The object of Abu Bakr and 'Umar was not to have a volume of the Holy Qur-án prepared by Zaid writing down the Holy Book as recited by the reciters, but to prepare a book by collecting the original writings. This is the reason that the word *collection* (Ar. *Jam'a*) is always used in connection with this task, not arrangement or compilation. Hence also the first direction of Abu Bakr to Zaid was to "*search* the Qur-án and collect it," and it is easy to see that a search had only to be made for writings. The words of 'Umar, expressing a fear that much of the Qur-án might be lost if the reciters fell in other fields as in that of Yemamah, clearly imply that he was sure that no portion of the Holy Qur-án had been lost up to that time, and accordingly, if the object of the new collection for which 'Umar contended were simply to reduce the Qur-án to writing as recited by the experts, Abu Bakr would not have told Zaid to "search the Qur-án and collect it." Nor would Zaid, in such a case, have considered the task to be as difficult as the removing of a mountain. Sufficient accuracy could have been obtained by gathering together a few reciters, and Zaid had only to write out the Holy Qur-án as dictated by them and approved by the companions. But 'Umar's object was to gather the original writings, which had been written according to the directions of the Holy Prophet himself, and thus to make the accuracy of the text doubly certain. And the report further tells us that Zaid actually followed this course; for, after being convinced that Abu Bakr and 'Umar were right, he thus describes what was done: "Then I began to search the Qur-án, and to collect it from palm branches and

tablets of stone and the hearts of men, until I found the concluding verses of the chapter entitled *Immunity* in the possession of Abu Khuzaima Anṣári, and I did not find them in the possession of anybody else." This shows that Zaid had two things to do: to search the writings and to collect them in a single volume. Now, collection required an arrangement of verses and chapters, for the writings themselves were found in the possession of different men, and they could give no clue to the arrangement that was to be followed. It was for the sake of arrangement that Zaid had to resort to the reciters, and it is to this that the words "hearts of men" refer in the report quoted above. Moreover, memory had also to be resorted to, to test the accuracy of the writings. In fact, without the help of reciters the collection of the writings in the form of a complete volume was not possible. It was for this reason that 'Umar urged that the collection should be commenced whilst a large number of reciters were still alive, and it is for this reason that Zaid mentions that in collecting the writings he had to resort to memory, or "the hearts of men," as he puts it. The words do not indicate that he sought for some chapters from writings and for others from memory, for if he limited his inquiry to memory in the case of one part of the revelation, he had no need to search for writings for the rest, and the whole could have been easily written down from the dictation of the reciters.

The most important question with regard to the collection made under the orders of Abu Bakr is: Did it accord in every respect with the Qur-án as stored and collected in the memories of the companions, and as repeated and recited, publicly as well as privately, in the lifetime of the Holy Prophet? There is not the least reason to believe that it did not. In the first place, none of the compilers was actuated by any motive to make any change in the text. The earnest desire of all those engaged in the task was to have a complete and faithful reproduction of what had been revealed to the Holy Prophet, and Zaid had only undertaken the task after a full appreciation of the difficulties. Secondly, the collection began only six months after the death of the Holy Prophet, while almost all of those who had heard the Qur-án from his lips were still alive. The Qur-án as recited by the Holy Prophet was still fresh in the memories of the companions, and any tampering with the text could have been easily brought to notice. Thirdly, we find the companions so cautious even in reporting the words of the Holy Prophet that we cannot imagine that they would tamper with the Divine revelation only six months after his death. They held the Divine word in such great awe and reverence that it is impossible they should have fabricated a word or sanctioned the omission of any part of the Holy Book. Fourthly, as we have already seen, there were many among them who could repeat the whole of the Qur-án from memory. There were others who knew large portions, and these were kept fresh in memory by constant recitation in and apart from prayers. It was impossible that any variation from the text as prevalent in the time of the Holy Prophet should have found its way into the collection in the presence of such men. Fifthly, there were many transcripts of the revelation current among the companions. And since every verse was written at the time of its revelation, and copies of it were then made by the companions, there were ample means for testing the accuracy of the collection of Zaid. These writings were in the possession of different companions, and so they all had a chance to see for themselves that the collection made by Zaid was a faithful copy of the original writings. Moreover, the writings in the possession of one man could be compared with those in the possession of another, and thus, as in the case of recitation, there was no probability of any error creeping into the text. Memory and writing corroborated the already unimpeachable

testimony afforded by each, and thus placed beyond the shadow of a doubt the accuracy of the text of the Holy Qur-án. Sixthly, there is no mention at all in any report whatever that anything was left out of the collection made under the orders of Abu Bakr, or that anything had been added to it which was not considered to be part of the Divine revelation. As Sir William Muir says: "We hear of no fragments, sentences, or words omitted by the compilers, nor of any that differed from the received edition. Any such would undoubtedly have been preserved and noticed in those traditional repositories which treasured up the minutest and most trivial acts and sayings of the Prophet."

Thus there are strong and conclusive arguments showing that the copy made from the transcripts under the orders of Abu Bakr agreed in every way, in text as well as in arrangement, with the collection made under the directions of the Holy Prophet himself and preserved in memory by the reciters. Unless there had been a complete agreement in the text as received through the two sources, memory and writing, the companions would never have been satisfied with the collection. The copy thus made remained, we are told, in the possession of Abu Bakr, and after his death in that of 'Umar. After the latter's death, the copy was transferred to the custody of Hafsa, the daughter of 'Umar, and a widow of the Holy Prophet. Thus the copy of the Holy Qur-án transcribed by the orders of Abu Bakr came down to the reign of 'Usman without any alteration in its text or arrangement. It is highly probable that copies were made from this collection by those who needed them, and thus it was sufficiently circulated. But some circumstances coming to the notice of 'Usman, he deemed it necessary to circulate official copies, transcribed by official scribes, and suppress all those made by private persons, either from the collection of Zaid or other writings still prevalent among them. An authentic report narrated by Bukharee thus describes the circumstances: "Anas son of Málik relates that there came to 'Usman Huzaifa, who had been fighting with the people of Syria in the conquest of Armenia and with the people of Iraq in Azerbaijan, and who was alarmed at their variations in the modes of reading, and he said to 'Usman: 'O Commander of the Faithful! stop the people before they differ in the Holy Book as the Jews and the Christians differ in their Scriptures.' So 'Usman sent word to Hafsa, asking her to send him the Qur-án in her possession, so that they might make other copies of it and then send the original copy back to her. Thereupon Hafsa sent the copy to 'Usman, and he ordered Zaid bin Sabit and Abdulla bin Zubair and Sa'id-ibn-il-'As and 'Abdul Rahman bin Haris bin Hisham, and they made copies from the original copy. 'Usman also said to the three men who belonged to the Quraish (Zaid only being a Medinite): 'When you differ with Zaid in anything concerning the Qur-án, then write it in the language of the Quraish, for it is in their language that it was revealed.' They obeyed these instructions, and when they had made the required number of copies from the original copy, 'Usman returned the original to Hafsa, and sent to every quarter one of the copies thus made, and ordered all other copies or leaves on which the Qur-án was written to be burned."

The report states clearly the circumstances which led 'Usman to destroy all private and substitute in their place official copies transcribed from the collection of Zaid made in the time of Abu Bakr. The Caliph was told by one of his generals who had been fighting in Armenia and Azerbaijan that there were variations in the modes of reading the Qur-án in such distant parts of the kingdom as Syria and Armenia. No such differences are pointed out to have existed at Medina or Mecca, or anywhere within Arabia. It was only in newly converted countries, where Arabic was not spoken, that

these differences were noticed. As to the nature of these differences, it is stated in clear words that they were only differences in *qirá'at*, or the modes of *reading*. Nor were they of such a serious nature as those existing among the Jews and the Christians with regard to their Scriptures, but it was feared that if nothing was done to put a stop to the *slight* differences existing at that time, they might, after the lapse of a few generations, develop into serious ones. What the differences exactly were it is difficult for us to say, but a reference to earlier anecdotes casts some further light upon their nature. We are told in authentic reports that different modes of reading certain words were allowed by the Holy Prophet himself, and companions unacquainted with the permission at first severely took to task anybody whom they heard reading any word of the Holy Qur-án in a different method. Thus 'Umar on one occasion heard Hisham pronouncing certain words of the Qur-án in a different method, and in great wrath dragged him into the presence of the Holy Prophet, who approved Hisham's reading. The reason for this permission was that people belonging to certain tribes could not pronounce certain words in the ordinary way. These people were allowed to read them in the manner in which they could easily pronounce them. But I do not wish to enter into details here, as I intend to discuss under a separate heading the subject of the various readings. From what I have stated above, it will be seen that the permission to read any word in a different method was based on a necessity. Only those could avail themselves of this permission who, on account of their being accustomed from their very childhood to pronounce certain words in a certain manner, could not pronounce them in the pure dialect of the Quraish. But when Islam spread beyond Arabia, the need to read certain words in a different method disappeared, for the foreigners could pronounce a word in the dialect of the Quraish with the same facility as in any other dialect. Some of the companions, however, still taught the Qur-án adhering to certain readings which were not in accordance with the pure style of the Quraish. Some of them may have even abused the permission and favoured certain readings, though they had no need for them. This evil seems to have spread at Kufa, and it was to this that Huzaifa referred when he was alarmed at the variation in the readings. According to certain reports he strongly reproved those who took to peculiar readings, some saying that they followed the reading of Ibn-i-Mas'ud, others that of Abu Musa, and others still of Ubayy-ibn-i-Ka'b, whereas they could without any difficulty recite the Qur-án according to the original reading, that is, in the dialect of the Quraish. This conclusion is corroborated by an anecdote relating to a period earlier than the time of 'Usman. 'Umar was told that Ibn-i-Mas'ud read *'attá ḥín* instead of *ḥattá ḥín*. Now, in the dialect of the Huzail and the Saqeef *ḥattá* was pronounced *'attá* (see Lane's Lexicon under the root *'attá*). Ibn-i-Mas'ud did not belong to either of these tribes, but he favoured a peculiar reading which had been permitted only because people belonging to certain tribes could not utter the word otherwise. When 'Umar was told that Ibn-i-Mas'ud taught *'attá* instead of *ḥattá*, the Caliph wrote to him that the Qur-án was revealed in the language of the Quraish, and that he should not read it in the dialect of the Huzail. The words of 'Umar as given in the report are: "Surely the Qur-án was revealed in the language of the Quraish and not in the dialect of the Huzail, so teach it to the people in the language of the Quraish and not in that of the Huzail." Another evil that had sprung out of these variations in readings was that the new converts, unable to realize the need for which they had been permitted, began to attribute heresy one to another for a difference in the reading of certain words. It was this evil which made Huzaifa and 'Usman have great apprehensions, as many reports

show, and the only remedy for it was that the variations for which there now remained no need should be entirely suppressed in reading as well as in writing, and that the pure language of the Quraish, in which the Qur-án had been revealed, should be used by all.

The considerations and the anecdotes given above help us to understand the nature of the differences and the evil at which Huzaifa was alarmed, and to remove which was the object of 'Usman in destroying all private copies of the Qur-án. The instruction which 'Usman gave to the syndicate of the scribes further supports this conclusion. To the members of the committee who belonged to the tribes of the Quraish he gave the direction in plain words: "When you differ with Zaid in anything concerning the Qur-án, then write it in the language of the Quraish, for it is in their language that it was revealed." This direction, we are told, was obeyed. 'Usman then went no further than 'Umar. Only the variations of readings became more pronounced in his time, and became the source of much evil, and he took a step which was calculated to wipe off once for all those variations which 'Umar also wanted to put a stop to. It may be asked what was meant by differing with Zaid in anything concerning the Qur-án. In another report, also related by Bukharee, instead of "When you differ with Zaid in anything concerning the Qur-án," we have the words, "When you differ with Zaid in an *'arabiyyat* in the *'arabiyyat* of the Qur-án," the word *'arabiyyat* signifying the Arabic language. The word clearly implies that by difference in the report is meant difference in the method of pronouncing a word in different dialects. Zaid, as previously stated, did not belong to the tribe of the Quraish, and hence, where there was a difference in the manner of reading or writing a word, the decision of the Quraish members was to be accepted. The only example of the difference alluded to has been preserved to us in a report. On the authority of Ibn-i-Shaháb, the same narrator as in Bukharee's report, Tirmazi adds the following anecdote to the report accepted and narrated by Bukharee: "And they differed on that occasion as to *tábút* and *tábúh*. The Quraish members said that it was *tábút*, and Zaid said that it was *tábúh*. The difference was reported to 'Usman, and he directed them to write it *tábút*, adding that the Qur-án was revealed in the dialect of the Quraish." This anecdote illustrates the nature of the differences at which Huzaifa was alarmed. It shows that the differences whose removal was aimed at by 'Usman were not ordinarily more serious than this. But since the companions of the Holy Prophet believed every word to proceed from a Divine source, they could not tolerate even such slight differences. And since the need for which such variations in the reading of certain words were previously permitted ceased to exist, and the danger of differences being accentuated increased with the influx of large numbers of foreigners into the holy religion of Islam, 'Usman thought it expedient to put a stop to all variations by circulating copies of the Holy Qur-án transcribed and superintended by competent men under his own orders, and suppressing all private copies which contained such variations.

Did the copies transcribed under the orders of 'Usman differ from the original collection made by Zaid in the time of Abu Bakr? The report tells us that when variations of readings in the distant parts of the kingdom were brought to the notice of 'Usman, the first idea to which he gave expression was to obtain the copy in the possession of Hafsa, and to have other copies transcribed from it for circulation among the Muslims. And from this intention he made no departure. The copies of the Qur-án transcribed under his orders were true and faithful copies of the collection of Zaid, which, as we have seen, was in the custody of Hafsa after the death of 'Umar. It was Zaid who transcribed the copy in the time of Abu Bakr, and it was Zaid who

was called upon to make fresh copies from it in the time of 'Usman. To remove any difference of dialect or variation in the mode of reading certain words that might possibly arise, 'Usman gave, no doubt, the orders that the reading of the Quraish should be adopted in preference to any other reading. But the only example of such variation that has been preserved to us in reports is that Zaid read a word as *tábúh* and the Quraish read it as *tábút*, there being a very slight difference as to the manner in which the final letter of the word was to be written, without there being the slightest change in significance; and such importance was given to this trifling difference that the matter was reported to 'Usman for decision. There is no mention at all of any other departure having been made from the writing of Zaid in the copy of Hafsa. Hence we have conclusive testimony in our hands showing that the copies of the Qur-án made and circulated under the orders of 'Usman were exact and faithful copies of the original collection of Zaid. Again, the message of 'Usman to Hafsa was: "Send us the copy of the Qur-án that we may make copies from it, and then we will return it to you." In accordance with this, the copy of Hafsa was returned after the requisite number of copies had been made. Had there been any difference between the original and the copies made, it would no doubt have come to light in the long reign of 'Usman or in that of 'Ali, when the Muslims had been divided into factions, and that copy was still in the possession of Hafsa. The men who murdered in cold blood the aged and venerable prince 'Usman could not have failed to bring to light any difference that might have existed between the copy of Hafsa and the copies made by him. But there is nothing on record to show that any such difference really existed, and this evidence further corroborates the conclusion that the copies made by 'Usman were true and faithful copies of the original collection made by Zaid in the time of Abu Bakr.

Had the action of 'Usman in destroying all private copies of the Holy Qur-án been arbitrary or unjustifiable, the companions of the Holy Prophet would never have yielded to it. But it appears that they not only approved of his action, but also assisted him with willingness in the execution of his designs. Huzaifa, one of the learned companions, had come to him in all haste from distant Syria to request that he should take immediate steps to put a stop to variations in readings, and this he could not do except by issuing official copies of the Holy Qur-án as collected by Abu Bakr and suppressing all private copies, which were perhaps not made with sufficient care and contained any variation of reading. Nor did 'Usman take this step without consulting the companions. According to a report narrated by Ibn-i-Abi-Daood through a chain of narrators which has been admitted as trustworthy (see *Fat-ḥul-Bári*, vol. ix. p. 16), 'Ali said: "Do not say aught of 'Usman but what is good, for he did not take the step with regard to the suppression of the private copies of the Qur-án except after consultation with us. He spoke to us, saying, 'What do you think about this reading? I have been informed that some of them say to others, "My reading is better than thine." This, I think, may amount to unbelief.' We asked him what step he thought it advisable to take in this matter. He replied that he thought it necessary to gather people on one reading. To this we all heartily agreed." This anecdote shows that it was only after consultation with the general body of the companions that 'Usman took any step. There are said to have been twelve members in the syndicate which superintended the transcription of the copies. Among these were Zaid, Sa'id, Ubayy, Anas bin Málik, 'Abdulla bin 'Abbas, and others. It appears that originally there were four members only, as the report in the *Bukharee* tells us, but that others were added later on, perhaps because a larger number of copies than that imagined at first was

required. 'Abdulla bin Mas'ud was the only companion noted for his knowledge of the Qur-án who was not included in the committee, but his exclusion was not due to any prejudice against him, but to his residence at a considerable distance from Medina. 'Abdulla lived at Kufa, and much delay would have been caused in the progress of the work if he had been included in the committee. And as 'Usman began his work after due consultation with the general body of the companions, they approved of his action after its completion. According to a report, Mus'ab bin Sa'd said that he met many companions when 'Usman gave orders for burning all private copies of the Qur-án, and they were all pleased with it, and none of them took exception to it. In fact, 'Usman's apprehensions and those of the companions, as the words of 'Ali reported above show, were not due so much to the existence of variations in readings as to the differences resulting from these variations. Those who had newly entered into Islam were unaware of the circumstances as a result of which the Holy Prophet permitted certain variations in readings, and adopting the reading of a particular companion, they were severe upon others who adopted a different reading, and thus the slight variations in the mode of reading certain words began to lead to great controversies and quarrels. 'Usman and the other companions saw that the people were falling into errors and making a wide departure from what the Holy Prophet intended to be the use of variations, and they adopted the best way of remedying the evil.

Ibn-i-Mas'ud, for the reason stated above, could not take any part in the supervision of the transcription of copies made under the orders of 'Usman, and he is the only person who in some reports, by no means of the highest authority, is said to have made certain remarks against Zaid. For instance, he is reported to have disliked the appointment of Zaid for transcribing the copies, and to have remarked: "What! the transcription of the Qur-án is taken away from me and it is entrusted to a man who was in the back of an unbeliever when I was a Muslim," referring to his older age and priority in the acceptance of Islam. Either this report is not true or Ibn-i-Mas'ud, if he actually uttered these words, made a grievous error. Zaid was the person who had collected and transcribed the Qur-án in the time of Abu Bakr. Abu Bakr and 'Umar could not think of a better man than Zaid, and they entrusted to him the task of collection. When 'Usman felt a similar need, he inquired of the companions as to who was best qualified for the task and who excelled others in the art of writing, and he was told that Zaid was the man. This was the reason for his selection of Zaid to do the work of transcribing, and with him was joined a syndicate of several other companions to superintend the work, and it was in accordance with their directions that he transcribed the copies. Ibn-i-Mas'ud was, therefore, hardly right in speaking of Zaid in disparaging terms, if he spoke those words. But we may entertain grave doubts as to his having spoken them, for on the earlier occasion, when more important work was done than mere transcription, Ibn-i-Mas'ud never spoke a word against Zaid. The remarks which he is said to have made would have been more appropriate if they had been uttered at the time when Zaid was entrusted by Abu Bakr and 'Umar with the work of collecting the Holy Qur-án from writings in manuscripts. It is strange that such remarks should have been made when nothing had to be done except transcription from an earlier original. But if the report be true, then its concluding words are sufficient to show that Ibn-i-Mas'ud was really in error, for we are told that "the most eminent companions disliked this remark of Ibn-i-Mas'ud." Moreover, according to this report, Ibn-i-Mas'ud did not find any fault with 'Usman. There are certain reports of very doubtful authenticity which assert that Ibn-i-Mas'ud had really refused to

give up his copy of the Qur-án or to accept that sent by 'Usman, but these reports have not been accepted by any reliable collector. Even supposing them, for the sake of argument, to be authentic, they do not throw any discredit upon the copies made under the orders of 'Usman. Ibn-i-Mas'ud read certain words, we are told, in a manner different from that in which the Quraish read them, and even 'Umar had enjoined him to give up such readings. On that ground he may have refused to give up his copy, but not a single other companion ever supported his views. They were free to express what view they liked, but they all, without any exception, sided with 'Usman.

These considerations can leave no doubt that the copies circulated by 'Usman were true and faithful copies of the collection of Abu Bakr, which again agreed in every word and point with the Qur-án as taught by the Holy Prophet. When 'Usman issued his copies, thousands of the companions were still living, and many of these, such as Ubayy, 'Abdulla son of 'Umar, and others, were among the men who had committed to memory the whole of the Qur-án in the lifetime of the Holy Prophet, while hundreds of others might have learnt it by heart after his death, as it was then in circulation. It was only thirteen years after the death of the Holy Prophet that 'Usman had given orders for making official copies of the Holy-Qur-án, and if these had in any way differed from the original copy or from what had been preserved in memory, the companions would certainly have raised their voices against such maltreatment of the Holy Book. The Qur-án was still their most precious treasure, and they could not suffer a word of it to be changed. They would rather have given up their lives than permitted any tampering with the Qur-án. They were not only sincere and earnest in their professions, but they had also ample means to judge the correctness of the copies made under the orders of 'Usman. Anything left out from the Qur-án or anything added to it would at once have been pointed out by hundreds of the companions. But even Ibn-i-Mas'ud, with all the ill-will which he is reputed to have borne against 'Usman and Zaid, never pointed out a single word in the Qur-án that had been either altered, omitted, or added by 'Usman. He only remonstrated that he should be allowed to retain his peculiar reading of certain words, an example of which has been given in the word *ḥattá*, which he pronounced *'attá*, following the dialect of the Huzail.

'Usman, then, made no alteration in the Qur-án as it was collected by Abu Bakr immediately after the death of the Holy Prophet. He employed the same scribe who was employed before him by Abu Bakr and in his lifetime by the Holy Prophet himself. He acted after consultation with the companions, securing the services of the most eminent who were noted for their knowledge of the Qur-án to superintend the work of transcription. The copies made by his orders were recognized as true copies by the whole Muslim world. Nor could any alteration in the copies alter the text as preserved in the memories of thousands of men. The bitterest foes of 'Usman, those who cut off his head while he was reading the Qur-án and who had the whole power in their hands, never charged him with having tampered with the Qur-án, though ordering the burning of the copies of the Holy Book was one of their charges against him. But this latter charge was advanced because the act of burning papers on which the Holy Word was written was considered sacrilegious. Even during the reign of 'Ali no one pointed out a word which had been omitted by 'Usman, and 'Ali is himself stated to have transcribed copies of the Qur-án from the official copies circulated by 'Usman.

As regards the copies in our hands, it is admitted by the bitterest enemies of Islam that the copies made by 'Usman have been handed down to later generations entirely unaltered. The purity of the text of

the Qur-án is thus conclusively demonstrated. The collection of Abu Bakr was a faithful reproduction of the revelation as reduced to writing in the presence of the Holy Prophet, and agreed every whit, in text as well as in arrangement, with the Holy Qur-án as preserved in the memories of the companions; the copies circulated by 'Usman were true and faithful copies of Abu Bakr's collection, and these copies have admittedly remained unaltered through the thirteen hundred years that have since elapsed.

5. Differences of readings.

Alleged differences of readings are said to interfere with the purity of the Quranic text in two ways. It is alleged that certain readings which had been permitted by the Holy Prophet were suppressed by 'Usman, and thus with their loss a portion of the original text was lost. This is one objection, and the other is that the variety of readings existing at the present time makes it difficult to decide with any degree of certainty as to which is the original or the authentic reading. These objections really arise out of a misconception of the significance of the word "readings" when used with regard to the Quranic text, and out of a confusion between the meanings of *ḥarf* and *qirá'at* when used to denote "reading," and, accordingly, it is necessary to inquire first into the true nature of the "differences of readings."

In the first place it is important to bear in mind that the Arabic word used in the reports to denote *reading* is *ḥarf*. This word means "a dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs," according to Lane's Lexicon, which is based on the best Arabic authorities. It is this meaning which the word conveys in the reports speaking of the variety of readings, as Lane himself adds: "So in the saying of Muhammad (TA), *the Qur-án has been revealed according to seven dialects*, of the dialects of the Arabs (A'Obeyd, Az, I As, Q): or this means, according to seven modes or manners (Mgh, Msb) of reading: whence (you say) such an one reads in the manner of reading of Ibn-i-Mas'ud." These quotations would show that the differences spoken of in certain reports were only those arising from the variations of dialects, which necessitated the reading or expressing of certain words in a different manner by various tribes.

Let us now turn to the reports and see how far this conclusion is supported by them. The following reports bear on this subject:—

(1) Bukharee reports from Ibn-i-'Abbas: "The Holy Prophet, may peace and the blessings of God be upon him, said, 'Gabriel taught me to read the Qur-án according to one *ḥarf* only. I addressed him repeatedly, and asked him to read it in other dialects also, and this I continued to do until he read it to me in seven dialects.'" Muslim gives the same report in the same words through a different chain of narrators, the original narrator being still Ibn-i-'Abbas, but the following words are added: "Ibn-i-Shahab said, 'It has been brought to my knowledge that seven *ḥarfs* (dialects) are in a matter which remains the same (that is to say, reading in any one of these dialects does not change the meaning), and they give rise to no difference as to what is lawful and what is forbidden.'"

(2) Bukharee reports from Ibn-i-Mas'ud: "I heard a man recite the Qur-án, and I had heard the Holy Prophet, may peace and the blessings of God be upon him, read it differently. So I brought him to the Holy Prophet, may peace and the blessings of God be upon him. When I informed him of what had happened, I perceived displeasure in his countenance, and he said, 'Both of you read correctly; therefore do not differ, for surely there were those before you who differed and they perished.'"

(3) Bukharee and Muslim report from 'Umar bin Khattab: "I heard Hisham bin Hakim bin Hizam read the chapter entitled *Furqán* in a manner

different from that in which I read it, and it was the Holy Prophet himself, may peace and the blessings of God be upon him, who had taught me to read it thus. So I was about to stop him hastily, but I waited and let him read until he had finished. Then I threw my mantle round his neck, and brought him to the Messenger of God, may peace and the blessings of God be upon him, and I said, 'O Messenger of God, I have heard this man recite the chapter entitled *Al-furqán* in a manner different from that in which you taught me to read it.' The Messenger of God, may peace and the blessings of God be upon him, ordered me to release Hisham, and then ordered him to recite the chapter. He read in a manner in which I had heard him read it. The Messenger of God, may peace and the blessings of God be upon him, said, 'Thus has it been revealed.' Then he ordered me to read it, and when I read it he said, 'Thus has it been revealed. Surely this Qur-án has been revealed in seven dialects; therefore recite it in the manner in which you find it easy to do so.'"

(4) According to another report by Muslim, Ubayy bin Ka'b heard two persons read the Qur-án in a manner different from that in which he had been taught to read it. On his bringing the matter to the notice of the Holy Prophet, the latter approved of their reading. This perplexed Ubayy, whom the Holy Prophet satisfied by the following explanation, of which Ubayy himself is the reporter: "O Ubayy, the Holy Qur-án was revealed to me to be read in one dialect only. I asked for permission to read it in other dialects, so that it might be easy for my people to recite it. Thereupon I was permitted to read it in two dialects; and again I asked for permission for more, so that it might be easy for my people, and I was permitted to read it in seven dialects."

(5) Muslim reports from Ubayy bin Ka'b to the following effect: "The Prophet of God, may peace and the blessings of God be upon him, was near the place known as the 'pool of the Bani-Ghafár' when Gabriel came to him and said, 'Surely God commands you to make your people read the Qur-án in one dialect only.' The Holy Prophet replied,'I crave the pardon of God and His forgiveness, for my people cannot bear this.'" We are then told that the Holy Prophet continued to ask for permission to read the Qur-án in other dialects until he was permitted to read it in seven dialects.

(6) Abu Daood makes Jábir narrate the following words: "The Holy Prophet came to us, and we were reading the Qur-án, among us being Arabians as well as foreigners, and he said, 'Keep on reading, for every one's reading is good. And there will come crowds of men who will read the Qur-án straight on (that is to say, with good voices), like as an arrow is made straight, and they will hasten their reward in this life and will not look for it in the next.'"

(7) Tirmazi reports the following from Ubayy bin Ka'b: "The Messenger of God, may peace and the blessings of God be upon him, was visited by Gabriel, and he said to him, 'O Gabriel, surely I have been sent to a people who are without learning; among them is the old woman and the old man, and the boy and the girl, and the man who has never read a book.' Gabriel said, 'O Muhammad, surely the Qur-án has been revealed in seven dialects.'"

These are the only important reports dealing with the subject of various readings as permitted by the Holy Prophet. The one conclusion upon which they all agree is that the alleged differences were not differences of text, but differences in the manner of reading or pronouncing certain words. To make this point clearer, I would discuss the several points mentioned in them at some length. The first question is, can the time to which these reports relate be fixed with any degree of certainty? In other words, was the permission to read the Qur-án in seven dialects granted contemporaneously

with the commencement of the revelation or at a later time, and in the latter case, what was the probable date? This circumstance will serve to throw much light on the question of the nature of the differences, as I will show later on. It will also settle the question of the text. One inference as to time can be drawn from the fifth report given above, which tells us that at the time when the permission was granted the Holy Prophet was near the place known as the "pool of the Bani-Ghafár." This place, as is well known, is situated at Medina, and consequently one thing of which we are certain as regards the time of the permission is that it was after the flight of the Holy Prophet to Medina. No variety of readings was therefore permitted at least during the first thirteen years at Mecca, when Islam was properly limited to the Meccans. There is another point, however, which shows that the permission to read in different dialects was not granted until after the conquest of Mecca; that is to say, about the ninth year of Hejira. In one of the reports given by Bukharee, Hisham bin Hakim bin Hizam is mentioned as the person who surprised 'Umar by reading the Qur-án in a manner or dialect different from that in which 'Umar read it. Now, Hisham did not become a convert to Islam until after the conquest of Mecca, which event took place in the eighth year of Hejira, or nearly two years before the death of the Holy Prophet. The inference which can be drawn from this circumstance is that the permission as to reading in various dialects was granted about this time, for if it had been granted before, a man like 'Umar could not have remained ignorant of it. 'Umar was the man who had made arrangements with another companion to remain alternately in the company of the Holy Prophet in order to be kept informed of every new revelation and every new circumstance, and with the close relation which he had with the Holy Prophet, it is inconsistent that he should have remained ignorant of the permission to read the Qur-án in dialects other than the pure idiom of the Quraish for any very long time—say several months, or at most a year. Not one of the reports, moreover, names any of the earlier converts as having read the Qur-án in a dialect different from the pure idiom of the Quraish in which it was revealed originally.

Considerations such as the above show that the permission to read the Qur-án in other dialects was granted when many of the Arabian tribes had embraced Islam, i.e. towards the close of the Holy Prophet's ministry. And it is a fact that more than nine-tenths of the Qur-án had been revealed before the conquest of Mecca, and the whole of that was revealed in the language of the Quraish. This also shows that the permission was meant originally for such other tribes, and this point settles conclusively that the text of the Holy Qur-án was that in which it was revealed originally. The differences of the readings were only such as were naturally necessitated by the influx into Islam of unlearned tribes, who spoke an idiom which was Arabic to all practical purposes, but which in the pronunciation of certain words differed slightly from the pure idiom of the Quraish. Examples of these differences have already been given. The Quraish say *ḥattá* (meaning *until*), while the Huzail pronounce the same word as *'attá*, there being no difference in the significance of the two words. (See Lane's Lexicon, which explains *'attá* as being "a dial. var. of *ḥattá* of the dial. of Hudheyl and Thakeef.") Other variations of the same kind are *ti'lamún* instead of *ta'lamún*, as the tribe of Asad read it; *yásin* instead of *ásin* in 47 : 15; the reading of *hamzah* (one of the letters of the alphabet) by the Tamím, where the Quraish did not read it; and so on.

In support of the above are certain anecdotes left by early authorities. Thus Abu Sháma reported from one of the earlier authorities (vide *Fat-ḥul-Bári*, vol. ix. p. 24) that "the Holy Qur-án was first revealed in the language

of the Quraish and such of the Arabs as were in their neighbourhood and spoke the chaste Arabic idiom; then it was permitted to the other Arab tribes to read it in their own idioms, to the use of which they were habituated from their childhood, and they differed (from the pure idiom) in the pronunciation of certain words and the vowel-points. Therefore none of them was compelled to leave his own idiom for that of another, because of the difficulty which they would have experienced in doing so, and because of their great regard for their own idioms, so that they might easily understand the significance of what they read. All this was subject to the condition that there should be no change in the significance."

Most of the reports given above point out the reason for which the permission was granted, and in each case we find the reason to be in accordance with the view of the differences as advanced above. For instance, according to one of the reports the Holy Prophet asked the angel to "make it easy" for his people, showing that they experienced a difficulty in reading it otherwise. According to another, he is made to say that his people "could not bear it"—in other words, all the Arab tribes could not read in one dialect; according to a third, he pleads for his people, saying that they were unlearned, and among them were the old woman and the old man, and the boy and the girl, and the man who had never learned to read a book. Of course, if they had been educated, they could have easily spoken the literary and chaste idiom of the Quraish, but as most of them were unlearned, it was very hard for them to utter every word in the manner of the Quraish. Hence they were permitted to read certain words according to their own dialects. We have also one report ending with the words: *therefore read it in the manner in which you find it easy to do so*, which shows that the permission to read the Qur-án in dialects other than that of the Quraish was meant to afford facility to certain people.

Another remarkable circumstance is that among the earlier converts to Islam no such differences can be shown to have existed, nor were there any differences of readings among such eminent and learned companions as, for instance, Abu Bakr and 'Umar or Abu Bakr and 'Ali. This leads us to the same conclusion as we have arrived at above, viz. that the different readings were not variations of texts, but only different modes of pronouncing the same word in various dialects. It was, as we have seen, an actual need. It was very hard for the uneducated Arab tribes, whose dialects slightly varied from the standard of the Quraish—whose idiom was regarded as the purest and most chaste of all Arabic idioms—to speak every word exactly as the Quraish spoke it. It was necessary for every person who embraced Islam to know and to be able to recite a certain portion of the Holy Qur-án, and they were allowed the facility, with Divine permission, to express a word according to their own idiom when they found it hard to express or utter it in accordance with the chaste idiom of the Quraish.

To what extent the various dialects in which the recital of the Qur-án was permitted differed from each other is not a question of much importance, but there seems to be no doubt, as many instances preserved in reports show, that the variations were very slight and generally very unimportant. But while holding this on the basis of historical evidence, so far as access can be had to it, we have no reason for denying that in certain cases a word of one dialect may have been allowed to be expressed by its equivalent in another dialect, where the latter dialect did not possess the original word. This is what is meant when it is said in certain reports that the expression of meaning by a synonymous word was allowed in certain cases. Such a case is exemplified in one report by the use of any of the words *ta'ál*, *halumma*, and *aqbil*, all meaning "come." This is not an actual case of variation

of reading in the Holy Qur-án according to different dialects, but the example is only given to show the nature of the variation in such cases. This example shows that it was only in cases where the idea expressed by a word was so plain as not to be mistaken by a man of even ordinary understanding that the use of one word for an equivalent one of a different dialect was permitted. Other variations of reading in these dialects were of a much more insignificant nature, and related to certain changes in vowel-points. Thus the meaning was in no case altered. There were differences in the utterance of certain words, but there was no difference at all in the significance conveyed. This is attested by the report which tells us that by reading the Qur-án in any one of the seven dialects no difference was caused as to the things allowed and the things prohibited.

It has been objected that, if the differences had been so slight as to have naturally arisen in the utterance of certain words by an illiterate people speaking different dialects, the companions would not have dealt so harshly with each other. 'Umar was about to stop Hisham in his prayers, as the report tells us, and at last brought him before the Holy Prophet with his mantle thrown round his neck, as if he had been guilty of some great offence. Such an incident, it is alleged, could not have taken place unless Hisham were reading a text totally differing from the text as known to 'Umar. This is, of course, a mere conjecture. We have produced above the strongest historical evidence showing that the differences of readings among the companions of the Holy Prophet arose only from the variations of dialects. But the companions were so scrupulous about every word and every letter of the Divine revelation, that the slightest change in any word or letter of the Holy Qur-án was to them the greatest of sins. This is a fact which every right-minded critic must bear witness to. Hence it was that 'Umar was so impatient when he heard Hisham reading.

Another objection against the variety of readings being only dialectic is that Hisham and 'Umar both belonged to the tribe of the Quraish, and that hence the dialect of Hisham could not have been different from that of 'Umar, whereas the report shows that there was a difference between them. To understand this point, it must be borne in mind that once the necessity of dialectic variation was recognized and permission was granted, that permission could not be limited to a particular tribe. The Holy Qur-án was taught by the companions to each other, and hence to a certain extent the peculiarities of one dialect or tribe found their way into another. Moreover, it was not necessary that, if one tribe was unable to utter a certain word according to the dialect of another tribe, the latter should also be unable to utter the equivalent word of the former. To give an example, the tribe of Huzail said *'attá* for *ḥattá* (meaning *until*), the latter pronunciation being that of the Quraish, but the Quraish could pronounce it in both ways, and they had no aversion to either form of the word. Though they ordinarily said *ḥattá*, they could also pronounce the word as *'attá*, as the case of Ibn-i-Mas'ud shows, who read *'attá ḥin* instead of *ḥattá ḥin*. The Quraish, in fact, seem to have had the aptitude to speak freely in the dialects of the other Arabian tribes, the reason of this probably being that thousands of men from every corner of the country flocked every year to the *Ka'ba*, when, besides paying a visit to the Holy Temple, they had also literary assemblies and commercial transactions in which the Quraish took part. On account of their being guardians of the Ka'ba, the Quraish had to come into contact with every tribe, and this intercourse had become more permanent by the establishment of commercial relations. It had also facilitated for them the utterance of certain words according to the peculiar modes of other tribes.

Now, Hisham became a Muslim after the conquest of Mecca, and this was the time when many Arabian tribes were embracing Islam. It is therefore probable that Hisham learned the chapter *Al-Furqán*, which gave rise to the difference, from the Holy Prophet when the latter was teaching it to some other tribe, and thus certain dialectic variations found their way into Hisham's recital.

It must not be thought that every word of the Holy Qur-án was pronounced in seven different ways. What is meant is only this, that the variations of reading permitted belonged to one or other of the seven dialects. These variations were very few, for had there been a greater number of them, authentic reports would no doubt have preserved them in large numbers. The confusing of these dialectic variations with the readings which are mentioned in certain commentaries is a blunder. The nature of these readings I will describe later on. But so far as the dialectic variations permitted by the Holy Prophet (the *sab'at-i-aḥruf* of the reports) are concerned, there are wonderfully few traces of them in the reports, showing that they were actually very few. For if there had been a large number of them, there is no reason why reports should not have preserved a good many. 'Usman's action in not allowing the writing of these variations in copies of the Holy Qur-án could not bring about their entire extinction, for the numerous sayings of the Holy Prophet were never written, yet the minutest details have come down to us in reliable reports. Indeed, as I have shown above, the regular intercourse of the Arab tribes with the Quraish, and their commercial relations, had left no difference of importance in their dialects, and the variations that existed were very few and unimportant. Hence the dialectic variations permitted in the readings of the Qur-án were also very few. The seven dialects in which the readings were permitted were those which were considered as the most chaste by the Arabs, and some authorities have named them, while according to others the number seven is not meant to convey a definite numerical significance, but only to express that some dialectic variations were permitted.

The above considerations clearly show that the variations at no time formed a part of the text of the Holy Qur-án, nor were they ever meant for permanent retention. The necessity which had given rise to them was of a purely local and temporary nature. Almost the whole of the Qur-án had been revealed before the time that these variations were permitted. The more we ponder over them, the more are we convinced that these variations were only allowed for the facility of certain tribes, and they did not in any way alter the text of the Holy Qur-án as it was originally revealed. The Holy Prophet himself never recited in his public prayers any portion of the Holy Qur-án in any dialect other than that of the Quraish, for if he had done so, men like 'Umar and Ubayy, who said their five daily prayers with the Holy Prophet, would not have found fault with dialectic variations, as they are reported to have done. The practice of the Holy Prophet, therefore, shows that the permission to use certain dialectic variations did not alter the original text of the Holy Qur-án in the slightest degree. This was the text which the Holy Prophet used in his public recitals and public prayers. Another evidence that the Holy Prophet intended only the dialect of the Quraish to be retained for permanent use, and permitted the variations only for a temporary need, is to be met with in the circumstance that the writing of the Qur-án, even after the permission as to dialectic variations, suffered no change. The text as it was written was still the same, i.e. in conformity with the dialect of the Quraish. These two points, viz. the writing of the Qur-án and the Holy Prophet's own recital, conclusively

show that the dialectic variations permitted towards the close of the Holy Prophet's ministry did not in any way affect the original text. Perhaps one of the reasons why Zaid was ordered by Abu Bakr and 'Umar to collect the Qur-án from the original writings made in the presence of the Holy Prophet, and not to trust to memory alone, was that they knew that the originals were all free from dialectic variations, and therefore, to avoid them and secure the pure text, the safest course was to search those writings and copy them.

We are now in a position to consider the first of the objections stated in the beginning of this article. I have shown the true nature of the variations which were permitted by the Holy Prophet himself. I have also shown that these variations were meant to answer only a temporary need, and that the Holy Prophet did not order them to be written, nor did he ever use them when leading the public prayers. Nor do we find any trace of any scribe having ever been directed by the Holy Prophet to note any of the variations. And in spite of the permission to use in oral recitation of the Holy Qur-án certain dialectic variations, the Qur-án was generally spoken of as having been revealed in the dialect of the Quraish only. We find 'Umar writing during his Caliphate to Ibn-i-Mas'ud, who then taught at Kufa, not to teach the Qur-án according to the dialect of the Huzail, for it was revealed in the dialect of the Quraish. This order was given by 'Umar on hearing that Ibn-i-Mas'ud taught the people to read *'atta*, a dialectic variation, as used by the Huzail, of the word *hattá*. Again, when 'Usman ordered copies to be made from the collection of Zaid, he gave the express direction that when there was any difference as to the mode of writing a word, it should be written according to the dialect of the Quraish, for the Qur-án was revealed in that dialect. Thus it appears that neither the Holy Prophet himself nor his eminent companions ever gave any importance to the dialectic variations, nor did they ever consider them to have the effect of altering the text of the Holy Qur-án. Just as before the permission, so after it, the text was regarded as one which remained unaltered during the whole ministry of the Holy Prophet and has remained pure and unaffected to this day.

From the above it becomes clear that 'Usman did not suppress any part of the text of the Holy Qur-án by disallowing the writing of the dialectic variations, for these were never a part of it. Whatever may be said of 'Usman's action, it cannot be claimed that he suppressed a part of the text of the Holy Qur-án by disallowing certain dialectical variations. The text of the Holy Qur-án could not suffer anything by losing that which never formed a part of it. 'Usman only followed the example of the Holy Prophet and his two predecessors in the Caliphate. The Holy Prophet never ordered the variations to be written, nor did he ever use them in his public prayers. In the time of Abu Bakr, when the necessity of having a complete copy of the Qur-án was felt, that Caliph gave orders for the search of original writings, so that no variation should find its way into the authentic copy. Coming to 'Umar, we find him writing to Ibn-i-Mas'ud not to teach the people the dialectic variations of the Huzail. 'Usman, therefore, only followed in the footsteps of his eminent and worthy predecessors. The circumstances which obliged him to take this step have been narrated elsewhere. Islam had spread far and wide beyond Arabia, and people whose mother-tongue was not Arabic were embracing Islam in large numbers. To teach the Qur-án to these people was a task different from teaching it to the Arabian tribes. The latter, when they embraced Islam, had special facilities for learning the Qur-án, for it was in their language. But they had their special difficulties. They were accustomed to a particular idiom and particular way of pronouncing certain words from their childhood, and it was

very difficult for them to dispense with their own idioms. The people of other countries had, however, to learn Arabic before learning the Holy Qur-án, and hence it was as easy for them to read the original text as the dialectic variations. It was, however, brought to the knowledge of 'Usman that some people were teaching these dialectic variations to the new converts, and as these new converts could not easily understand the true nature and significance of such variations, differences and quarrels were the result. 'Usman's object was to put a stop to such quarrels. It was for this reason that he ordered copies of the Qur-án to be made from the collection of Zaid, as made in the time of Abu Bakr, and all other copies to be destroyed. He knew that the collection made in the time of Abu Bakr was made with the utmost care, and the original writings made in the presence of the Holy Prophet had all been gathered together after diligent search, and that, therefore, that was the only copy which contained the pure and original text of the Holy Qur-án. Individuals teaching in distant centres were not so careful, and had probably put into writing in their private copies certain dialectic variations which they were permitted to recite orally in the lifetime of the Holy Prophet. Hence it was to secure the purity of the text of the Holy Qur-án that other copies were ordered by 'Usman to be destroyed. It was a most judicious and most necessary step. At all events, Usman only prevented the writing of the dialectic variations, and we know for a fact that even the Holy Prophet did not order their writing. 'Usman's action was, therefore, entirely in accordance with the wishes of the Holy Prophet. By the suppression of the writings containing dialectic variations the text of the Holy Qur-án did not lose anything, but had its purity firmly established.

We may now consider the second objection referred to in the beginning of this article. It is alleged that the existence of certain readings which are to be met with in certain reports and commentaries makes it uncertain which is the original and the revealed text, and that thus the purity of the text of the Holy Qur-án is destroyed. Now, whatever may be the nature of the readings referred to above, the one consideration which settles the absolute purity of the text of the Holy Qur-án, as in our copies of the Holy Book, is that no different text is met with in any copy of the Holy Qur-án anywhere in the world. During all the ages and in all the countries, with all the differences, there has been only one text. Not a single one of the alleged various readings has ever replaced any word of the current text anywhere in the Muslim world. There are Muslims in countries situated farthest off from each other, there are Muslims who have been separated from each other for long ages, there are Muslim sects bearing the utmost enmity towards each other, yet they have always followed the same text of the Holy Qur-án, and not a single copy can be produced with a varying text. Yet if temporal authority could not or did not interfere with the recital of these readings, there is no reason to believe that it could or did interfere with their writing in the text. In fact, temporal authority could not have access to what millions of men possessed and had in their hearts. Therefore, if the men to whom those readings are attributed had given them the same value as the critics now give, they would certainly have introduced them into their private copies and replaced the text by those readings, and to-day we should have had many such copies in circulation in the Muslim world. But, strangely enough, there does not exist a single copy varying from the received edition in the slightest degree. The text is in all cases the same, and thus the variety of readings in no way detracts from the value of the purity of the Quranic text.

Let us now consider the nature of the readings. It should be borne in mind that the readings of which traces are met with in certain reports and

commentaries are not identical with the dialectic variations permitted by the Holy Prophet, though they may contain some of the latter. It is a great error to confuse the two. But this error has been committed by some, owing to the confusion arising from the circumstance that the various readings were considered to be seven, which number corresponded with the seven dialectic variations. Now, the various readings may be dealt with under the following heads. Firstly, there are the dialectic variations. 'Usman could not stop their recitation. Though, therefore, these variations ceased to affect a wider circle, they could not at once come to an end. Some of these must have been preserved in reports by the admirers of those who used them, and by others for the sake of curiosity. With a few exceptions, it is difficult to say now which of the existing readings belong to this class. It has been pointed out by some that those readings which do not agree with the writing of the Qur-án belong, if authentic, to this class, but this is a mere conjecture. Indeed, it does not concern us to know which readings may be brought under this head, for, as we have seen, they have never been considered parts of the text of the Qur-án. Secondly, there are differences in the number of *wáos* (meaning "and"), and some other such unimportant differences in the number of one or two other letters, not affecting the meaning in the slightest degree. Thirdly, apart from the necessity of dialectic variations there may have been some revelations in which an optional reading, differing from the text which has been safely preserved to us, may have been permitted. Readings belonging to this class can be accepted only on the highest authority, and the trustworthiness of the report must be clearly established. There can be no objection to the existence of such readings, but neither is it necessary for a reader of the Qur-án to know them, for the text is complete even without them. Such readings, if traced with certainty to the Holy Prophet, are considered to have the value of an authentic report in explaining the meaning of the text. Fourthly, a number of readings have been introduced by misapprehension of an expository word or phrase as part of the text of the Holy Qur-án. Some companion might have explained a word when reading the Qur-án by some other word or phrase, or he might have noted it on the margin of his copy of the Holy Qur-án, which some hearer of his words or reader of his copy mistook for an alternative reading. The copies of the Qur-án we possess are free from all such readings, as has been shown above, for the greatest care was taken by Abu Bakr and Usman in the collection and copying of the Holy Volume, and with them were associated all the other companions. Fifthly, there are said to be certain readings introduced after 'Usman had sent the official copies in various directions. The original writings are said to have been without dots and without vowel-points, and this is stated to be the reason of certain differences in readings having arisen in different centres. It is further asserted that these different readings were actually followed in reciting the Qur-án by reciters in different centres, each one thinking his reading to be the only true reading. There are two very strong objections to this theory which do not permit us to believe in its truth. In the first place, if the Qur-án was publicly recited in different ways in the different centres, and at each centre a peculiar reading was considered to be the only correct reading, and as such actually the true text of the Holy Qur-án, why were not these readings made to supplant at that centre the text of the Qur-án as we now have it? Why were not these readings introduced into the copies of the Qur-án? Is it not strange that the copies of the Qur-án made and circulated at a particular centre continued to follow the original text, while that text was not followed in reciting or teaching or learning the Qur-án? What use did the writing

serve in such a case, and why did not those very men make their copies of the Qur-án tally with their recital? Certainly they had nothing to fear from the authorities, for the authorities, according to the supposition, did not interfere with their public recital of the Qur-án and their publicly teaching it in a different manner. Hence there was no reason why persons who believed a certain reading to be the true reading, and followed the same in their prayers or in teaching the Qur-án to others, should not introduce such reading into their copies of the Qur-án. But as no copy of the Qur-án with a text differing from ours is ever known to have existed, we may be sure that no such readings were ever publicly promulgated.

The second objection to the above theory is that if at different centres different readings of the Qur-án had been followed and taught, these differences, at least in oral recitation, would have become permanent, and we should have had to-day a different version followed, not only in every different country, but also in every important city of even a single country; and thus we should have had to-day no two persons belonging to two different countries or towns agreeing in the same reading. But do we find this to be the case as a matter of fact? Not at all. On the contrary, take any two Muslims from the most distant places who can recite the Qur-án and they will be found to be following one and the same text, the text that we have in our copies. Hence we cannot believe that at some earlier time different readings were followed by different reciters in different centres. If such differences had existed, their scope would have widened day by day, and they could not have vanished all of a sudden. But their utter absence to-day shows that different readings of this class never existed, or, if they existed, they were never considered, even by those who favoured them, to be part of the Divine revelation to supersede the text, but only as possible alternatives by adopting which the meaning was not changed.

It should also be borne in mind that writing was not the only means of preserving the text, and therefore the possible want of dots and vowel-points in the copies of 'Usman would not have left the text undecided. Memory was another safe repository in which the text of the Holy Qur-án was preserved with the utmost care, and when recited from memory no uncertainty or doubt of any kind was left. Therefore, side by side with writing, memory also guarded the text, and the combined evidence of the two could not leave the least doubt. There were even in the lifetime of the Holy Prophet many reciters of the Qur-án, that is to say, men who could repeat the whole of the Qur-án from memory, and their number fast increased with the spread and progress of Islam. At every centre of learning there were hundreds of these reciters, and thus there was ample means to decide any moot point concerning the text if a doubt ever arose.

It should also be noted that the number of readings alleged to have been reported by earlier authorities was very small, and the great mass of readings, like the great mass of reports, developed later. This is a very significant circumstance, as it shows that the number of authentic readings must be insignificantly small. The number of companions and *tábi'in* (immediate followers of the companions) who are mentioned to have reported readings is very small, but after them came a generation who made recitation their profession and multiplied the number of readings. Therefore it is only on the highest and most trustworthy authority that any reading can be accepted, and it would then have to be seen to which class that reading belongs. The mere circumstance that a reading can be traced with certainty to an earlier authority or even a companion does not show that it is actually an alternative Divine revelation. But the one point which is certain, and which is the only point which requires practical settlement, is that, whatever the nature of a reading, the purity of the text of the Holy Qur-án remains unassailed.

As regards the readings of the last class, I think that they may have been put forward as possible alternatives which did not substantially affect the meaning of the text. This appears to be the only reasonable conclusion when all the circumstances are considered, and especially when it is borne in mind that these readings never supplanted the text which was always followed when the Holy Qur-án was recited on any important occasion, as, for instance, in public prayers, or when, by transcribing copies, permanence was meant to be given to it.

The above discussion conclusively settles the true significance of the word "readings" when applied to the Holy Qur-án and the true nature of such readings. The term "reading" does not carry its general application. The existence of a reading generally makes the text uncertain, but not so in the case of the Holy Qur-án. In fact, the term "reading," in this case, has a significance totally different from that which it conveys when applied to other codices, as, for instance, to the codices of the Jewish or the Christian scriptures. The copies of the Qur-án throughout the world are free from all differences, errors, imperfections, interpolations, or corruption, and they have ever remained free from all these defects during the thirteen centuries that have elapsed since the first promulgation of Islam.

6. Allegations against the purity of the Quranic text.

Though the testimony produced under the previous headings of this important subject is sufficient to convince an intelligent reader of the absolute purity of the text of the Holy Qur-án, and quite conclusive as to the fact that the Holy Book has been handed down to us without any addition, alteration, or loss, yet it seems necessary for a comprehensive discussion of the subject to deal separately and at some length with the few objections which are met with in Christian writings on the Muslim religion. These objections may be briefly summed up as follows:—

(1) The existence of some passages in a fragmentary form leads to the logical conclusion that these passages must have been complete originally, and that some portions must have been lost in the transmission of the Holy Book.

(2) The suppression by 'Usman of some codices of the Qur-án in the possession of the companions must have resulted in the loss of some portions of the Qur-án.

(3) Certain passages might not have been intended by the Holy Prophet for permanent insertion in the Holy Qur-án, or might have been abrogated, and Zaid, on account of his ignorance of the circumstances, might have retained them in the Holy Book.

(4) The existence of some reports showing that certain passages were recited in the time of the Holy Prophet, combined with the circumstance that those passages are not now met with in the Qur-án, is a proof that the Qur-án has not been handed down to us complete.

(5) The existence of a Muslim sect (the Shias) holding the belief that the Qur-án is not complete leads to the same conclusion.

This is a brief summary of all the objections I have been able to gather from different writings by Christian critics of the Qur-án. Taking these objections in the order given above, I shall first consider the position of the critics who, like the author of the article on "Muhammadanism" in the *Encyclopædia Britannica*, assert that 'Usman's copies of the Holy Qur-án were not complete because "some passages are evidently fragmentary." An intelligent reader will easily see that such a poor contention against the strong historical testimony in support of the absolute purity of the text of the Holy Qur-án must be rejected as absurd. It is an erroneous conclusion, and

utterly illogical, that because a certain passage appears to a certain reader to be incomplete and fragmentary, therefore some portion must have been lost, and the speaker must have uttered it in another form. To apply such a test to historical facts is dangerous logic. When there is the strongest historical evidence that among the companions of the Holy Prophet there were many men and women who had committed the whole of the Qur-án to memory, and that most of them were still alive when a complete copy was prepared by Zaid from a collection of the transcripts made in the presence of the Holy Prophet, it is a mere delusion to think that some portions might have been overlooked by him. The report which describes the work of collection tells us that he not only sought out all the manuscripts, but that he also called in the assistance of the memory of the reciters. And what is the alleged fragmentariness of certain passages but a form of rhetoric, the beauty and force of which cannot be realized by critics unacquainted with Arabic idiom? The so-called fragmentary passages are really expressions of exquisite beauty, and it is only a superficial knowledge of Arabic idiom that makes the European critics think that some portion has been lost.

As if to support the assertion that the fragmentariness of certain passages is evidence of something having been lost, the writer in the *Encyclopædia Britannica*, whose objection I have quoted above, adds, probably thinking it to be corroborative testimony, that "a few detached pieces are still extant which were originally parts of the Qur-án, although they have been omitted by Zaid." Now, this properly relates to the fourth objection, where the nature of such "detached pieces" and the trustworthiness of the reports containing them will be fully inquired into. But the critic would no doubt have given some weight to his assertion if he had shown that any of the "detached pieces" which are met with in certain reports so fit in with any of the alleged fragmentary passages that the whole may become a complete sentence. Proceeding upon the supposition that reliable reports have preserved some of the lost passages, the question is, do the passages so preserved answer to the allegations made in the first and the fifth objections? In other words, can they be regarded as parts of some fragmentary passages in the Holy Qur-án, or do they favour the higher pretensions advanced for 'Ali, the immediate successor of 'Usman? The answer to both these questions must be given in the negative. What according to the critics was lost, therefore, is nowhere to be found, and what is preserved in some of the reports was never lost.

Take the second objection now. 'Usman gave orders for the destruction of all copies of the Qur-án current in his time with the exception of the original collection made in the time of Abu Bakr, from which his own copies were made. Of the copies destroyed, or ordered to be destroyed, the greatest importance is attached to two, that of Ubayy and that of Ibn-i-Mas'ud. Regarding the nature of the differences between these copies and the official copies of 'Usman, I would take, as representing sane hostile criticism at its best, the opinion of the author of the article "Muhammadanism" in the *Encyclopædia Britannica*. Under the heading "other editions" he writes:—

"At the same time, the other forms of the Qur-án did not at once become extinct. In particular we have some information about the codex of Ubayy. If the list which gives the order of its *suras* is correct, it must have contained substantially the same materials as our text; in that case, Ubayy must have used the original collection of Zaid. The same is true of the codex of Ibn-i-Mas'ud, of which we have also a catalogue. It appears that the principle of putting the larger *suras* before the shorter was more consistently carried out by him than by Zaid. He omits I, and the magic formulæ of CXIII, CXIV. Ubayy, on the other hand, had embodied two additional short

prayers which we may regard as Muhammad's. One can easily understand that differences of opinion may have existed as to whether and how far formularies of this kind belonged to the Qur-án. Some of the divergent readings of both these texts have been preserved, as well as a considerable number of their ancient variants. Most of them are decidedly inferior to the received readings, but some are quite as good, and a few deserve preference."

To do justice to the author of this article, I may also quote the following paragraph in which grounds are given for believing' Usman's text to be the only valid text. This paragraph immediately follows the one quoted above, and runs thus:—

"The only man who appears to have seriously opposed the general introduction of 'Usman's text is Ibn-i-Mas'ud. He was one of the oldest disciples of the Prophet, and had often rendered him personal service; but he was a man of contracted views, although he is one of the pillars of Muslim theology. His opposition had no effect. Now, when we consider that at that time there were many Muslims who had heard the Qur-án from the mouth of the Prophet, that other measures of the imbecile 'Usman met with the most vehement resistance on the part of the bigoted champions of the faith, that these were still further incited against him by some of his ambitious old comrades until at last they murdered him, and, finally, that in the civil wars after his death the several parties were glad of any pretext of branding their opponents as infidels; when we consider all this, we must regard it as a strong testimony in favour of 'Usman's Qur-án that no party, not even that of 'Ali, found fault with his conduct in this matter, or repudiated the text formed by Zaid, who was one of the most devoted adherents of 'Usman and his family."

Two points deserve to be discussed in this connection. It is admitted that substantially the copies of Ibn-i-Mas'ud and Ubayy agreed with the copy of 'Usman in text as well as in arrangement of the verses and the chapters, so much so, indeed, that the writer of the article from which the above quotations are taken thinks that the collections of Ubayy and Ibn-i-Mas'ud must have been based on the original collection of Zaid, made in the time of Abu Bakr. But, as I have already shown, the text and arrangement were complete in the lifetime of the Holy Prophet, and there were many companions who could recite the whole of the Qur-án by heart before the Holy Prophet died. It was this fact which made the collections of Ubayy and Ibn-i-Mas'ud substantially agree with the copies made by Zaid, because all drew their knowledge from the same source. The differences of these two copies from the copy of 'Usman were, according to the same writer, only on two points, viz.: firstly, Ubayy had in his copy two short prayers besides the known *suras*, and Ibn-i-Mas'ud omitted from his copy the last two chapters which are contained in our copies of the Qur-án, and also the opening chapter which is called the *Fátiḥah*: and secondly, both had a certain number of readings differing from the copy of 'Usman.

Accordingly, we have only to see whether Ubayy and Ibn-i-Mas'ud had their own copies, whether they differed from 'Usman's copies in the number of chapters and in the variety of readings, and if so, how far. We take Ubayy first. There is no reliable report showing that Ubayy had a copy of the Qur-án differing from the ordinary copies in circulation, or that it had two short formulæ of prayer added at the end as two more chapters of the Holy Qur-án. Vague reports to this effect are mentioned by Jalal-ud-Din Sayuti in his *Itqán*, but Sayuti is unanimously looked upon as the last person on whom any reliance can be placed in the matter of the authenticity of reports. The following remarks of Shah 'Abdul 'Aziz in his '*Ujálah Náfi'ah*

are an echo of the general opinion of all authorities on the trustworthiness of reports: "To the fourth class belong all those reports of which no trace at all is to be met with in the earlier generations, and which were reported only by people of a later time. With regard to these reports one of two things must have happened: either the earlier collectors, after inquiry into them, found them to be unauthentic or fabricated, and therefore they did not report them, or they did not think them to be fabricated, but found some of their narrators to be untrustworthy. Upon whatever supposition we may proceed, it follows that the reports of this class are not reliable. . . . The whole stock of reports on which Jalal-ud-Din Sayuti depends in his writings and pamphlets belongs to this class."

From the above, the reader will see how far the *Itqán* may be relied upon when there is nothing to support its conclusions in reliable collections. Nay, more than this, reliable reports, accredited by Bukharee and others, contradict the *Itqán*. There are some reports which clearly state that Ubayy was one of the men whom 'Usman had entrusted with the supervision of the work of transcription when he ordered the making of official copies from the original collection of Zaid. There are other reports which show that even in the time of Abu Bakr he assisted in the work of collection. Indeed, even the writer in the *Encyclopædia* arrives at the conclusion that Ubayy must have based his copy on the first collection of Zaid. But if we suppose, for the sake of argument, that Ubayy had a copy of the Qur-án in which he wrote down two additional chapters containing short formulæ of prayer, even then it does not follow that these two prayers actually formed a part of the Qur-án, and that the copies circulated by 'Usman are defective for omitting them. Among more than a hundred thousand companions of the Holy Prophet there was not a single person who supported Ubayy's views. Even Ibn-i-Mas'ud, with his strange opinions on some other questions, did not share Ubayy's views. Now, the Qur-án was not the property of one or two individuals, so that any portion of it might have been known to Ubayy alone and thousands of other companions should never have heard of it. Every verse of the Holy Qur-án was, when revealed, proclaimed widely and circulated among friends as well as foes. One person could make an error, but this could be immediately rectified by the testimony of hundreds of others. The one thing which placed the Qur-án beyond the danger of the loss of any portion of it was that every verse obtained a wide publicity at the time of its revelation, and thus it had not one guardian or custodian, but hundreds of them. It is the collective testimony of the whole body of companions that settles the point. It is not a case of difference between 'Usman and Ubayy, so that a critic might think that the truth might have been with this person or that, but it is a case of the solitary view of one person opposed to the combined testimony of all the companions. In such a case and under such circumstances, when sufficient publicity was given to every verse revealed, it cannot be admitted that the two chapters were brought only to the knowledge of Ubayy while the other companions remained ignorant of them, and even opposed his views. All this, of course, is based on the supposition that the report mentioned in the *Itqán* is true in fact, which, as I have shown above, is really not the case.

We may, however, make this point clearer still by a reference to the words of the alleged additional chapters in Ubayy's codex. The *Itqán* tells us that they were only two short formulæ of prayer, the first running thus*: "O Allah! we beseech Thy help and ask Thy protection, and we laud Thee in the best manner, and we cast off and forsake him who disobeys Thee!" And the second thus: "O Allah! Thee do we serve and to Thee do we pray and make

* For the original Arabic see p. xxv.

obeisance, and to Thee do we flee, and we are quick, and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers!"

The Muslim reader will at once see that this is the *du'á-ul-qunút* (lit. the supplication of the standing), which is still repeated by many Muslims in their prayers, others substituting for it any of the other prayers taught by the Holy Prophet. I may mention only one form of an alternative prayer which is even more authentic than this. It runs thus: "O Allah! guide me among those whom Thou hast guided, and protect me among those whom Thou hast protected, and befriend me among those whom Thou hast befriended, and bless me in what Thou hast granted me, and save me from the evil of what Thou judgest, for Thou judgest and art not judged; surely he whom Thou befriendest is not disgraced: Blessed art Thou, our Lord! and High" (*vide* Mishkat, chapter *Witr*). It is easy to see that the first and the second prayers are both contained in reports of the Holy Prophet, and have nothing to do with the Holy Qur-án. Early and later Muslims all used these formulæ in their nightly prayers called the *witr*, and the Holy Prophet taught them to do so. If there is any difference it is this, that the second form is met with in more reliable reports than the former. It was not, then, only that the companions of the Holy Prophet had never been taught these words as part of the Qur-án, but they had been taught, and they knew, that they were not part of the Holy Qur-án. The Holy Prophet himself recited this formula in his prayers, as did also his companions. They were recited not as part of the Qur-án following the *Fátiḥah*, or the opening chapter of the Qur-án, but they were specially recited as prayer formulæ. Similarly, other prayer formulæ are recited in the prayers when standing or sitting or when prostrate, and these are not verses of the Qur-án. If Ubayy actually wrote down the two formulæ in his copy of the Qur-án, which we have very strong reasons to doubt, he made a mistake, probably thinking that their recital in prayers entitled them to a place in the Holy Qur-án. But thousands of the other companions who had also heard the Holy Prophet reciting the same formulæ in his prayers, and who themselves also recited them, knew that they were not parts of the Divine revelation. Ubayy was clearly in error and he soon renounced it, for when 'Usman had the official copies made after consultation with all the companions, Ubayy, who was himself one of the supervisors, recognized their authority. It was the consensus of opinion of the companions which made Ubayy conscious of his error, if he was ever guilty of that error, and, having then seen that his view had neither authority nor reason on its side, he gave it up.

As regards the variation of certain readings, I have already discussed the question, and will now proceed to deal with the alleged rejection by Ibn-i-Mas'ud of the two concluding chapters, and, as some add, of the opening chapter also. On this point Bukharee has only this much, that somebody said to Ubayy that "Ibn-i-Mas'ud said so and so" with reference to the *Mu'awwazatán* (the last two chapters). Ubayy's answer to this question is reported to have been to the following effect: "I asked the Messenger of God, may peace and the blessings of God be upon him, and he said to me that they were so read out to him and so he read." Then he said: "So we say as the Messenger of God, may peace and the blessings of God be upon him, said." The wording of this report is not quite clear, and, accordingly, the concluding words are understood by some to have been spoken by Ibn-i-Mas'ud, and by others they are taken to be the words of Ubayy. Both opinions have other reports to support them. In the former case, Ibn-i-Mas'ud accepted Ubayy's opinion, and in the latter Ubayy stated his own belief. But even supposing that Ibn-i-Mas'ud

entertained a different opinion, he was alone in this case, and his opinion was not supported by a single other companion of the Holy Prophet. This is not only clear from their support of 'Usman, but we have it also on record that "not a single other companion followed Ibn-i-Mas'ud in this opinion" (see *Fat-hul-Bári* under the report quoted above). And, as we have seen, even Ubayy opposed Ibn-i-Mas'ud on this point. It is rather an interesting circumstance that the two men, who are said to have differed from the other companions on one or two points, did not agree among themselves: each objected to the opinion of the other on the point on which he differed. The result is, that if they differed at all, neither of them had his views supported by any other companion on the points in which he differed, and his solitary opinion stands condemned by the consensus of opinion of the whole body of the companions.

Against Ibn-i-Mas'ud's view there are other circumstances also. It is clear from many of the reports that the two chapters objected to by Ibn-i-Mas'ud were well known to the companions as part of the Divine revelation. There are reports which tell us that the Holy Prophet used to recite these two chapters in his prayers. Now, it is an established fact that he always followed the recital of the *Fátiḥah* with some other portion of the Qur-án, and since these two chapters were so recited, it follows conclusively that they were regarded as part of the Qur-án by the Holy Prophet. Ibn-i-Mas'ud based his opinion on certain grounds, but he was wrong. One report ascribes to him the words: "Surely the Holy Prophet, may peace and the blessings of God be upon him, said that they [the two chapters] taught men how to seek refuge in the Lord." The reference in these words of Ibn-i-Mas'ud is to 16 : 98: "So when you recite the Qur-án, seek refuge with Allah from the accursed devil," so that he thought that the two chapters were only meant to teach how to seek refuge in the Lord. But it does not follow from this commandment of the Holy Qur-án that they were not part of the Qur-án, and the mistake made by Ibn-i-Mas'ud thus becomes manifest. It has been suggested by Qazi Abu Bakr Baqalani, and Qazi 'Ayaḍ entertains the same view, that Ibn-i-Mas'ud did not deny their being part of the Qur-án, but only objected to their being written in the same column because he had not, probably, heard the Holy Prophet ordering them to be written down. It may be further mentioned that some of the reports speaking of Ibn-i-Mas'ud's views with regard to these two chapters describe him as "blotting them out" from his copy, as if it were an afterthought on his part that these two chapters should not be written in the Qur-án. Be that as it may, the conclusion is undeniable that Ibn-i-Mas'ud's view was not supported by a single other companion, and accordingly his opinion, standing thus condemned by the agreement of all the companions, is utterly devoid of weight, and must be rejected as erroneous. As regards his omission from his copy of the Qur-án of the *Fátiḥah*, or the opening chapter, no reliable report bears testimony to it, and the only report which speaks of it belongs to the unreliable class. If the report be true, the error may have arisen from the circumstance that the *Fátiḥah* was looked upon as a kind of abridgment of the whole Qur-án, and therefore Ibn-i-Mas'ud did not write it with the rest of the Qur-án. In view of the great importance universally attached to the *Fátiḥah*, it is impossible to think that any Muslim should ever have entertained the idea that it did not form part of the Divine revelation.

The third objection is a mere conjecture. What the Holy Prophet intended, he pointed out to the scribes who wrote the Holy Qur-án and to others of his companions who committed it to memory. Had the

collection of the Qur-án been the work of Zaid alone, unaided by any other companion, there might have been room for such doubts as that he might have overlooked certain passages or embodied others in the Holy Book which were not meant for insertion. But as the concurrent testimony of numerous reports received through different channels shows, Zaid was assisted on each occasion in the task of the collection by the whole body of companions whose assistance was available. In such a case it was impossible, when many of those who knew the whole of the Qur-án by heart were still living, that anything which the Holy Prophet had taught to his followers as being part of the Qur-án should have been overlooked, or any words should have found their way by mistake into it which the Holy Prophet had not meant to be included in the Divine revelation. Such an error could have been made by one man, but it could have been easily rectified by the testimony of the reciters and by the manuscripts written in the presence of the Holy Prophet and the companions, who day and night heard the Holy Qur-án recited by the Holy Prophet and other reciters. No one would deny the possibility of error on the part of one or two individuals, but the fact is self-evident that there were ample means for the correction of all possible errors. Zaid, who did not depend upon writing alone, sought out the writings chapter by chapter where complete chapters had been revealed, and verse by verse where separate verses were revealed, and he had the testimony of the reciters—who had committed to memory the whole of the Qur-án during the lifetime of the Holy Prophet —to corroborate that which was supplied by the writings. To avoid mistakes, he did not rely upon one or two reciters; but in order to correct all possible errors, he sought the evidence of many reciters, comparing their recitals with the written word, for as a rule every verse of the Holy Qur-án was reduced to writing immediately after its revelation. These two mutually corroborative measures precluded all possibility of any error finding its way into the collection or of anything being overlooked. It was the double test which Zaid applied to every verse of the Qur-án that he referred to when he spoke of his collecting the Qur-án from writing and from memory.

I shall now proceed to consider the fourth objection, relating to the existence of reports which speak of certain passages being recited in the time of the Holy Prophet or the existence of the "detached pieces," as the writer in the *Encyclopædia Britannica* calls them. That there are some reports showing the existence of some such passages I admit, but they are neither authentic nor reliable, though I am bound to add that misconception with regard to the meaning of certain words has given rise to much misunderstanding as to the true significance of some of these reports. Before considering each of these reports separately, I shall make some general remarks which will, I hope, help the reader to a clear understanding of the subject. To establish the purity of the text of the Holy Qur-án we have to prove two points: firstly, that nothing has been added to the original text, and secondly, that nothing has been omitted. As regards the first of these points, no report, reliable or unreliable, authentic or fabricated, makes the assertion that anything contained in the Holy Qur-án was not part of the Divine revelation in the lifetime of the Holy Prophet, except the solitary report which relates that Ibn-i-Mas'ud blotted out from his copy the last two chapters as contained in our copies of the Holy Qur-án. This I have already discussed, and have clearly shown that Ibn-i-Mas'ud was in error, and that the whole body of the companions opposed him on this point. Ibn-i-Mas'ud thought that these two chapters were meant only to be recited after any portion of the Holy Qur-án was

recited, and that, therefore, they could not be embodied in the written copy of the Qur-án; as some men thought of *Bismilláh*, the opening formula of every chapter of the Qur-án, that it was only meant to begin with, and was not a part of every chapter. It was exactly in this way that Ibn-i-Mas'ud thought that the last two chapters should not be written along with the rest of the Divine revelation. But the opinion of a solitary person, especially when it is clearly seen to be based on a misconception of the real facts, can have no weight against the unanimous testimony of all the other companions, based as that testimony is on their sure and certain knowledge. But, besides this, there is no other report whatever showing that anything which forms a part of the Qur-án at present was not a part of it in the lifetime of the Holy Prophet. This circumstance is very valuable in considering the question whether any passage which is not to be found in our copies of the Holy Qur-án was at any time a part of it. Only by means of a profound investigation and searching inquiry could the Holy Qur-án be so collected that nothing might find its way into it which could not be considered a part of it; and as the collection in our hands has been admittedly successful in this respect, it follows that such an inquiry was made. But the same searching inquiry which successfully kept everything out of the Holy Qur-án which was not part of it, must reasonably be taken to have been successful in embodying in the Holy Book everything which was a part of it. Such an inquiry was possible on account of the presence of many of those who knew the whole of the Qur-án by heart, and whose collective testimony as to whether any passage was or was not a part of the Holy Qur-án was the most conclusive and certain proof that could be obtained. Had there been any carelessness, it was as probable that anything should have been lost as that something should have been added. But the absence of all proof as to addition indirectly leads to the conclusion that no passage was overlooked.

The next point on which I wish to lay special stress is the wrong method of drawing inferences from certain reports, a method which is generally followed by all European critics. It is not the collective evidence of reports on which conclusions are based in all cases, but sometimes, when there is a preconceived idea, or where there is a proneness to hostile criticism, a solitary report is made to yield a conclusion which contradicts the strongest historical testimony, however absurd on the face of it such a conclusion may be. There is a large element of historical unreliability in many of the reports, and it was only after great patience and diligent search that the more reliable and authentic reports were compiled by some of the collectors. The chief place among these is occupied by the *Bukharee*, and, accordingly, it is safest to resort to it where some reports give rise to conflicting evidence. The first rule, then, which should be followed in interpreting reports is to distinguish the reliable from the unreliable generally. Without this we can never be safe in drawing a conclusion from any report. The second rule which should be followed, in the case of conflicting testimony afforded by certain reports, more or less reliable, is to see on which side the weight of evidence lies. But the most important and the surest test of all is, what conclusion is supported by practice?

These tests I shall now apply to the different reports which are relevant to the question of the purity of the text of the Holy Qur-án. But before doing this, I will quote the reports on which the objections are based. They are as follows:—

(*a*) In the *Saḥiḥ Muslim*, *Kitáb-uz-Zakát*, 'Abdul Aswad reports the words of Abu Musa Ash'ari, who said: "Surely we used to recite a

sūra which we likened in length and warning to the *Barā'at*, but I have forgotten it except this piece: 'If there were for the son of man two valleys of wealth, he would desire a third, and nothing can fill the belly [i.e. satisfy the desire] of the son of man except dust'; and we used to recite a *sūra* which we likened to one of the *Musabbiḥāt* [the shorter chapters at the end of the Holy Qur-án], but I have forgotten it, and now remember only this much: 'O you who believe! why do you say what you do not do; surely the testimony of this is written in your necks, and of this you will be questioned on the day of judgment.'"

(*b*) In the *Saḥiḥ Muslim*, *Kitáb-ur-Riḍá'*, the following is reported as having been related by 'Ayesha: "Surely in what was revealed of the Qur-án there was this injunction, that ten known acts of suckling are effective in the prohibition of marriage relations, but these were abrogated and replaced by five acts of suckling, and the Messenger of God, may peace and the blessings of God be upon him, died, and this was among what was recited of the Qur-án."

(*c*) In the *Saḥiḥ Muslim*, *Kitáb-ul-Ḥudúd*, there is a report from 'Abdulla, son of 'Abbas, who quoted the words of 'Umar, son of Khattáb, spoken while he sat in the pulpit: "Surely God raised Muhammad, may peace and the blessings of God be upon him, with truth, and He revealed to him the Book, and there was among what was sent down upon him the verse relating to stoning [of the adulterer and the adulteress]; we read it, and guarded it, and understood it, and the Messenger of God, may peace and the blessings of God be upon him, stoned [the offenders], and after him we also stone [them]. But I fear that when time lengthens with the people, a sayer will say, 'Surely we do not find stoning in the Book of God,' and thus they will go astray by forsaking an injunction which God has sent down; and surely stoning is truly in the Book of God a punishment for the person who commits adultery, whether man or woman, either after its having been proved by witnesses, or by the woman's conception or the confession of the accused."

(*d*) In the *Itqán*, vol. ii. p. 30, 'Ayesha is reported to have said that "there used to be recited two hundred verses in the chapter *Al-Aḥzáb* in the time of the Holy Prophet, but when 'Usman wrote the copies of the Qur-án, we could not get more of it than what we have now."

(*e*) In the *Itqán*, vol. i. p. 81, there is a report from Málik saying that "when the first part of it [the chapter entitled *Immunity*] came down, the *Bismilláh* [or the opening formula] also came with it, from which it appears that it was like the *Baqrah* in its length. And in the copy of Ibn-i-Mas'ud there were 112 chapters, for he did not write the *Mu'awwazatán* [the last two chapters], and in the copy of Ubayy there were 116 chapters, for he wrote at the end two chapters, *Ḥafd* and *Khala'*."

These are the five reports on the basis of which it is sought to establish that some verses, passages, or chapters which once formed part of the Holy Qur-án are not now contained in it. The first question is, Are there any reports which contradict the conclusion that is sought to be drawn from these? If there are, then the next point to be settled will be which set of reports is more reliable, on which side the weight of evidence lies, and which is the conclusion which early practice and established historical facts confirm. It is in the *Itqán* that the two last-mentioned reports are met with, and the *Itqán* is the work of Jalal-ud-Din Sayuti, the material for whose writings, as already shown, is entirely drawn from reports of the lowest value—reports of which no trace is to be met with among the earlier generations. Such reports cannot be depended upon even if their evidence is not contradicted by reliable reports, for their own un-

reliability is sufficient to condemn them. Thus there remain the three reports contained in the *Sahih Muslim*. In accordance with the first principle laid down above, let us now resort to the *Bukháree* and see if it supports any of these three narratives of the *Muslim*, for it must be borne in mind that the *Bukháree* is our best and highest authority on reports, and so the Muslim world has regarded the work ever since it became public. The *Sahih Bukháree*, according to the unanimous verdict of all learned Muslims, not only surpassed in authority and reliability all the collections which were made before it, but even the later collections do not approach its trustworthiness. If, then, any report in the *Muslim* or any other collection contradicts the *Bukháree*, we should without any hesitation reject such a report. In the present case, however, it is not the testimony of the *Bukháree* alone which contradicts the three reports quoted above, but there is ample testimony in the *Muslim* itself and other collections which is against those reports.

Let us take these three reports separately and see how far they can be relied upon. The first mentions an address of Abu Musa Ash'ari to certain reciters of Basrah to the effect that he and the other companions of the Holy Prophet used to recite two *súras*, but that with the exception of one passage of each of these *súras* he had forgotten the whole. Both external and internal evidence supplied by the *Muslim* itself condemns the trustworthiness of this report. For external evidence we will consider first the chain of narrators on whose authority Muslim believed the report to be authentic. On referring to the chain of narrators we find Suwaid bin Sa'id to be the immediate informer of Muslim, and much depends on the circumstance as to how far he can be relied upon. The *Mizán-ul-I'tidál* by Zahabi is the best and the most reliable work which criticizes the narrators. Referring to this work, we find a long article on Suwaid bin Sa'id, in which a few of the collectors of reports express a good opinion about him, but the majority discredit him. It is, however, agreed upon by all that he attained to a very old age and became blind during his latter days, and in this condition he reported and taught reports which were not really his. Bukharee rejected his evidence as absolutely untrustworthy, and so did most of the other collectors. From an anecdote related of him in the same work it also appears that he had a tendency towards Shi'ism, for we are told that when a person came to him with a book on the excellences of the companions, he placed 'Ali first and then Abu Bakr. Some have gone so far as to condemn him as a liar, but there is no doubt that with the exception of some two or three collectors, Muslim being one of them, all the others agree that reports narrated by him could not be accepted. Abu Daood judges him to be "worth nothing," while Ibn-i-Habban tells us that he was accused of being a *zindeeq*, or one who concealed unbelief and made an outward show of belief. Muslim's most important and immediate informer, therefore, possessing so unenviable a record for unreliability bordering on mendacity, it is hardly necessary to consider the question of the reliability of the other narrators of this report.

There is another kind of external evidence supplied by Muslim which also contradicts the testimony of the report under discussion. Immediately preceding this report there are recorded in the *Muslim* four other reports to the same effect, with this difference, that they describe the words here attributed to Abu Musa Ash'ari by the said Suwaid as being remnants of a forgotten chapter of the Qur-án, not as portions of the Holy Qur-án, but as words uttered by the Holy Prophet. According to the first of these, three men, Yahya bin Yahya, Sa'id bin Mansur, and Qutaiba bin Sa'id, informed

Muslim, through a chain of narrators ending with Anas, that the Messenger of God, may peace and the blessings of God be upon him, said on one occasion (referring to man's love of riches) that "if there were two valleys of wealth for the son of man, he would still desire to possess a third, and nothing but dust can fill the belly of the son of man, and God certainly repents on him who repents." It will be seen that the words reported here to have been spoken by the Holy Prophet are exactly the same as are related to be a portion of a *súrah* in the report of Suwaid. Of the three men who vouched the truth and authenticity of this report, two, viz. Sa'id bin Mansur and Yahya bin Yahya, are expressly mentioned in the critical work of Zahabi, the *Mizán-ul-I'tidál*, as being trustworthy, while of the third it is related that nothing is known about him. This report, therefore, stands on a far firmer basis than that under discussion. As against a single man who has been pronounced a *zindeeq*, liar, untrustworthy, by the almost unanimous testimony of the collectors, we have here the evidence, furnished by Muslim himself, of three men, two of whom at any rate are admitted to be trustworthy, that the passage in question did not form any part of the Qur-án, but was only the word of the Holy Prophet himself. Three other reports are narrated by Muslim, each of which ascribes the utterance of these words to the Holy Prophet, and none asserts that they were portions of chapters of the Qur-án which were quite forgotten. In one of these reports, to Ibn-i-'Abbas, the first narrator in this case, are ascribed the words that he was not aware "whether it was or was not a portion of the Qur-án," but these words are immediately contradicted by a second narrator, who does not mention the name of Ibn-i-'Abbas in connection with their utterance.

If we turn to Muslim himself, we find that of all the five reports which he has narrated relating to the passage, "If there were two valleys of wealth for the son of man, he would desire a third," such being the heading of his chapter, he has given the least credit to the report related by Suwaid bin Sa'id, who makes the passage in question a remnant of a lost chapter. He begins his chapter with the report related by the three narrators quoted above, then follows it with three others, none of which makes the passage in question a portion of the Qur-án, and then relates the report in dispute, which, by placing it last, he himself hints to be the least credible of all and the lowest in authority. This is not a mere conjecture, for Muslim himself tells us in the introduction to his collection that under each heading he gives the priority in relation to those reports which he considers to be the more reliable. His words, literally translated, run as follows: "We have set this rule before ourselves, that we should mention first those reports which are freer from defects than others, and which on account of the reliability and righteousness of their narrators are purer. . . . And we follow reports of this class with other reports, among whose narrators are men who cannot be relied upon to the same extent as narrators of the first class of reports, because they are not marked by the same degree of truthfulness and the same good memory." These words clearly show that Muslim considered the report under discussion to be the least reliable of all, and hence we should not have the least hesitation in condemning it as false.

I will now consider the internal evidence afforded by the report itself. In the first place, the style of the passage is remarkable. Any one who has any acquaintance with the Arabic language will see that it has no resemblance whatever to the style of the Holy Qur-án, and this consideration is alone sufficient to show that the passage never formed a part of the Holy Qur-án. Secondly, the words attributed to Abu Musa Ash'ari

are a clear evidence of the falsity of the report. He is made to say, "We used to recite a *sūra*," indicating that he was not the only man who could recite the whole of that chapter by heart, but that there were others too. In fact, by "we" he means the companions of the Holy Prophet. The alleged chapter, therefore, must have been well known to the companions. Supposing it was possible that Abu Musa Ash'ari should forget the whole of it with the exception of a single passage, how was it that all the other companions also forgot it at the same time? None of the companions makes the slightest mention of such a chapter having ever formed a part of the Qur-án; none, including Abu Musa Ash'ari, brought it to the notice of Zaid in the time of Abu Bakr, at the time when public announcement was made that any one who had received any portion of the Qur-án from the Holy Prophet should bring such portion, or in the time of 'Usman, when a large number of companions were associated with Zaid to assist him in making copies of the Holy Qur-án. No reciter of the Qur-án ever pointed out that such an important chapter was missing from the Holy Book. Even the codices of Ibn-i-Mas'ud and Ubayy, with their alleged differences, did not contain any trace of such a chapter. Not a single voice out of thousands of the companions was raised in support of Abu Musa, if he ever uttered these words. And, wonder of wonders, men who made long journeys for the sake of ordinary reports made no inquiry about these long chapters of the Qur-án which Abu Musa had unfortunately forgotten. And how was it that Abu Musa himself, who had forgotten these chapters, did not care in the least for their recovery? In fact, the statements made in the report are too absurd to be believed by any sensible person for a single moment. Thus both external and internal evidence clearly show the report to be absolutely false, and not a tittle of evidence can be produced in support of its authenticity or truth. The mere fact that Muslim has recorded it in his collection is no evidence, for, as I have shown, even Muslim did not give it any credit.

A detailed critical examination of the remaining two reports would perhaps be tiresome, and from what has already been written on one, the reader can easily see how unreliable reports of this sort are. It will, therefore, be sufficient to consider briefly the internal evidence which the remaining two reports supply. According to one of these, 'Ayesha is reported to have said that there was a verse in the Holy Qur-án plainly saying that ten known acts of suckling were effective in marriage prohibitions; that this injunction was abrogated by another, by which the number was reduced to five, and that this was recited in the Qur-án at the death of the Holy Prophet. This report must have been wrongly attributed to 'Ayesha. The statement attributed to 'Ayesha in the report gives us to understand clearly that the verse was recited by others than herself. In fact, if there had been any such verse, it could not have remained unknown to the companions generally, for it contained an injunction of daily application. On the other hand, it would have been the best known of all verses. It contained an injunction as to marriage prohibition, and in a society in which the infants were generally suckled by others than their mothers, it was of the utmost importance that everybody should know which were the women with whom marriage was forbidden by reason of foster relationship. Hence the knowledge of the verse could not be limited to a single person. The collectors of reports have laid down a principle that when an event from the very circumstances of the case ought to be known by a large number of people who all disclaim a knowledge of it, this is clear evidence of its fabrication. This principle is a very reasonable one, and it will be easily seen that, judged by it,

the report relating to acts of suckling and attributed to 'Ayesha is a clear fabrication. As we have seen, such a verse should have been one of the most well known of all verses. Up to the death of the Holy Prophet, 'Ayesha had heard it recited generally. Six months after this, her father, Abu Bakr, ordered the collection of the Holy Qur-án, and no such verse was brought to his notice or that of Zaid. 'Ayesha herself never told the collectors that any such verse existed. Even at the time when 'Usman made transcripts, 'Ayesha was still living, and no such verse was pointed out even then by her. How was it that she spoke of such a verse to *'Urwa* years afterwards and had nothing to say of it to her own father when a collection of the Holy Qur-án was being made under his orders? How was it, again, that no one besides 'Ayesha knew anything of such a verse? As in the case of the report already discussed, there is further evidence in the report recorded by Muslim himself that no such verse was ever known to any of the companions of the Holy Prophet. 'Ayesha and other reporters are represented as giving expression to reports according to which the Holy Prophet was on different occasions asked as to whether one or two acts of suckling were effective in marriage prohibitions. Had there existed a verse plainly stating that ten or five acts of suckling had such an effect, the question would never have been asked. Nor can it be supposed that the verse was revealed on such questions being asked, for in such a case the report would have clearly stated that such and such a revelation was received by the Holy Prophet on the question being asked. Therefore all considerations point to the fabrication of the report we are discussing.

The third report that remains may now be disposed of in a few words. The conclusion which is drawn from the words of 'Umar is that a passage regarding the punishment of adulterers and adulteresses was known to 'Umar and the other companions to be a part of the Qur-án, but that it was not met with in the Qur-án. 'Umar is said to have also related that that passage was recited and kept in memory and understood, and that the Holy Prophet acted upon it and so did his successors after him. Now, it may be asked—'Umar himself being the man who had the greatest hand in the collection of the Qur-án, and the copy made being in his possession during his caliphate—what was it that led to the omission of the passage? With regard to the passage in question there can be only two propositions: (1) 'Umar and the other companions agreed that the passage was a part of the Qur-án; (2) 'Umar held the opinion that it was a part of the Qur-án, but the other companions rejected his view. Now, if they all agreed that the passage was a part of the Qur-án, who withheld them from placing it in the Holy Book? The first proposition is, therefore, evidently absurd. As regards the second proposition, there is no evidence at all that 'Umar's statement was contradicted by any of the companions. But if it were actually contradicted, 'Umar must himself have been convinced of his error by not finding any support from any of the other companions. Thus either the report must be rejected as having been wrongly attributed to 'Umar or it should be taken that there was a misconception on the part of 'Umar. Possibly there can be a third explanation, that the words "Book of God" as used in the report do not indicate the Qur-án, but simply an *ordinance of God*, as in the Holy Qur-án, 4 : 24, where *Kitáb-Alláh-i 'alaikum* means *Allah's ordinance to you.*

It will be seen from the above that no reliability can be attached to all these reports. But it will be asked, How was it that fabricated reports derogatory to Islam found a currency among the Muslims and were embodied in their collections by some well-known collectors? It should

be borne in mind that the fabrication was effected at a later period by the *zindeeqs*. In the case of one of these reports, the character of whose first reporter has been laid bare, we have seen that he was accused of being a *zindeeq*. Yet Muslim accepted his authority, though he did not attach much weight to it. One reason of this, probably, was that at the time when Muslim wrote his hidden feelings had not been seen into. It was in this way that some false reports derogatory to the dignity of Islam found currency and gained credit. But in most cases critical inquiry regarding the narrators of reports has successfully sifted the unreliable from the reliable reports. And, even if external evidence did not exist, a critical study of such reports is in itself sufficient. And lastly, when differing statements clash with one another, we have to see on which side the weight of evidence lies. For instance, take the report traced back to Abu Musa Ash'ari. Even if Muslim himself had not discredited it, even if Suwaid were not known to be a *zindeeq*, we should have, on the one hand, the evidence of Abu Musa Ash'ari that two chapters were recited by the companions, but that he had forgotten them at the time when he mentioned this circumstance; and on the other hand we have the evidence of all the companions disclaiming all knowledge of any such chapters. No reciter of the Qur-án, no one who possessed any transcription of the Holy Book, had ever heard of them. How can the evidence of one man carry any weight against the unanimous testimony of all the companions?—especially when that evidence relates to a circumstance the existence of which, if it ever existed, must have come to the knowledge of a very large number. Had there been the evidence of even two or three companions, there might have been cause for doubt in the mind of the historian, but such a claim made on the evidence of a single person, when negatived by the evidence of thousands of better informed witnesses, is the most preposterous claim that has ever been made. And what is true of this one report is true of every other report belonging to the same class. In each case we have the evidence of only one person, whose testimony is quite unsupported. Abu Musa Ash'ari is said to have asserted that two chapters were lost: there is nobody else to support him; 'Ayesha is alleged to have asserted the loss of some verses: she cannot produce the evidence of a single other witness from among thousands of companions; and so with all the others. Where Ibn-i-Mas'ud makes an assertion, Ubayy's evidence, along with that of the whole body of companions, goes against him, and where Ubayy makes an assertion, Ibn-i-Mas'ud's evidence, along with that of all the rest of the companions, contradicts him. In fact, each of these reports has but a single companion to support it. It may be added that the evidence of one witness could not prove that any verse really belonged to the Holy Qur-án, for it is a fact borne out by numerous reports that every verse of the Qur-án was widely published at the time of its revelation, and was secured in the memories of many reciters. The anecdote related at the end of the report, speaking of Zaid's collection in the time of Abu Bakr, which is to the effect that a certain verse of the chapter entitled *Bará'at* was not found in the possession of anybody except Abu Khuzaima, does not negative this conclusion, for, as I have already shown, it is the verse in writing that is meant there, as other reports show that there was a considerable number of men who could recite the whole of the Qur-án from memory. In short, the evidence of a single companion as against the unanimous testimony of all the others is absolutely devoid of weight.

The third criterion by which such reports may be judged is to ascertain how far early practice supports the conclusions to which they give rise. The

Qur-án, after the Holy Prophet, was the most valuable thing which the Muslims had in their possession, and every Muslim, no doubt, did his best to have it preserved and transmitted in all its purity to the next generation. Now, supposing for the sake of argument that 'Usman arbitrarily suppressed certain copies, was it in his power to destroy every transcript of every verse or chapter in the possession of the widely spread community of the Muslims? Supposing he could seize the copies of such prominent men as Ibn-i-Mas'ud, how could he get hold of the numerous transcripts that must have been made from Ibn-i-Mas'ud and others? For the practice of early Muslims shows that transcripts of the Holy Qur-án were extensively made. If any of the Muslims had therefore considered 'Usman's copy to be defective, and they had in their possession any transcript substantially differing from it, they would experience no difficulty in keeping it hidden during the reign of 'Usman. In such a case, however, such copies would have become abundant as soon as 'Usman's power declined, or at least during the reign of 'Ali, who could not have any motive to continue the policy of 'Usman with regard to the suppression of variant copies. During the reign of 'Ali, therefore, many other copies would have come into circulation, and even if he had not the courage to stop the circulation of 'Usman's copy he would have favourably regarded the circulation of other copies. But the wonder is that even the men who murdered 'Usman did not interfere with the circulation of 'Usman's copy of the Holy Qur-án, nor did they put into circulation a different edition or a new chapter or even a single new verse. They never pointed out that a single word in the Divine revelation had been changed by 'Usman. When 'Usman's power ceased to exist, or when he himself was murdered in cold blood by the insurgents, what hindrance was there then to the circulation of parts which 'Usman might have suppressed? Even if the transcripts could by some extraordinary means be all destroyed, the words imprinted on the living tablets of Muslim hearts could not be blotted out by any means in the power of a mortal. It was simply impossible. The end of 'Usman's reign would have seen the circulation of all these parts which, it is alleged, had been suppressed by him, and such parts would no doubt have then been embodied in the copies of the Qur-án. But history shows no trace of any such happening. With all their differences, different men and different sects have always used one and the same copy of the Qur-án. Had any difference actually existed, such difference must have appeared in subsequent copies of the Qur-án; but the use of the same Qur-án by sects which have sometimes had the deadliest designs against each other shows clearly that no difference actually existed.

The recent "discovery" of Dr. Mingana, who has given us *Leaves from Three Ancient Qur-áns*, has proved from a critical point of view as great a failure in assailing the purity of the text of the Holy Qur-án as the unwarranted assertions of earlier writers. Certain leaves are said to have been bought by Dr. Agnes Lewis from a commercial antiquary, containing three writings crossing each other, the oldest of these writings being some passages of the Qur-án. When these passages were written and who wrote them are questions which Dr. Mingana has not answered. All statements to the effect that they are pre-'Usmanic, or copies made from pre-'Usmanic manuscripts, are simply conjectures, boldly put forward as "facts" to attract public attention. And what are the differences that are shown to exist? That certain words are written in a different style of writing; that there are some variants (three in all); that there are three omissions, *huwa*, *káffah* and *má-lakum*, in three places, and that there is one addition, the word *Allah*.

This "discovery" is, I think, additional proof that the text of the Holy

Qur-án is the one and the same. and has always remained the same, for these leaves do not show the omission, addition, or variation of any verse or part of a verse, or any change in the order of a chapter or in the order of the verses contained in a chapter, nor do they show that any verse was misplaced. Substantially, the Qur-án as found in these manuscripts is the same as that of the received text. If there are any differences, they are such as would necessarily arise in the transcription of copies by inexperienced hands. Mistakes would necessarily occur in making transcriptions from other copies, and it was to guard against such mistakes that 'Usman caused the official copies to be prepared, so that all copies made should be compared with them and mistakes arising in transcription should thus be corrected. It is clear that the very few mistakes discovered in these ancient leaves are the mistakes of transcription by inexperienced hands, as the text given by Dr. Mingana clearly shows; for instance, writing ضلل instead of ضلال ; واعرضن instead of واعرض ; قرن instead of قرآن ; يناللوا instead of ينالوا ; اذنا instead of اذاننا ; and so on. These are clear mistakes of transcription, as recognized by Dr. Mingana, and it is rather amusing to find him contesting the purity of the text of the Holy Qur-án on the basis of certain stray leaves, containing unknown and uncultured writing, once obliterated to give place to quite another writing. If there is an omission in these leaves it is not due to a clerical mistake of the writer, according to Dr. Mingana, but it is a clear proof that the received text was interpolated, and this in spite of the admission that it is uncertain which of the two was written first. It is clear from this that bias against the Holy Qur-án quite unbalanced the mind of Dr. Mingana. The "discovery" of the manuscripts only shows that there has always been only one text of the Holy Qur-án. As for the alleged variations, it may be said, without entering into details, that they are partly due to a slip of the pen of the scribe, partly to the rubbing off of the vellum for a second writing, partly to cross super-impositions, and partly, perhaps, to doubtful reading on the part of Dr. Mingana himself. The smallest variation in the style of writing has been proclaimed to be a variation giving an entirely different meaning, as in the case of the word *báraknà*, occurring in 17:1, which means *We have blessed*, whether written as بٰرکنا, or as بارکنا, the former being the style adopted by the Qur-án, the variation in Dr. Mingana's manuscript only omitting the *alif* written over the letter *bá*.

As regards the fifth objection, viz. that the Shias regard the Qur-án as incomplete, the following remarks from Muir's *Life of Mohammad*, which has raised and answered this question, will be a sufficient answer. He says :—

"Assuming, then, that we possess unchanged the text of 'Usman's recension, it remains to inquire whether that text was an honest reproduction of Zaid's, with the simple reconcilement of unimportant variations. There is the fullest ground for believing that it was so. No early or trustworthy tradition throws suspicions upon 'Usman of tampering with the Qur-án in order to support his own claims. The Shias, indeed, of later times pretend that 'Usman left out certain *súras* or passages which favoured 'Ali. But this is incredible. When 'Usman's edition was prepared, no open breach had taken place between the Omeyyads and the 'Alyites. The unity

of Islam was still unthreatened. 'Ali's pretensions were as yet undeveloped. No sufficient object can, therefore, be assigned for the perpetration by 'Usman of an offence which Muslims would have regarded as one of the blackest die. Again, at the time of the recension, there were still multitudes alive who had learnt the Qur-án by heart as they had heard it originally delivered; and copies of any passages favouring 'Ali, if any such passages ever existed, must have been in the hands of his numerous adherents, both of which sources would have proved an effectual check upon any attempt at suppression. Further, the party of 'Ali, immediately on 'Usman's death, assumed an independent attitude, and raised him to the Caliphate. Is it conceivable that, when thus arrived at power, they would have tolerated a mutilated Qur-án, mutilated expressly to destroy their leader's claim? Yet we find that they continued to use the same Qur-án as their opponents and raised not the slightest objection against it."

The Shias, however, do not all believe that portions of the Holy Qur-án have been lost or that passages favouring 'Ali's claims were intentionally omitted by Zaid or 'Usman. The vast majority of them admit that the Holy Qur-án has been handed down to us in all its purity. Such is the belief of the more learned Shias, while it is largely the ignorant masses that think that some portions have been lost. In the *Tafsir Sáfi*, an important Shia commentary on the Holy Qur-án, the author, Mulla Muhsin, thus denounces the ignorant Shias who taught that certain portions were lost:—

"Certain men from among us and the Hashwia masses have reported that the Qur-án has suffered loss and alteration. But the true belief of our friends is against this, and such is the belief of the vast majority. For the Qur-án is a miracle of the Holy Prophet and the source of all knowledge relating to law and all religious injunctions, and the learned Muslims have taken the utmost pains for its protection, so that there is nothing relating to its vowel-points, its recital, its letters, and its verses, which they do not know. With such strong measures of protection and such faithful preservation of the Holy Book [by the Muslims] it cannot be supposed that any alteration or loss could take place" (p. 14).

The learned author goes on to say:—

"Surely the Qur-án was collected and arranged in the lifetime of the Holy Prophet exactly as it is in our hands. This is inferred from the fact that the Qur-án was even then recited and committed to memory as a whole, and there was a body of the companions whose duty it was to commit it to memory. It was also recited and read out as a whole to the Holy Prophet [by the angel]. A large number of the companions, as 'Abdulla bin Mas'ud and Ubayy bin Ka'b, had finished the Holy Qur-án in the presence of the Holy Prophet several times. All these facts show conclusively that the Holy Qur-án was complete and collected in the lifetime of the Holy Prophet, and it was not dispersed or scattered. It has been stated that those from among the Hashwia and Imamia sects [of the Shias] who hold a contrary view are nothing when compared with the vast majority who hold the right view. It should also be borne in mind that the contrary view was held only by some of the reporters who gave circulation to very weak and unreliable reports."

After this, Mulla Muhsin quotes the opinions of several learned Shias, honoured and respected by the whole Shia world, who taught in clear words that "the Qur-án as sent down by God to His Prophet is exactly what is now between the two boards [that is, in the written volume] and in the hands of the people." He also quotes a report the trustworthiness of which has never been questioned by any Shia. That report also supports the conclusion that the Holy Qur-án has come down to us without the alteration or loss of a single word or letter.

The above quotations are sufficient to show that learned Shia theologians agree with all the other Islamic sects in holding the contents and arrangement of the Qur-án to be exactly in the condition in which the Holy Prophet left them. In fact, it is easy to see that if, as is admitted on all hands, the Holy Qur-án could be handed down to us from the time of 'Usman without any alteration or loss, during a long period of nearly thirteen hundred years, with the Muslims spread in every country and in all corners of the world, all agreeing upon one and the same book with no variation, not even so much as of a letter or a vowel-point, it is the height of absurdity to suppose that alteration or loss could take place in the thirteen years after the death of the Holy Prophet, when the Muslims were all yet in one place, and when many of those were still living who had learnt the whole of the Qur-án by heart direct from the Holy Prophet. The circumstances which contributed to the preservation of the purity of the text and arrangement of the Holy Qur-án after 'Usman were present even in a greater degree in the early Muslim society. The companions of the Holy Prophet and the early Muslims all knew and believed that nothing had been lost or omitted from the Holy Qur-án. Bukharee tells us in a report, the truth of which has never been questioned, that when Ibn-i-'Abbas and Muhammad bin Hanfiah ('Ali's son by a wife belonging to the Hanafi tribe) were asked as to what the Holy Prophet had left behind him, they both replied: "He left nothing but what is contained between the two boards," i.e. in the copies of the Qur-án as circulated by 'Usman, for it was to these copies that the words *má bain-ad-daffatain*, or "what is contained between the two boards," were first applied.

In conclusion, I should like to say that my object in dealing at some length with the above two points, viz. the summary of the teachings of the Holy Qur-án and its collection and arrangement, is to give the reader of this volume an idea how religion has been made perfect in Islam and then guarded against every corruption; and thus I have established the two points which demonstrate Islam to be the final religion of the world, under the banner of which all the nations may gather together and form one vast brotherhood of humanity. We know that not only has no other scripture ever advanced the claim of being a perfect and final manifestation of the Divine will, as the Qur-án has done, but further, that every religious scripture revealed before the Holy Qur-án has undergone alterations in the course of time, and the Holy Qur-án is therefore the only Book that can be a true guide for an ever-advancing humanity.

Chief features of the work.

So much for the sacred work of which a translation is offered in this volume. As regards the translation itself, I need not say much. That a need was felt for a translation of the Holy Book with full explanatory notes, in spite of the existing translations, is universally admitted; that this translation satisfies that need, only time will decide. I may, however, say that as regards the translation (as distinguished from the explanatory notes) I have tried to be more faithful to the words of the Holy Writ than all existing translations in the English language, among which Palmer has remained nearest to the words. I have, however, given up the antiquated *thou* (except when the Divine Being is addressed), but have in all such cases, and in other cases where sense would have been sacrificed by a too literal rendering, given the exact significance of the original in the margin, showing the departure by the use of italics. It

will be noticed that additional words as explaining the sense of the original have generally been avoided, and where necessary—and these cases are very few—they are given within brackets. Occasionally, alternative significances of words have also been noted in the margin, the use of italics in the translation pointing to the other significance. Wherever a departure has been made from the ordinary or primary significance of a word, reason for this departure has been given in a foot-note and authorities have been amply quoted.

There are some novel features in this translation. The Arabic text has been inserted, the translation and the text occupying opposite columns. Each verse begins with a new line in both the text and the translation, and verses are numbered to facilitate reference. Necessary explanations are given in foot-notes in running numbers, and generally either authorities are quoted or reasons given for the opinion expressed. This made the work very laborious, but I have undertaken this labour to make the work a real source of satisfaction to those who might otherwise be inclined to be sceptical regarding many statements which will appear new to the ordinary reader. I have tried to avoid repetition in the explanatory foot-notes by giving a reference in the margin where repetition was necessary, but I must confess that these references are far from being exhaustive. When the significance of a word has been explained in one place it has been thought unnecessary, except in rare cases, to make a reference to it in the margin. For the reader's facility I have, however, added a list of the words explained, and the reader may refer to it when necessary. This list, however, contains only those words and phrases about which the reader is likely to feel any difficulty.

Besides the foot-notes, ample introductory notes have been given at the commencement of each chapter. These introductory notes give the abstract of each chapter in sections, at the same time showing the connection of the sections and also explaining that of the different chapters with each other. And at the commencement of each section is added an abstract of that section, which explains the connection with each other of the verses of that section, being supplemented, when necessary, by an explanation in the foot-notes. The arrangement of the verses in a chapter and the arrangement of the chapters themselves is thus made clear. This feature of the translation is altogether new, and will, I hope, in course of time, prove of immense service in eradicating the idea which is so prevalent now that there is no arrangement in the verses and chapters of the Holy Qur-án. It is quite true that the Qur-án does not classify the different subjects and treat them separately in each section or chapter. The reason of this is that the Holy Qur-án is not a book of laws, but essentially a book meant for the spiritual and moral advancement of man, and therefore the power, greatness, grandeur, and glory of God is its chief theme, the principles of social laws enunciated therein being also meant to promote the moral and spiritual advancement of man. But that there exists an arrangement will be clear even to the most superficial observer of the introductory notes on these chapters. It will be further noted that the Meccan and Medinian revelations are beautifully welded together, and there are groups of chapters belonging to about one time and relating to one subject. The introductory notes also show whether a particular chapter was revealed at Mecca or Medina, and also the probable period to which it belongs. Exact dates and specified order of the revelation of different chapters are often mere conjectures, and therefore I have avoided this useless task. On account of the various events referred to in Medina revelation, it is often easier to give a

probable date of the Medinian revelations, but no such help being obtainable in the case of the Meccan revelation, I have thought it safer to divide the Meccan revelation into three periods, and any chapter can with a certain degree of probability be referred to one or other of these periods. I take the early Meccan period to about the first flight to Abysinnia, the middle Meccan period to four years previous to the Hejira, while the last four years of that period I designate as the last Meccan period.

The references to the authorities quoted in the notes are explained in the list of abbreviations given on p. cxiii. Among the commentators, I have made the greatest use of the voluminous commentaries of Imam Fakhr-ud-Din Razi (known as *Tafsir-i-Kabir*, or the Great Commentary), Imam Asirud Din Abu Hayyan (known as the *Baḥr-ul-Muḥiṭ*), and Ibn-i-Jarir Tabri, and the shorter but by no means less valuable commentaries of Zamakhshari (known as *Kashsháf*), *Baiḍáwi* and *Jámi'-ul-Bayán*. Among the lexicons, the *Táj-ul-'Arús* and the *Lisán-ul-'Arab* are voluminous standard works and have been freely consulted, but the smaller work of Imam Raghib Isphhani, known as the *Mufradát fi gharib-il-Qur-án*, has afforded immense help, and it undoubtedly occupies the first place among the standard works in Arabic lexicology so far as the Qur-án is concerned. The valuable dictionary of *Hadees*, the *Niháyah* of Ibn-i-Asir, has also proved very serviceable in explaining many a moot point. It will, however, be noted that I have more often referred to Lane's Arabic-English Lexicon, a work the value of which for the English student of Arabic can hardly be overestimated; this has been done purposely, so that the reader of this volume may have the facility to refer to an easily accessible work. Besides commentaries and lexicons, historical and other works have also been consulted. Among the collections of reports, Bukharee's *Kitáb-ut-Tafsir*, or chapter on the commentary of the Holy Qur-án, has been before me throughout. And lastly, the greatest religious leader of the present time, Mirza Ghulam Ahmad of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which this great reformer—*Mujaddid* and *Mehdi* in Islam, of the present century—and founder of the Ahmadiyya movement, has made to flow. There is one more person whose name I must mention in this connection, the late Maulvi Hakim Nurud Din, who in his last long illness patiently went through much the greater part of the explanatory notes and made many valuable suggestions. To him, indeed, the Muslim world owes a great debt of gratitude as the leader of the new turn given to the exposition of the Holy Qur-án. He has done his work and passed away silently, but it is a fact that he spent the whole of his life in studying the Holy Qur-án, and must be ranked with the greatest expositors of the Holy Book. It is a pity that his valuable Arabic commentary has not yet been given to the world, but when that manuscript sees the light, it will reveal that he was one of the master minds.

The principle of the greatest importance to which I have adhered in interpreting the Holy Qur-án is that no word of the Holy Book should be interpreted in such a manner as to contradict the plainer teachings of the Holy Qur-án, a principle to which the Holy Word has itself called the attention of its reader in 3 : 6; see 387. This rule forms the basis of my interpretation of the Qur-án, and this is a very sound basis, if we remember that the Holy Qur-án contains metaphors, parables, and allegories side by side with plain teachings. Practice (*sunnat*) and sayings of the Holy Prophet when contained in reliable reports are the best commentary of the Holy Word, and I have therefore attached the greatest

importance to them. Earlier authorities have also to be respected, but reports and comments contradicting the Qur-án itself cannot but be rejected. I have also kept before me the rule that the meaning to be adopted in any case should be that which suits the context best, and the only other limitation to which I have subjected myself is that the use of that word in that sense is allowed by the lexicons or by the Arabic literature. Existing translations have rendered me great help, but I have adopted an interpretation only after fully satisfying myself and having recourse to original authorities. Many of the stories generally accepted by the commentators find no place in my commentary, except in cases where there is either sufficient historical evidence or the corroborative testimony of some reliable saying of the Holy Prophet. Many of these stories were, I believe, incorporated into the Islamic literature by the flow of converts from Judaism and Christianity into Islam. Nor have I placed much reliance upon the stories of *sha'n-i-nazúl* (i.e. the occasion on which a particular verse was revealed), accepting their evidence when necessary as affording an illustration of the significance underlying a verse. A full discussion as to the principles and rules of interpretation I reserve for a separate exposition. But I must add that the present tendency of the Muslim theologians to regard the commentaries of the Middle Ages as the final word on the interpretation of the Holy Qur-án is very injurious, and practically shuts out the great treasures of knowledge which an exposition of the Holy Book in the new light reveals. A study of the old commentators, to ignore whose great labours would indeed be a sin, also shows how freely they commented upon the Holy Book. The great service which they have done to the cause of truth would indeed have been lost to the world if they had looked upon their predecessors as uttering the final word on the exposition of the Holy Qur-án, as most theologians do to-day.

The laborious work which I now place before the public has kept me occupied for about seven years, and has had, in fact, to be hastened on account of the impatience of the public. I am conscious of the many defects which will be met with in the present volume, and only hope that when there is a demand for a second edition I shall be able to revise this work thoroughly. I cannot, however, bring this Preface to a close without acknowledging the heavy debt of gratitude I owe to my learned friend and brother, the Maulvi Sadr ud Din, B.A., B.T., at present Imam of the Mosque at Woking (England), who has, while pressed with heavy work in connection with the Woking Muslim Mission, helped me with untiring energy and zeal in bringing out this work. He has not only thoroughly revised and corrected the proofs, which work would have been impossible for me at such a distance, but he has, in fact, been solely responsible for getting this work through the press, looking carefully to the minutest details of the work. And lastly, all those gentlemen are to be thanked who have assisted the Ahmadiyya Anjuman-i-Isha'at-i-Islam, Lahore, with generous donations, and thus enabled it to bring out the first edition of this work. And all praise is due to Allah, the Lord of the worlds, who enabled us all to perform our share in this noble undertaking.

MUHAMMAD ALI.

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CONTENTS

A LIST OF ABBREVIATIONS

OF THE NAMES OF AUTHORITIES REFERRED TO IN THE EXPLANATORY NOTES

Abbreviation.	Authority.
A	*Asás* of Zamakhshari (his commentary is referred to as Kf).
AbM	Abu Musa.
AD	Abu Dawud, *Sunan* of.
AH	Abu Hayyan, Imam Asirud Din, the commentary of (the *Baḥr ul Muḥît*).
AIs	Abu Ishaq.
AKh	Akhfash.
A'Ub	Abu 'Ubaidah.
Bd	*Baiḍawi*.
Az	Azhari.
Bkh	Bukhari, Abu 'Abdullah Muhammad bin Ismail, *Ṣaḥîḥ* of.
Cr	Cruden's Bible Concordance.
Dk	Dahak.
Dr	Darimi.
En. Bib.	*Encyclopædia Biblica*.
En. Br.	*Encyclopædia Britannica*.
Ham	*Ḥamasa*, exposition of, by Tabrezi.
I'Ab	Ibn-i-'Abbas.
IAs	Ibn-i-Asir (a dictionary of the Hadees).
IHsh	Ibn-i-Hisham.
IJ	Ibn-i-Jarir, Tabri, commentary of (his history is referred to as Tb).
'Ik	'Ikrama.
IMj	Ibn-i-Majah, *Sunan* of.
IMsd	Ibn-i-Mas'ud.
Jal	Jalalain (a commentary).
JB	*Jámi 'ul Bayán* (a commentary).
Kf	*Kashshaf*, the commentary of the Holy Qur-án, by Zamakhshari.
LA	*Lisan-ul-Arab*, by Abul Fadl Jamal-ud-Din Muhammad.
LL	Ar. Eng. Lexicon by E. W. Lane.
Ls	Lais.
M	*Muḥkam*.
MB	*Majma'-ul-Biḥar*.
Mgh	*Mughnee*.
Mjd	Mujahid.
Msb	*Misbáḥ* of Al Fayumi.
Msh	*Mishkát-ul-Maṣábîḥ*.
Mus	Muslim, *Ṣaḥîḥ* of.
Q	*Qámús*.
Qt	Qatada.
Rgh	Raghib, Imam, the *Mufradát* of.
S	*Siḥaḥ*, the.
S. A.	Syed Ahmad Khan, commentary of.
TA	*Táj-ul-'Arús*.
Tb	Tabri, Abu Jafar Muhammad Ibn-i-Jarir, *History of the Nations and Kings* of.
Tr	Tirmazi, *Jámi'* of.
Wh	Wherry, commentary of.
Zj	Zajjaj.

Other authorities quoted are mentioned by name and are not therefore included in this list.

TRANSLITERATION OF ARABIC WORDS

Transliteration is rather a difficult task. Many of the sounds of Arabic letters are unknown to the English language. The system adopted in this work is explained below.

CONSONANTS

Arabic Letters.		Represented by
ا	*Alif* (sounding like *h* in *hour*)	*a*
ب	*bá* (same as *b*)	*b*
ت	*tá* (softer than the English *t*)	*t*
ث	*s̱á* (pronounced like *th* in *thing*)	*s̱*
ج	*jím* (pronounced like *g* in *gem*)	*j*
ح	*ḥá* (very sharp but smooth guttural aspirate)	*ḥ*
خ	*khá* (as *ch* in Scotch *loch*)	*kh*
د	*dál* (softer than the English *d*)	*d*
ذ	*ẕál* (as *th* in *that*)	*ẕ*
ر	*rá* (same as *r*)	*r*
ز	*zá* (same as *z*)	*z*
س	*sín* (the surd *s*)	*s*
ش	*shín* (as *sh* in *shut*)	*sh*
ص	*ṣád* (strongly articulated *s*)	*ṣ*
ض	*ḍád* (aspirated *d*, somewhat like *th* in *this*)	*ḍ*
ط	*ṭá* (strongly articulated palatal *t*)	*ṭ*
ظ	*ẓá* (strongly articulated palatal *z*)	*ẓ*
ع	*'ain* (strong guttural—not a mere vowel)	'
غ	*ghain* (guttural *g*)	*gh*
ف	*fá* (same as *f*)	*f*

Arabic Letters.		Represented by
ق	*qáf* (strongly articulated guttural *k*)	*q*
ك	*káf* (same as *k*)	*k*
ل	*lám* (same as *l*)	*l*
م	*mím* (same as *m*)	*m*
ن	*nún* (same as *n*)	*n*
و	*wáv* (same as *w*)	*w*
ه	*há* (sounds as *h*)	*h*
ء	*hamza* (a sort of catch in the voice)	‘
ي	*yá* (same as *y*)	*y*

VOWELS

The short vowels are represented as follows:

a for ʹ (*fat-ḥa*), *i* for ˏ (*kasrah*), *u* for ʼ (*ḍammah*).

The long vowels are represented as follows:

ai to express *fat-ḥa* before a *yá* (as *a* in *hat*);

au to express *fat-ḥa* before a *wav*;

á for long *fat-ḥa* (as *a* in *fáther*);

í for long *kasrah* (as *ee* in *deep*);

ú for long *ḍammah* (as *oo* in *moot*).

The *tanwín* is represented by *an* or *in* or *un*, as the case may be.

PROPER NAMES

Biblical proper names are not transliterated, but their Biblical form is adopted; other names are transliterated, but in this case the minor distinctions are not observed. For instance, *d* stands for *dál* as well as *ḍád*; *h* stands for *ḥá* as well as *ha*; *s* stands for *sin*, *ṣád*, and *sá*; *t* stands for *tá* and *ṭá*; and *z* stands for *zá*, *ẓá*, and *zál*; similarly *a*, *i*, and *u* in their simple form stand for both the short and the long vowels.

The following list shows the Biblical names and their Arabic equivalents.

Biblical Name.	Arabic Form.
Aaron	*Hárún*
Abraham	*Ibráhím*
Adam	*Ádam*
Amran	*'Imrán*
Babel	*Bábil*
Christian	*Naṣrání*
David	*Dáwúd*
Egypt	*Miṣr*
Elias	*Ilyás*
Ezra	*'Uzair*
Elisha	*Al-Yash'a*
Gabriel	*Jibríl*
Gospel	*Injíl*
Gog	*Yájúj*
Goliath	*Jálút*
Isaac	*Is-ḥáq*
Ishmael	*Ismá'íl*
Jacob	*Ya'qúb*
Jesus	*'Ísá*
Jew	*Yahúdí*
Job	*Ayyúb*
John	*Yaḥyá*
Jonah	*Yúnus*
Joseph	*Yúsuf*
Korah	*Qárún*
Lot	*Lúṭ*
Magog	*Májúj*
Mary	*Maryam*
Michael	*Míkál*
Moses	*Músá*
Noah	*Núḥ*
Pharaoh	*Fir'aun*
Saul	*Ṭálút*
Sheba	*Sabá*
Solomon	*Sulaimán*
Torah	*Taurát*
Zacharias	*Zakariyyá*



PART I

CHAPTER I

THE OPENING

(Al-Fâtiḥah)

REVEALED AT MECCA

(7 verses)

Abstract:
1. ALLAH, the Lord of the whole creation, brings the creation to its goal of completion. 2. His loving beneficence and mercy are exercised both before and after man makes himself deserving of them. 3. His dealing with man is as that of a master with his servants, and therefore His law of requital is characterized by forgiveness. 4. Man's dependence on Him and His assistance of man. 5–7. Prayer for being kept always on the right or the middle path and not to be diverted to either side.

General Remarks.

The *Fâtiḥah* or *the Opening* is known under various other names. It is spoken of as *Sab'an minal Masânî* or *the Seven Oft-repeated Verses* in the Qur-án itself (15 : 87) because its seven verses are constantly repeated by every Muslim in his prayers at least thirty-two times a day. It is spoken of as the *Fâtiḥat-ul-Kitâb* or *the Opening of the Book* in a saying of the Holy Prophet in which it is said that "No prayer is complete without the recitation of *Fâtiḥat-ul-Kitâb*" (AD, Tr.). Hence it is also called *Sûrat uṣ Ṣalât*, i.e. *the chapter of Prayer*, being essential to every prayer whether performed in congregation or in private. It is also called *Sûrat-ud-Du'â*, i.e. *the chapter of Supplication*, because the entire chapter is a supplication or a prayer to the Great Master, and because as a prayer it not only occupies the highest place among the prayers of other sacred books, but also among those taught by the Holy Qur-án itself. It is also called *Ummul-Kitâb*, i.e. *the Basis of the Book*, because it contains the whole of the Qur-án as it were in a nutshell. Some of the other names given to this chapter are *the Praise*, *the Thanksgiving*, *the Foundation*, *the Treasure*, *the Whole*, *the Sufficient*, *the Healer*, and *the Healing.*

Al-Fâtiḥah or *Fâtiḥat-ul-Kitâb* contains seven verses in a single section, and was revealed at Mecca, being without doubt one of the earliest revelations. Muir, who divides the whole of the Meccan revelation into five periods, places the *Fâtiḥah* in the first period—though he is mistaken in placing it before even the 96th chapter, for which there is overwhelming evidence as being the first revelation. It is, of course, impossible to give the exact date or even the exact order in which the various chapters were revealed, but there is not the least doubt that the *Fâtiḥah* must be placed among the earliest revelations. It is referred to in 15 : 87 as *the Seven Oft-repeated Verses*, a name by which this chapter is generally known, and the 15th chapter, which is undoubtedly Meccan, can by no means be placed among the latest Meccan revelations. Again, it is a fact that the *Fâtiḥah* formed an essential part of the Muslim prayers from the earliest days when prayer was

made obligatory for the Muslims, and there is a vast mass of evidence showing that this happened very early after the Prophet's call. For not only is the fact referred to in the earliest revelations, such as the 73rd chapter, but there are also other historical incidents showing that prayer was observed by the earliest Muslim converts. The Holy Prophet's removal to the house of Arqam is a historical fact of undoubted truth, and it occurred at the latest in the fourth year of his preaching, and this removal was necessitated by the troubles caused to the Muslims on account of their saying prayers in places which were not safe from the interference of the unbelievers. Thus the story of Sa'd, who "retired for prayer with a group of believers to a valley near Mecca," and the occurrence of an affray with some of his neighbours, as narrated by Muir, may be taken as a preliminary to the choice of Arqam's house so as to avoid interruption.

The chapter is headed by the words *Bismilláh-ir-Raḥmán-ir-Raḥím*, which also head every one of the other 114 chapters of the Holy Qur-án with the exception of one only, the ninth, while the same sentence occurs once in the middle of a chapter, viz. in 27 : 30, thus occurring 114 times in the Holy Qur-án. The phrase has besides acquired such a wide usage among the Muslims that it is the first thing which a Muslim child learns, and in his everyday affairs the *Bismilláh* is the first word which a Muslim utters.

The *Bismilláh* is the quintessence of the chapter *Fatiḥáh*, in the same manner as the latter is the quintessence of the Qur-án itself. By commencing every important affair with the *Bismilláh* the Muslim in fact shows in the midst of his everyday life affairs that the right attitude of the human mind towards the Great Mind of the universe is that it should always seek a support in the Mighty One who is the source of all strength, and thus Divine Unity finds expression in the practical life of man in a manner unapproached anywhere else in the history of religion.

The revelation of the *Bismilláh* seems to have soon followed the first revelation of the opening verses of Chapter 96, for it forms a part of even the shortest chapter revealed to the Holy Prophet. Moreover, the words of the *Bismilláh* show a deep connection with the account of the first revelation as given by the Holy Prophet himself. He was in the well-known cave of Hira when the first message came to him. This message was brought by an angel, who asked the Holy Prophet *to read.* "I am not one who can read," was the reply. The request and the answer were repeated thrice, when the angel said: "Read in the name of your Lord Who created, He created man from a clot; read and your Lord is most Honourable" (Bkh). And as the Prophet, who on the most trustworthy testimony did not know either reading or writing, was able to read with the help of the Lord, even so is every Muslim taught to seek the help of Allah, the Beneficent the Merciful, in everything that he seeks to do. The *Bismilláh* must thus have immediately followed the very first revelation.

Besides the word *Alláh*, which in the Arabic language is the proper name of the Divine Being, there occur in the *Bismilláh* the two chief attributive names *Ar-Raḥmán* and *Ar-Raḥím*, which signify respectively the Beneficent One Who exercises His love towards all His creatures in providing for them before they come into existence, and the Merciful One Who deals mercifully with His servants in making their humble deeds bear fruit. Thus, in addition to the dependence of man on his Divine Maker, the *Bismilláh* teaches the absolute and transcendental Unity of the Divine Being in the use of the word Allah, which was never applied to any other object of worship by the Arabs, and His great and unbounded love and mercy for His creatures in the use of the two words *Ar-Raḥmán* and *Ar-Raḥím*. So great is His love that He requires no compensation for its exercise, as the Christian doctrine of atonement teaches, and so great is His mercy that He can make the deeds of man bear an unbounded fruit, and the gift of His salvation is therefore permanent and not temporary, as taught by the Vedic religion.

Rodwell's suggestion that the *Bismilláh* in the form in which it appears in the Holy Qur-án was first taught to the Quraish by the poet Umayya of Táif seems to have been due to some misconception, for there is unimpeachable testimony to show that the Quraish not only did not know the name *Ar-Raḥmán* of the Divine Being, to which they asserted themselves to be utter strangers (25 : 60), but that they were averse to the use of

the *Bismilláh* itself in the form in which it was taught by the Holy Prophet. For so late as the sixth year of Hejira, when a truce was drawn up between the Muslims and the Quraish, Suhail ibn-i-'Amru, on behalf of the Quraish, refused to prefix *Bismilláh-ir-Raḥmán-ir-Raḥím* to the agreement, saying "I do not know this," and the agreement was therefore headed by *Bismika Alláhumma*, the form in common use among the Quraish (Tb). That some nations had some such form which they prefixed to their writings cannot be denied, but the mere existence among any other people, as the Jews or the Sabeans or the Zoroastrians, of any expression which they prefixed to their writings does not show that the Holy Prophet had borrowed the idea from here or there. It is in the choice of the words that the real beauty lies, for the real message of Islam was the perfection of religion, and this perfection is made clear in its *Bismilláh*, in the very first words with which it opens. Islam has never claimed that what it preached was never preached to the world before; on the other hand, it lays claim to purifying and making perfect the old doctrines (5 : 3). Even the words *Bakhsháishgar* and *Dádár*, meaning respectively the *Pardoner* and the *Just*, make no approach to the beauty of the two fundamental attributes of love and mercy made manifest in the words *Ar-Raḥmán* and *Ar-Raḥím*. The choice of these two attributes of love and mercy as the prime attributes of the Divine Being is sufficient comment on the misstatements of the carpers at Islam, who misrepresent the God of Islam as a Cruel and Wrathful Being.

The *Fátiḥah* has a special importance as a prayer, being an essential part of every prayer, whether offered in congregation or in private. Its *Oft-repeated Seven Verses* constitute the prayer for guidance of every Muslim at least thirty-two times a day, and therefore it has a much greater importance for him than the Lord's prayer for a Christian. And there is another difference too. The latter is instructed to pray for the coming of the kingdom of God, whereas the Muslim is instructed to seek for his right place in that kingdom, which had already come, the hint no doubt being that the coming of the Holy Prophet was really the advent of the kingdom of God about whose approach Jesus preached to his followers (Mark 1 : 15). Thus the prayer is a model prayer taught to the Muslims, and the objection as to the inconsistency of the form of address adopted here with the Divine authorship of the Book vanishes in the light of these facts. The numerous prayers contained in the Holy Qur-án follow the same rule and are never preceded by the word "say" or any other word to that effect. For instance, compare the prayer contained in the concluding verse of the 2nd chapter, and also the prayer contained in 3 : 7, 8 and 3 : 190-193 and elsewhere. That a form of prayer or supplication is meant for the supplicant is so clear that any introductory word commanding men to pray in that form would have been superfluous.

Some hostile critics have suggested that such a prayer is suited only for blind and sinful men groping in the dark to find out the way. Surely it is a very distorted view of the sublime words, which express the natural yearning of the sincere soul to be kept on the right way and to be saved from stumbling. The prayer contained in this chapter is the sublimest of all the prayers that exist in any religion, and occupies the first place among all the prayers contained in the Qur-án itself. A chorus of praise has gone forth for it from the greatest detractors of the Holy Qur-án, and they have been compelled to "admire its spirit." The entire chapter is composed of seven verses, the first three of which speak of the four chief Divine attributes, viz. providence, beneficence, mercy, and requital, thus giving expression to the grandeur and praise of the Divine Being, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while the middle one is expressive of man's entire dependence on Allah. The attributes referred to are those which disclose Allah's all-encompassing beneficence and care, and His unbounded love for all of His creatures, and the ideal to which the soul is made to aspire is the highest to which man can rise, the path of righteousness, the path of grace, and the path in which there is no stumbling. If, on the one hand, the narrow views which addressed the Divine Being as the Lord of a particular nation are swept off before the mention of His equal providence and equal love for all mankind, nay for all the creatures that exist in all the worlds, and the idea of

paternal care and affection contained in the word *Father* dwindles into insignificance before the all-embracing beneficence and love of the *Rabb* of all existence Who provides and regulates the means of existence, nourishment, and perfection of the creatures long before they come into existence, there is, on the other, the high aspiration of the soul for an unbounded spiritual rise unhampered by all considerations of cares of the body which craves for the "daily bread," and even of solicitude for forgiveness of wrongs done and injuries inflicted, for the soul seeks to rise to a place where wrongs and injuries are not known. It makes the soul aspire to the great spiritual eminence to which arose those to whom Allah was gracious, the prophets, the truthful, the faithful, and the righteous (4 : 71). It sets before the eye that high goal, the goal of Divine grace wherein is no displeasure and which is beyond the reach of error. With all its beauty, even the Lord's prayer sinks into insignificance before the all-comprehensiveness and majestic glory of the *Fátiḥah*, and one would in vain turn over the pages of sacred books to find anything approaching the grand and sublime ideas contained in this chapter of the Holy Qur-án.

The four attributes of the Divine Being mentioned here are, moreover, a refutation of the wrong conceptions of the fundamental principles of faith met with in some of the prominent religions of the world. The name *Rabb*, for instance, which signifies Divine providence, indicates that all things in creation are so made as to attain gradually to a state of perfection within their spheres of capacity, and thus points out the erroneousness of the doctrine of the "Fall of man," which upholds that an original state of perfection has given place to degeneration. The designation of the Divine Being as *Lord of the worlds* gives a death-blow to all narrow views of the spiritual blessings and their limitation to certain territorial bounds, racial distinctions, or particular times, and thus makes clear that the highest of these blessings, the gift of Divine revelation, could neither be limited to a particular country nor to a particular nation, nor yet to a particular age. The attribute of loving beneficence in *Ar-Raḥmán* is a refutation of the doctrines of atonement and sonship, as it directs attention to the fact that benefits are conferred on man by the Divine Being without exacting any compensation from him, *Ar-Raḥmán* being the Beneficent Lord whose manifold blessings are conferred on man without his ever having done anything to deserve them. The attribute of mercy in *Ar-Raḥím* points out the error of the Vedic doctrine which teaches that the Divine Being is unable to give manifold and unlimited reward for limited acts of man and that therefore his salvation, even when it has been earned after going through innumerable states of life, must be shortlived, for *Ar-Raḥím* signifies the Merciful Being Who multiplies rewards to an unlimited extent. And the last attribute, *mastership of the day of requital*, is directed against those doctrines which deny the quality of forgiveness in the Divine Being, the most prominent of these being the doctrine of the transmigration of souls, for *Málik* is not the king or the judge whose duty is to hold the balance equally between two parties, but He is the Master, and those that are guilty are only His creatures, whom He can wholly forgive without any idea of injustice or favouritism being attributed to Him.

I have also said that the seven verses of the *Fátiḥah* contain the whole of the Qur-án in them. It is for this reason that in 15 : 87, already quoted, it is spoken of as the *Great Qur-án* (Bkh). And so in fact it is, as the name *Umm-ul-Qur-án*, a name given to it by the Holy Prophet himself, shows (Bkh). For the Qur-án is a Book which declares the glory of Allah and teaches the right way to man, and both these themes find expression in the *Fátiḥah*. The fundamental principles of faith, the prime attributes of the Divine Being, which are the basis of all other attributes, the relations which ought to hold between man and his Creator, are all contained in their essence in the seven short sentences of which this wonderful chapter is made up. And to crown all, this chapter opens with the broadest possible conception of the Lordship (this word is intentionally adopted in the place of *Fatherhood*) of the Divine Being and the brotherhood of man, nay of the oneness of all creation, for the unity of the creation necessarily follows the unity of the Creator.

In[1] the name of Allah,[2] the Beneficent, the Merciful.[3]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 (All)[4] Praise is due to Allah, the Lord[5] of the Worlds.[6]

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ

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1 I retain the ordinary translation of the particle *bá*, but I must warn the reader that the sense of this particle is not the same in Arabic as the sense of the word *in* in the equivalent phrase *in the name of God*, *in* in the latter case signifying *on account of*, whereas the *bá* in Arabic signifies *by*, or *through*, or, to be more exact, *with the assistance of*. The phrase is in fact equivalent to: *I seek the assistance of Allah, the Beneficent, the Merciful* (AH).

2 *Alláh*, according to the most correct of the opinions respecting it, is a proper name applied to *the Being Who exists necessarily by Himself, comprising all the attributes of perfection* (TA-LL), the *al being inseparable from it, not derived* (Msb-LL). *Al-iláh* is a different word, and there is nothing to show that *Allah* is a contraction of *Al-iláh*. The word *Alláh* is not applied to any being except the only true God, and comprises all the excellent names (TA-LL), and the Arabs never gave the name Allah to any of their numerous idols. Hence, as being the proper name of the Divine Being, and not having any equivalent in any other language, I have adopted the original word in this translation.

3 *Ar-Raḥmán* and *Ar-Raḥím* are both derived from *raḥmat*, signifying *tenderness requiring the exercise of beneficence* (Rgh), and thus comprising the idea of *love* and *mercy*. *Ar-Raḥmán* and *Ar-Raḥím* are both active participle nouns of different measures denoting intensiveness of significance, the former being of the measure of *fa'lán* and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure of *fa'íl* and being expressive of a constant repetition and manifestation of the attribute (AH). The two words have been explained by the Holy Prophet himself, and though the words are different, the ultimate significance is the same as that which is the result of the grammatical consideration. He is reported to have said: "*Ar-Raḥmán* is the Beneficent God Whose love and mercy are manifested in the creation of this world, and *Ar-Raḥím* is the Merciful God Whose love and mercy are manifested in the state that comes after" (AH), i.e. in the consequences of the deeds of men. Thus the attribute of mercy in *Ar-Raḥmán* is manifested before man comes into existence in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in *Ar-Raḥím* is manifested when man has done something to deserve it. Thus the former is expressive of the utmost degree of love and generosity, the latter of unbounded and constant favour and mercy. Lexicologists agree in holding that the former includes both the believer and the unbeliever for its objects, while the latter particularizes more the believer (LL, Rgh, LA, TA). Hence I render *Ar-Raḥmán* as meaning *the Beneficent God*, because the idea of doing good is predominant in it, though I must admit that the English language lacks an equivalent of *Ar-Raḥmán* even making an approach to giving expression to the all-comprehensive love and goodness manifested in that word.

It may also be noted that *Ar-Raḥmán*, though manifesting an attribute, is like a proper name and applicable only to the Divine Being. The word is, in fact, used as an alternative with Allah, very clearly so in 17 : 110. Hence it is not applied to denote the quality of mercy in man, though *Ar-Raḥím* is so applied. The only exception mentioned by the lexicologists is that Musailma the Liar was called the *Raḥmán of Yamámah* by his followers, but such a use of a proper name has always been considered allowable. As the word *Raḥmán* as a name of the Divine Being was quite new to the Arabs (25 : 60), the followers of the Liar may have applied it to him as a retort to the Muslims.

4 The *al* in *al-ḥamd-u* is for *istighráq-ul-jins*, i.e. the universal inclusion of the genus (AH), showing that all kinds of praise are included.

5 The Arabic word *Rabb* conveys not only the idea of *fostering*, *bringing-up*, or *nourish-*

6, see next page.

2 The Beneficent, the Merciful,
3 Master[7] of the day[8] of requital.
4 Thee do we serve and Thee do we beseech for help.
5 Guide us on the right path,
6 The path of those upon whom Thou hast bestowed favours,[9]

الرَّحْمٰنِ الرَّحِيْمِ ۙ
مٰلِكِ يَوْمِ الدِّيْنِ ؕ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ؕ
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ
صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ

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ing, but also that of regulating, completing, and accomplishing (TA–LL), i.e. of the evolution of things from the crudest state to that of the highest perfection. According to Rgh, *Rabb* signifies the *fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.* Hence *Rabb* is the Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It will thus be seen that the word *Rabb*, which, for want of a better word, I render as *Lord*, conveys a far nobler and grander idea than the word *ab* or *father*, which has comparatively a very limited significance. The Muslim prayer therefore prefers the use of the word *Rabb* or *Lord* to that of *ab* or *father* in addressing the Divine Being.

6 The word translated as *worlds* is *'álamín*, which is pl. of *'álam* (from the root *'ilm*, meaning *to know*), indicating literally *that by means of which one knows a thing*, and hence it signifies *world* or *creation*, because by it the Creator is known. In a restricted sense it is applied to *any class* or *division of created beings* or *of mankind* (LL). Hence *'álamín* has been translated as "nations" in 2:7 and elsewhere. The all-comprehensiveness of the Lordship of Allah in the very first words of the Qur-án is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations and thus subverts all narrow views of religion and of Godhead.

7 English translations have usually adopted *King* as the translation of the word *Málik*, which is not strictly correct. *Málik* and *malik* are two different words from the same root, the former signifying *master* and the latter *king*. According to the rule of forming derivations in Arabic, an additional letter (as the *alif* in *Málik*) gives the meaning a greater intensity (AH), and hence a master is more than a king. The adoption of the word *málik* or *master* is to show that Allah is not guilty of injustice if He forgives His servants, because He is not a mere king or a mere judge, but more properly a *Master*.

8 The word *yaum* is applied in the Holy Qur-án to any period of time, from a moment (55:29) to fifty thousand years (70:4), and may therefore indicate an indefinitely small or indefinitely large space of time. According to LL *yaum is a time, whether day or night* (Msb); *time absolutely, whether night* or *not, little* or *not*; also a day, meaning the period from the rising of the sun to its setting. According to Rgh the word *yaum* indicates *a period of time, whatever period it may be*, and this is the proper signification. As there are ample indications in the Qur-án that the Divine law of requital is working every moment, and there is nothing to support the idea that it will not come into force before a particular day, the law of requital referred to in this verse is therefore a law which is constantly at work.

9 Those upon whom favours are bestowed are according to I'Ab the four classes mentioned in 4:69, viz. the prophets, the truthful, the faithful, and the righteous (AH). This shows that according to the Holy Qur-án, the favours that were bestowed upon the prophets, the gift of Divine revelation being one of the chief of them, can still be bestowed upon the righteous who follow the right way.

Or, *other than*.

7 *Not* those upon whom wrath is brought down, nor those who go astray.[10]

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

10 The Holy Prophet is reported to have said: Those upon whom wrath is brought down are the Jews and those who go astray are the Christians (AH). Of course the words are only explanatory and do not limit the significance of the original words used. The Holy Prophet made the Arabs realize by the case of the two peoples whom they knew well how men sometimes desert the right or the middle path, leaning to either extreme, the Jews rejecting Jesus Christ, a righteous servant of God, as a liar, while the Christians went to the other extreme and raised that same mortal to the dignity of Godhead. Islam inculcated that the middle path was to be followed, neither leaning to the side of hatred nor being excessive in love, because the former brings down Divine wrath as it did in the case of the Jews and the latter leads a man astray as it led the Christians.

CHAPTER II

THE COW

(*Al-Baqarah*)

REVEALED AT MEDINA

(40 *sections and* 286 *verses*)

Abstract:

Sec. 1. Fundamental principles of Islam.
Sec. 2. Lip-profession.
Sec. 3. Divine Unity.
Sec. 4. Man's vast capabilities.
Sec. 5. Fulfilment of Israelite prophecies in the Holy Prophet.
Sec. 6, 7. Divine favours on Israel and their stubbornness.
Sec. 8. Israelites' degeneration.
Sec. 9. They grow in hard-heartedness.
Sec. 10. Their covenant and its violation.
Sec. 11. Their rejection of the Prophet.
Sec. 12. Their enmity towards the Prophet.
Sec. 13. Former scriptures are abrogated.
Sec. 14. Perfect guidance is only in Islam.
Sec. 15. Covenant with Abraham.
Sec. 16. The religion of Abraham.
Sec. 17. Ka'ba as the centre.
Sec. 18. Grounds for making the Ka'ba the Muslim centre.
Sec. 19. Hard trials necessary to establish that centre.
Sec. 20. Unity must prevail ultimately.
Sec. 21. Certain changes in old laws: prohibited foods.
Sec. 22. Retaliation and bequests.
Sec. 23. Fasting.
Sec. 24. Fighting in defence.
Sec. 25. The pilgrimage and the mischief-makers.
Sec. 26. Trials and tribulations.
Sec. 27. Miscellaneous questions.
Sec. 28, 29. Divorce.
Sec. 30. Remarriage of divorced women and widows.
Sec. 31. Additional provisions for divorced women and widows.
Sec. 32, 33. The necessity of fighting in the cause of truth: illustrations from Jewish history.
Sec. 34. There should be no compulsion in religion.
Sec. 35. How dead nations are raised to life.
Sec. 36, 37. Spending money in the cause of truth.
Sec. 38. Usury prohibited.
Sec. 39. Contracts and evidence.
Sec. 40. The Muslims shall be made victorious.

Title and Subject-matter.

THE name of this chapter is taken from the story narrated in vv. 67-71 regarding the slaughter of a *cow*. As this chapter deals chiefly with the Jews, and as cow-worship, as shown in foot-notes 84 and 108, was the particular form of idolatry which took a hold among the Jews, the importance of that incident seems to have been rightly estimated in giving this chapter the name that it bears.

This chapter deals mainly with the Jews and their contentions against Islam, and hence it is that much of the legislation, details of which necessarily differ from the Jewish law, and most of the Jewish objections to the prophethood of Muhammad—may peace and the blessings of Allah be upon him—are dealt with in this chapter. A perusal of the analysis of the chapter will show how the various sections fit into each other, the allegation of confusedness in the arrangement being simply due to want of reflection. The chapter opens with a brief statement of the fundamental principles of Islam, and, after mentioning the consequences of their acceptance or rejection in the first section, and dealing with lip-professions in the second, draws an inference of the truth of those principles, and more particularly of Divine Unity, by referring to the work of God in nature in the third. The fourth section proceeds to show that man is endowed with vast capabilities, but suffers the consequences of wasting his opportunity, and this is illustrated in the story of Adam. Then in the fifth section the case of the Israelite nation is introduced, and they are told how the Qur-án fulfils the prophecies met with in their books, and the next two sections are devoted to Divine favours on them and their stubbornness, being followed by three others which speak of their degeneration, their hard-heartedness, and their violation of covenants. The eleventh section speaks of their objections to the Holy Prophet, and the twelfth refers to their great enmity and to their plans against him. The thirteenth states that former scriptures are abrogated and a better and more advanced code is given in the form of Islam, the religion of entire submission. The next section points out that partial good is met with in all religions, but it is only in Islam that religion attains to perfection. The fifteenth reminds the Israelites of the covenant with Abraham, which required the raising of a prophet from among the Ishmaelites, being followed by another dealing with the religion of the great patriarch. The subject of *Qiblah* being transferred to the Ka'ba, the house rebuilt by Abraham, is thus introduced, and the next two sections, while declaring the Ka'ba to be the new centre of spiritual activity, also give reasons for the change. The nineteenth warns the Muslims that they must undergo hard trials before they obtain mastery of the Sacred House, which was henceforth to be the centre of the Muslims, though the idolatry prevailing there was certainly destined to disappear, while Unity must ultimately obtain the triumph, this being made clear in the twentieth section. Certain minor differences with the Jewish law are then introduced as against the common principle of the doctrine of Unity, and thus the laws relating to foods, retaliation, transfer of property on decease, fasting, fighting, pilgrimage, wine, gambling, orphans, marital obligations, divorce, and widowhood are discussed in the eleven sections that follow. The next two make a reversion to the subject of fighting, which was necessary if the Muslims would escape national death, and illustrations are given from the Israelite history. We are then told in the thirty-fourth section of the mighty power of Allah to give life to the dead, and the Muslims are told that they should not use compulsion in the matter of religion, as their opponents had done. Two instances are then quoted in the following section, one from the history of Abraham and the other from the Israelitish history, showing how dead nations are raised to life. But national growth and prosperity, we are immediately told in the thirty-sixth and thirty-seventh sections, depends on acts of sacrifice, and every penny spent in the cause of truth yields seven hundredfold and even much more fruit. The Muslims, being thus promised abundance of wealth as the result of their sacrifices, are warned in the following section against usurious dealings which breed an inordinate love for wealth, for the amassing of wealth was not the goal of a Muslim's life. They are at the same time told, in the thirty-ninth section, to guard their property rights by the employment of writing in their transactions and securing evidence. In conclusion they are taught a prayer for the ultimate triumph

of the truth. Thus we find no break in the continuity of the subject, and the change, whenever necessary, is introduced quite naturally.

Connection with the preceding Chapter.

There is a clear connection between this chapter and the last one. There in the concluding words is a prayer for being guided on the right path (1 : 5), while here that guidance is afforded in the opening words: "This book, there is no doubt in it, is a guide" (v. 2). Again, that prayer seeks to establish us in the path of those who have received Divine favours (1: 6), and here we are told in v. 5 who are they on the right direction and who shall be successful. Similarly, while that prayer creates in us the yearning to avoid the path of those upon whom wrath has been brought down and those who go astray (1 : 7), this one hastens to point out that those who do not care for the Prophet's warning, neither reflecting upon it nor lending ear to it (v. 6), have ultimately their very hearts and ears closed against the truth, this grievous punishment being the form in which wrath is brought down upon them (v. 7), and that those who consider faith to be only a lip-profession are really they who go astray, because they buy error at the price of right direction (v. 16). Any one who has read the Holy Qur-án will easily see that no other chapter could have so fittingly followed the *Fátiḥah*, and as in the beginning, so in the end, there is a clear connection with the opening chapter.

But though this chapter follows the *Fátiḥah* it is really the first chapter, because the *Fátiḥah* is placed at the head, being the essence of the whole of the Qur-án. This affords very clear evidence of the wisdom displayed in the arrangement of the chapters of the Holy Book. For this chapter fittingly opens with a prelude as to the object which is aimed at in the revelation of the Holy Qur-án, and contains in its very opening verses the fundamental principles of the Islamic religion, which are also in fact the fundamental principles which can form the basis of the natural religion of man. These principles are five in number, three of them containing theoretical ordinances or articles of belief and two containing practical ordinances or principles of action. The theoretical ordinances are a belief in the Unseen, i.e. Allah, in Divine revelation to the Holy Prophet as well as to the prophets before him, and in the life to come, while on the practical side is mentioned prayer, the outpouring of the human heart before the Great Divine Mind, which is the source from which springs true Divine love, and charity in its broadest sense. The result of the acceptance of these fundamental principles is mentioned in v. 5, being guidance in the right direction and success. Similarly, it is with a reiteration of the broad principles of the Islamic faith and with a prayer for the triumph of the truth that the chapter ends, and the whole of the chapter is really an illustration of the truth of the principles enunciated in its beginning. If this chapter were removed from its place, there is not a single other chapter in the whole of the Qur-án that could take its place and serve the purpose of a prelude to the Holy Book.

Date of Revelation.

There is little doubt that this chapter was revealed at Medina, and belongs to the earliest Medinian revelations. Doubt has been entertained as to vv. 21–39 and 164–172, but the reasons given are very poor. That all those verses in which the words "O men" occur belong to the Meccan revelation, and those in which the words "O you who believe" occur belong to Medinian revelation, is the unwarranted generalization of some exegetists; and European students of the Holy Qur-án have taken it from the *Itqán*, without caring to see that even the *Itqán* does not rely on this test, and without giving any consideration to facts. For the 4th chapter, *the Women*, undoubtedly belongs wholly to the Medinian revelation, and it opens with the words "O men." Similarly, the 22nd chapter, which is unanimously accepted as belonging to the Meccan period, begins with the words "O you who believe." Hence the criterion on which vv. 21–39 are regarded as belonging to Meccan revelation fails altogether. As regards the testimony of the subject matter in these verses, as well as in 164–172 and 256–258, doubt being also entertained as to the Medinian origin of the latter, it seems to me to be a mere fancy of the critics, for no hard-

SECTION 1

Fundamental Principles of Islam

1. Omniscience of Allah. 2. Qur-án a perfect guidance. 3, 4. Fundamental principles. 5–7. Consequences of their acceptance and rejection.

In the name of Allah, the Beneficent, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

1 I am Allah, the best Knower.[11]

الٓمّٓ ○

and-fast line can be drawn as to the subjects which are treated in Meccan or Medinian revelations. The latest European criticism on this point inclines more to a right view than the hasty opinion of earlier critics. In his "New Researches" Hirschfeld observes: "If we had no other critical aid, it would frequently be quite impossible to distinguish between Medinian and later Meccan revelations. . . . Medinian addresses, like the Meccan ones, abound in declamatory, narrative, and parabolical passages." But I must add that many of the unwarranted conclusions of European critics are based on the rash generalizations of Oriental exegetes.

The doubt regarding vv. 285, 286, the concluding verses of the chapter, is equally groundless. V. 285 only reiterates the cosmopolitan nature of the religion of Islam, which has already been established in the very beginning in v. 4, and then in the middle of the chapter in v. 136, a belief in the truth of all the prophets being mentioned as the very basis of the religion of Islam in all the three places. V. 286 teaches a prayer, about the Medinian origin of which it is rather strange that a doubt should have been entertained.

I do not find any reliable report as to the Meccan origin of any portion of this chapter. Even if there were any such report, I would warn the reader to receive it with caution. The whole of the 2nd chapter thus belongs to earlier Medinian revelation, and I very much doubt the reports which refer the injunctions regarding the prohibition of usury in the concluding sections to about the closing period of the Holy Prophet's life. That portion may have been revealed at a later period than the rest of the chapter, but in view of the same prohibition having been revealed in 3 : 129 it could not be so late. An analysis of the chapter leads one to the conclusion that almost the whole of it was revealed previous to the revelation of the next or the 3rd chapter.

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11 The original words are *alif, lám, mím*. Translations of the Holy Qur-án generally leave abbreviations, like the one occurring here, untranslated. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Qur-án, 29 in all, are called الحروف المقطعة or simply *muqatta'át*, and according to the best received opinion these letters are abbreviations standing for words. The Arabs used similar letters in their verses, as in قلت لها قفى فقالت قاف where the letter *qáf* stands for *waqaft-u*, i.e. *I stop* (AH). Another instance of the same is contained in the verse, بالخير خيرات و ان شرفاً ∴ ولا اريد الشر الا ان تا where *fá'* stands for *fasharrun*, meaning *then evil let there be*, and *tá'* for *tashá'*, meaning *thou pleasest* (AH). And in ordinary conversation you hear a man saying *fá'* in answer to one who says, *Wilt thou come?* The *fá'* in this case means فاذهب بنا i.e. *then go thou with us* (LL). Abbreviations are known to all languages, the only peculiarity of their use in Arabic literature being that the letters carry different meanings in different

	2 This[12] book,[13] there is no doubt in it, is a guide to those who guard (against evil),[14]	ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ فِيْهِ ۚۛ هُدًى لِّلْمُتَّقِيْنَ ۙ

places, and the meaning is decided in each case by the context. Such is the opinion of I'Ab (AH). Both he and IMsd agree in interpreting the combination الٓمّٓ (read *alif, lám, mím*) occurring here, as well as at the commencement of the 3rd, 29th, 30th, 31st, and 32nd chapters of the Holy Qur-án, as standing for انا الله اعلم i.e. *I am Allah, the best Knower*, *alif* standing for *ana*, *lám* for *Alláh*, and *mím* for *a'lamu* (AH, IJ), being respectively the first, the middle, and the last letter of the words for which they stand. Others regard them as contractions for some Divine attribute. That they may also serve as the names of chapters is no ground for supposing that they carry no significance. The strange suggestion of Golius that *alif, lám, mím* stands for *amr-li-Muhammad*, which is said to mean *at the command of Muhammad*, is not only devoid of authority but is also grammatically incorrect, and the correct Arabic equivalent would be *bi-amr-i-Muhammad*, which, however, does not give us the actual letters. Rodwell's statement, made in his comment on the significance of the letter *nún* occurring in the beginning of chapter 68, that "the meaning of this and of the similar symbols, throughout the Qur-án, was unknown to the Muhammadans themselves even in the first century," is equally devoid of truth, for the significance of these letters can in most cases be traced to the companions of the Holy Prophet, and hence the suggestion that these were "private marks or initial letters attached by their proprietor to the copies furnished to Zaid, when effecting his rescension of the text under 'Us̲mán" is not even worth consideration, and it is further opposed to the surest historical testimony, which proves beyond all doubt that these letters were recited as parts of these chapters in the time of the Holy Prophet himself.

12 Palmer translates the word *z̲álika* as *that*, and thinks that its rendering as *this* is an error, but as LL says: "Like as a person held in mean estimation is indicated by *ház̲á*, which denotes a thing that is near, so, on account of its high degree of estimation, a thing that is approved is indicated by *z̲álika*, whereby one indicates a thing that is remote." In other words, *z̲álika* does refer here to a remote thing, and should not be rendered as *that*, but it indicates *the high estimation* in which the Qur-án is held.

13 The Qur-án is here called *al-kitáb*, or *the Book*. The root-word *Kataba* means *he wrote* and also *he brought together* (LL) and *kitáb*, or *book*, is a writing which is complete in itself. Thus a letter may also be called a *kitáb*, and in this sense the word occurs in 27: 28, 29. The application of the word *kitáb* to the Holy Qur-án occurs in very early revelations, and the use of the word shows clearly that the Qur-án was from the first meant to be a *complete book*, and one that existed not only in the memory of men but also in visible characters on writing material, for otherwise it could not be called *al-kitáb*. Thus there is conclusive internal evidence in the use of this word that its arrangement, without which it could not be called a book, was effected by the Holy Prophet for himself, and the copy prepared by Zaid in the time of Abú Bakr followed that arrangement. For the explanation of the word *Qur-án* see foot-note 228.

14 I make a departure here from the rendering of the word *muttaqí*, which English translators generally render into *God-fearing* or *pious*. The root is *waqá*, and conveys the sense of *saving, guarding*, or *preserving* (LL). According to Rgh, *wiqáyah* signifies *the guarding of a thing from that which harms* or *injures it*. The verb of which *muttaqí* is the nominative form is *ittaqá*, which means, *he preserved* or *guarded himself exceedingly*. "In the conventional language of the law," according to LL, "*he preserved* or *guarded himself exceedingly from sin* or *what would harm him in the world to come*." Hence the word *muttaqí* may properly be translated only as *one who guards himself* (*against evil*), or *one who is careful* (*of his duty*).

3 Those who believe in the unseen[15] and keep up prayer[16] and spend out of what We have given them ;[17]

4 And who believe in that
Ar. *thee*, which has been revealed to *you* and that which was revealed
Ar. *thee*. before *you*,[18] and they are sure of the hereafter.[19]

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ
الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝
وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ
اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

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15 *Al-ghaib* is that *which is unseen* or *unperceivable by the ordinary senses*, such as the existence of Allah, the certainty of which is obtained through Divine revelation. To render it as *mysteries of faith*, as Sale has done, is to introduce the Christian formulas of mysteries into the clear principles of Islam. As regards the acceptance of the unseen, it must be borne in mind that every science is based on certain fundamental principles, the truth of which is actually witnessed only in the result.

16 *Ṣalát* among the Arabs stood for *supplication* or *prayer*, as A'shá says, speaking of wine: وقابلها الريح فى دنّها .·. و صلى على دنّها وارتسم i.e. *and he exposed it to the wind in its jar, and he prayed over its jar and petitioned for it* (IJ). Similarly in another verse the same poet says,

لها حارس لا يبرح الدهر بيتها   وان ذبحت صلى عليها وزمزما

The phrase صلى عليها is here equivalent to دعا لها i.e. *he prayed for her* (IJ). In Islam *Aṣ-ṣalát* assumed a regularity and a form, and became an established institution of religion, for details of which see Preface. The verb used to indicate the observance of *ṣalát* is throughout the Holy Qur-án *aqáma*, from اقام الامر i.e. *he kept a thing* or *an affair in a right state* (LL), and hence it is not the mere observance of the form that the Qur-án requires, but the keeping of it in a right state, i.e. being true to the spirit of the prayer. It should, however, be borne in mind that besides the regular service, which is performed five times a day and which is obligatory, there is ample room for the individual in the Muslim *ṣalát* for the outpouring of the heart's sentiments. It may also be added that prayer, according to the Holy Qur-án, is the true means of the purification of the heart, for "prayer keeps one away from indecency and evil" (29 : 45).

17 Spending out of what one has been given stands here for charity in its broadest sense, or the doing of good to all creatures. Like its other institutions useful to humanity, Islam has given a regularity and a permanence to the institution of charity. No one can enter into the brotherhood of Islam unless and until he is willing to give annually a part of his wealth for the support of the poorer members of the brotherhood. The part thus required to be paid into the public funds is called *Zakát*, which is a kind of tax, amounting generally to a fortieth portion of certain possessions—a tax which is levied on the rich for the benefit of the poor. The conditions subject to which it is made obligatory, and other details, will be found in the Appendix. Besides the obligatory payment, however, the expression used here includes voluntary charitable acts of every kind, from a complete devotion of oneself to the cause of humanity to a smile to one's fellow-being; the last is included in the definition of charity according to an express saying of the Holy Prophet.

18 Of all the religions of the world Islam is the only one that laid down the broad basis of faith in all the prophets of the world, and the recognition of truth in all religions is its distinctive characteristic. The words *that which was revealed before you* include revelations to all the nations of the world, for we are elsewhere told that "there is not a people but a warner has gone among them" (35 : 24). The Qur-án does not, however,

19, see next page.

5 These are on a right course from their Lord, and these it is that shall be successful.

6 Surely those who disbelieve, it being alike to them whether *you* warn them or do not warn them,[20] will not believe.

Ar. *thou.*

7 Allah has set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a great chastisement for them.[21]

أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَأُولٰٓئِكَ
هُمُ الْمُفْلِحُونَ ○
إِنَّ الَّذِينَ كَفَرُوا سَوَآءٌ عَلَيْهِمْ
ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ○
خَتَمَ اللّٰهُ عَلٰى قُلُوبِهِمْ وَعَلٰى سَمْعِهِمْ وَعَلٰى
أَبْصَارِهِمْ غِشَاوَةٌ وَّلَهُمْ عَذَابٌ عَظِيمٌ ○ ع

mention all the prophets by their names, for "there are some of them that We have mentioned to you, and there are others whom We have not mentioned to you" (40 : 78). It should also be noted that the word *anzala* (inf. n. *inzál*), which occurs here in connection with revelation, is frequently used in the Qur-án in the simple sense of *íṣál* or *iblágh*, i.e. *the making a thing attain* or *arrive at* or *come to a certain place*, and does not necessarily imply *sending down*. Hence, wherever the word is used in connection with Divine messages, I have translated it as *revealed*, because revelation is the form in which Divine messages are communicated to men. It should also be noted that the singular personal pronoun *káf* has been translated as *you*, while the exact sense of the original is given in the margin invariably.

19 A belief in a life after death is the last of the five fundamental principles of Islam that are stated here. It is only this belief that can make the generality of men conscious of the responsibility of human actions. A life after death, according to Islam, implies a state of existence which begins with death, but a complete manifestation of which takes place later, when the fruits of the actions done in this life take their final shape. It should be borne in mind that a belief in Allah and a belief in the hereafter, being respectively the first and the last of the fundamental principles of Islam as mentioned here, often stand for a belief in all the fundamental principles of Islam, as in vv. 8, 62, etc. That the word *ákhirat* does not signify the later revelation is made clear by a comparison with a similar use of the word elsewhere, as, for instance, in 12 : 37, where Joseph is made to say: "Surely I have forsaken the religion of a people who do not believe in Allah and they are deniers of the hereafter"; or in 27 : 3 : "Who keep up prayer and pay the poor-rate, and of the hereafter they are sure." In fact, it is quite unwarranted to take *al-ákhirat* as meaning some particular revelation to be granted after the Holy Prophet, for the door to revelation is open to all the followers of the Holy Prophet, and thousands have been made to drink deep at this source.

20 The passage سواء عليهم ءانذرتهم ام لم تنذرهم is parenthetical (AH), and should be translated as such. The ordinary rendering of the passage, which makes the parenthetical passage an enunciative one, makes the verse meaningless, for it would then run thus : "Surely those who disbelieve, it is alike to them whether you warn them or do not warn them ; they will not believe." Now this amounts to saying that no one who has once disbelieved would ever believe, a statement which is absurd on the face of it. Treating the portion quoted above as parenthetical, the meaning is quite clear, viz. disbelievers of a particular type, i.e. those who pay no heed at all to the Prophet's warning, cannot benefit by his preaching. This interpretation makes the passage agree with the spirit of the Holy Qur-án. Otherwise the preaching of the Qur-án would be meaningless, for as a matter of fact it was from among those who disbelieved first that the converts to Islam were continually gained.

21 It should be noted that only those disbelievers are spoken of here who so hardened their hearts as not to pay any heed to the Prophet's preaching and warning, as clearly indicated in the previous verse. It is not on every heart that the seal is set, but only on

SECTION 2

Lip-profession

8–16. The hypocrites and their indulgence in mischief and mockery. 17–20. Two parables.

8 And there are some people who say: We believe in Allah and the last day[22]; and they are not at all believers.

9 They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.[23]

10 There is a disease in their hearts, so Allah added to their disease, and they shall have a painful chastisement because they lied.[24]

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَ
بِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝
يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا
يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝
فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ
عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝

that of the reprobate, the hardened sinners who pay no heed to the call of the reformer. They refuse to open their hearts to receive the truth, and do not lend their ears to listen to it nor use their eyes to distinguish the truth from the falsehood. This is stated clearly in 7:179: "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear: they are as cattle." And in 41:5 we have: "And they say, Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears and a veil hangs between us and you." A comparison with these two verses is sufficient to show that what is indicated by "the setting of the seal on the hearts and hearing" in the first case is indicated in the second by "the possession of hearts with which they do not understand, and ears with which they do not hear," and in the third by "their hearts being under coverings and their ears having a heaviness in them." Thus the significance of "their hearts being sealed" is simply this, that they pay no heed to the Prophet's warning, and refuse to understand and hear what he says, and so their very refusal becomes the sealing of their hearts and ears. And as Allah made them taste the consequences of their heedlessness, He is spoken of as having sealed their hearts and ears.

22 Belief in Allah and the last day is here equivalent to the profession of the faith of Islam. See foot-note 19. The persons spoken of in this verse are the hypocrites, who were a source of constant trouble to the Holy Prophet at Medina. Before he came to that city, Abdulla bin Ubayy was a person of note there, and he expected to become the leader. But the Holy Prophet's advent, and his recognition by all the communities of that city as the head of the republic there, robbed Abdulla of those dearly cherished hopes, and he along with his followers adopted an attitude of hypocrisy towards the Holy Prophet and his companions. The case of the hypocrites is dealt with at length here, in 3:148–180, 4:60–152, 9:38–127, and in the 63rd chapter, and occasionally elsewhere.

23 *Khâda'a-hû* signifies *he strove, endeavoured* or *desired to deceive him* (LL). . . . One says this of a man when he has not attained his desire, for many a verb of the measure of *fa'ala* relates to one only as in the instance of عاقبت اللص i.e. *I pursued the thief* (LA-LL). *Khâda'a* also indicates, when used concerning the Divine Being, *He requited to him his deceit* (TA-LL). See further foot-notes 27 and 637. But note that *khâda'a* also means *taraka* (Q), i.e. *he forsook*, as in خادع الجد i.e. *he forsook glory*

24, see next page.

11 And when it is said to them, Do not make mischief in the land, they say: We are but peacemakers.

12 Now surely they themselves are the mischief-makers, but they do not perceive.[25]

13 And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

14 And when they meet those who believe, they say, We believe; and when they are alone with their *devils*,[26] they say: Surely we are with you, we were only mocking.

Or *ring-leaders.*

15 Allah shall *pay them back their mockery*,[27] and He leaves them alone in their inordinacy, blindly wandering on.

Or *bring disgrace upon them.*

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِنْ
لَا يَشْعُرُونَ ○
وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا
إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِنْ لَا يَعْلَمُونَ ○
وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا
خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ○
اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

(TA-LL), and similarly *khada'a* means *he refrained*, as in كان فلان يعطى ثم خـدع (S-LL).

24 The disease is the pain in their hearts due to the advent of the Holy Prophet, for it deprived them of leadership. Allah's adding to this disease signifies that their pain became greater as they witnessed the triumphant progress of Islam. As for attributing this addition to Allah, compare 71:5, where Noah is made to say: "But my call has only made them fly the more." The increase in the disease or the aversion was the result of their own act in each case, but as Allah's raising the Prophet and the triumph of his cause or the invitation of the Prophet became the respective occasions of that act, Allah or the invitation is spoken of as the effective cause. Similarly in 95:5 it is said: "Then we render him the lowest of the low"; whereas the degradation is the result of man's own action and the Divine Being only brings about the consequences of the evil that man does. Or the *disease* here stands for the weakness of their hearts (AH), for they had not the courage to deny Islam openly, and this weakness only became the greater as the cause of Islam became more and more triumphant.

25 Their idea of making peace was only this, that they mixed with both parties, but they were really taking advantage of this opportunity to sow the seeds of dissension and mischief among the various parties. In fact, they were a constant source of mischief, for whereas outwardly they were with the Muslims, they always plotted against them and gave help to their enemies.

26 By their *shayāṭin* or *devils* are meant their *evil companions*, as plainly stated in v. 76: "And when they meet those who believe they say, We believe; and when they are alone with one another they say," etc.; where, instead of being alone with their *devils*, they are spoken of as being alone with *others from among themselves*. IMsd says that by their *devils* are meant *their leaders in unbelief* (IJ). This significance is given in the margin. Kf and Bḍ say by their *shayāṭin* or *devils* are meant *those men who made themselves like the devils in their insolence and rebellion*. In fact, in the Arabic language the word *shaiṭān* (devil) signifies, as A'Ub puts it, "*every insolent or rebellious one from among the jinn and the men and the beasts* (Rgh). Hence the word is freely used to indicate *insolent men, serpents*," etc.

27 The word *istihzā* occurring in this verse is thus explained by Kf: *The meaning is,*

16 These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.[28]

17 Their parable is like the parable of one who kindled a fire,[29] but when it had illumined all around him, Allah took away their light,[30] and left them in utter darkness[31]—they do not see:

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ
فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ○
مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا
أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ○

the sending down of disgrace and contemptibility, for the object which a mocker has in view is to seek to hold him whom he mocks in light estimation, and to lower his condition, and to bring down contempt and disgrace upon him. The significance of *mocking*, the equivalent of the Arabic word, which is "treating derisively or contemptuously," lends support to the explanation given by Kf. This significance of the word is, however, given in the margin, while I adopt another which is preferred by the lexicologists, as LA says: "And it is allowable, and this is regarded as the more preferable explanation by the lexicologists, that the meaning of يستهزئ بهم may be *He will requite them with punishment according to their mockery*, and thus the punishment of an evil is spoken of in the terms of that evil, another instance of which in the word of Allah is جزاء سيئة سيئة مثلها (lit., *the reward of an evil is evil like it*), where the second *evil* is really *not an evil* (but punishment)." A comparison with 6:10 makes this significance still more clear: "And certainly apostles before you were mocked at, but that which they mocked at encompassed the scoffers among them," where the punishment of mockery is spoken of as their being overtaken by what they mocked at. There are many instances of this in Arabic literature. AH quotes the following verse:

الا لا يجهلن احد علينا ∴ فنجهل فوق جهل الجاهلينا

which would literally mean, *now surely let no one act ignorantly against us, otherwise we too will act ignorantly, with an ignorance above that of the ignorant*, where what is really implied is the punishment of the ignorant. Hence, *Allah will pay them back their mockery* is the correct translation.

28 The right direction was pointed out to them, but they left it for error, hence they are spoken of as buying error at the price of guidance, i.e. as exchanging the one for the other.

29 The kindler of the fire is the Holy Prophet, who kindled the torch of light. Thus a saying of the Holy Prophet is reported which begins thus: "My example is the example of a man who kindled a fire. . . ." (Bkh). This interpretation of the parable is, moreover, in accordance with the next parable, where the rain is unanimously agreed upon as representing the Divine revelation.

30 The light of their eyes, which alone could make them take advantage of the light which was lit up by the Holy Prophet, was taken away. The act of taking away the light of their eyes is attributed to Allah, who is not the effective but the remote cause of the disappearance of their sight. See foot-notes 21 and 24.

31 The word *ẓulumát* is plural of *ẓulmat*, i.e. *darkness*. The plural is used to denote the intensity of the darkness, as if there were layers of darkness, one above another. Hence I give *utter darkness* as the equivalent of the plural form.

18 Deaf, dumb, (and) blind,[32] so they will not turn back.

19 Or like abundant rain (pouring forth) from the cloud[33] in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death, and Allah encompasses the unbelievers.

20 The lightning almost takes away their *sight*; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

Ar. *eyes.*

صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ۝
اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ
وَّرَعْدٌ وَّبَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ
اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ
وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ۝
يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ۗ
كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ
اَظْلَمَ عَلَيْهِمْ قَامُوْا ۗ وَلَوْ شَآءَ اللّٰهُ
لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ۗ اِنَّ
اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

SECTION 3

Divine Unity

21, 22. The Lord to be served alone. 23, 24. Challenge to doubters of revelation. 25. Fruits of faith. 26, 27. Parable of false deities and the objections thereto. 28. Testimony of human nature. 29. Everything is created for man's benefit.

21 O men! serve your Lord Who created you and those before you so that[34] you may guard (against evil),

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ
وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

32 The description seems to apply to those spoken of in v. 5, and accordingly the first parable may apply to them instead of to the hypocrites; or it may apply to those hypocrites who persisted in the wrong course and refused to take any advantage of the light and guidance brought by the Prophet.

33 *Samá* is literally *the higher* or *the upper*, or *the highest* or *the uppermost part of anything*, and it means *the sky* or *the heaven*, *the clouds* or *a cloud* (TA). It is a collective noun and is used both as singular and plural (LL). The rain in the parable represents the Divine revelation, and the darkness and thunder stand for the trials, distresses, and afflictions which were a necessary concomitant to the spread of truth, while the lightning represents the good that they occasionally met with even in the midst of those distresses and difficulties. It is to these trials and hardships that reference is made in the words, *when it becomes dark to them they stand still.* The same idea is expressed in 22:11 in the following words: "And among men is he who serves Allah standing on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong." The difficulties and distresses which the Muslims experienced in the early days of Islam greatly obstructed its spread and held back many of the weak-hearted, who, under better circumstances, would have gladly joined its ranks.

34 *La'alla* in its original acceptation expresses *hope*, but in the word of God it often expresses *certainty* and may be rendered "verily" (LL). According to AH, *la'alla* signifies *kai*, meaning *so that*. The reason given is that when a great and generous man gives *hope*, he no doubt intends to fulfil it, and thus in his case it really stands for a promise.

22 Who made the earth a resting-place for you and the *heaven a structure*,[35] and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

23 And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it[36] and call on your *helpers* besides Allah if you are truthful.[37]

Or, *cloud, a canopy.*

Or, *leaders.*

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّ
السَّمَآءَ بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ
بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا
لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ○
وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا
فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ
مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

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35 The word *samá*, as shown in foot-note 33, signifies really the *higher* or *the upper regions*, and hence it may be rendered as heaven, i.e. the expanse of space surrounding the earth and appearing above and around as a great arch or vault in which the sun, the moon, and the stars seem to be set. The word *biná* signifies *a structure* (LL) in its widest sense, viz. any production or piece of work consisting of parts joined together in some definite manner. Thus, in a saying of Solomon the word *biná* is applied to the human body: من هدم بناء ربه فهو ملعون i.e. *whoever destroys the structure of his Lord is accursed*, the meaning being من قتل نفسا بغير حق i.e. *whoever kills a person unjustly* (IAṣ). The heaven is here called a *structure* because it is the handiwork of Allah. The word *biná* is also used to signify *the roof* or *the ceiling* of a house, and as such it is used figuratively to indicate the vast blue overhead. It may be added, however, that the word *samá* is used in various other senses, its significance as *cloud* being of very frequent occurrence, and even here it may carry this significance, which is supported by the words that follow it.

36 A similar challenge is contained in 10 : 38, and in 11 : 13 the doubters are challenged to produce ten chapters like it, while in 17 : 81 the whole of mankind are declared to be unable to produce a book like the Qur-án. Is it a question of mere style and diction? The Qur-án itself does not say so, nor does any saying of the Holy Prophet. That the Qur-án is a unique production of Arabic literature and has ever been regarded as the standard of the purity of that literature goes without saying, but the chief characteristic of the Holy Book, in which no other book can claim equality, is the wonderful transformation which it accomplished, and it is to this characteristic that it lays claim in the very commencement when it says: "This Book, there is no doubt in it, is a guide to those who guard against evil." That the transformation wrought by it is unparalleled in the history of the world is admitted on all hands, for if the Holy Prophet was the "most successful of all prophets and religious personalities" (*En. Br.* 11th ed., Art. Koran), this success was due to no other cause than the Qur-án. Its injunctions swept off the most deep-rooted evils, like idolatry and drunkenness, so as to leave no trace of them in the Arabian peninsula, welded the warring elements of Arabian society into one nation, and made an ignorant people the foremost torchbearers of knowledge and science. Besides, every word of the Qur-án gives expression to Divine majesty and glory in a manner which is not approached by any other sacred book; hence the challenge of the Holy Qur-án remains unanswered to this day.

37 The word *shuhadá*, translated as *helpers* or *leaders*, is the plural of *shahíd*, meaning *one who gives information of what he has witnessed*, or *one who knows and declares what he knows*, or *one possessing much knowledge* (LL). *Shahíd* also means an *imám* or *a leader* (Rz), or it here signifies *helpers* (Bḍ).

24 But if you do (it) not—and never shall you do (it)—then be on your guard against the fire of which men and stones are the fuel;[38] it is prepared for the unbelievers.

25 And convey good news to those who believe and do good deeds, that they shall have
Ar. *beneath.* gardens *in* which rivers flow;[39]
whenever they shall be given a portion[40] of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it,[41] and they shall have pure mates[42] in them, and in them they shall abide.

فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا
النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ
أُعِدَّتْ لِلْكٰفِرِيْنَ ○
وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ أَنَّ
لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ ۗ
كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ
قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ
وَأُتُوْا بِهٖ مُتَشَابِهًا ۗ وَلَهُمْ فِيْهَا أَزْوَاجٌ
مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ○

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38 The word *stones* stands for *al-ḥijárah*, the plural of *ḥajar*, meaning *stone*, so called because it resists by reason of its hardness (the verb *ḥajara* signifies *he prevented, hindered, forbade*, etc.) (LL); and by *stones* are here generally understood the *idols* which the Arabs worshipped, even unhewn stones being sometimes the objects of worship among them. As *nár*, or *fire*, is a symbol of war among the Arabs, testimony to which is borne by the Qur-án itself in the words: *Whenever they kindle a fire for war, Allah puts it out* (5:64), the allusion here may be to both men and idols perishing in their wars against the Holy Prophet as a proof of the punishment awaiting them in the life after death. But the word *ḥijárah* may bear another significance. According to LA you say: "Such an one was assailed with the *ḥajar* of the earth" when his assailant is *a formidable man.* And when Mu'aviah named 'Amar-ibn-'Aṣ as one of the two umpires to decide the quarrel between himself and 'Ali, Aḥnef said to 'Ali: قد رميت بحجر الارض *Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee* (LL). The reference in *ḥijárah* may therefore be to the leaders spoken of in the previous verse.

39 Gardens with rivers flowing beneath them is the ever-recurring description of a future life of the righteous that occurs in the Holy Qur-án. Elsewhere the pure word of faith is compared to a tree which gives its fruit in all seasons (14:24). Belief is thus like a seed cast into the ground, which grows into a tree and bears fruit when properly nurtured. The rivers represent the good deeds which are necessary to the growth of the seed. There is also a hint at the Muslims' conquests, for which see 2419.

40 *Rizq* also signifies *ḥaẓẓ* or *a portion* (LL). The fruits of the life after death are the consequences of the deeds done in this life.

41 The meaning seems to be that whenever the faithful shall be made to taste of a portion of the fruits of their good deeds, in the life to come, they shall find those fruits so much resembling the fruits which they tasted spiritually in this life that they shall think that the same fruits are given to them again, for the fruits of the next life shall be like the spiritual fruits of this life. Or هذا الذى رزقنا من قبل may signify: *This is what was promised to us before*, and *the like of it* may signify that the fruits of their deeds will be similar to those deeds.

42 The *pure mates* may be the believing wives of the faithful, as elsewhere we have: "They and their wives shall be in shades reclining on raised couches" (36:56). But more probably these are among the blessings of the heavenly life to which men and

Or, *below*.

26 Surely Allah is not ashamed to set forth any parable[43]—(that of) a gnat or any thing *above* that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable? He causes many to err by it and many He leads aright by it; but He does not cause to err by it (any) except the transgressors,[44]

إِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ أَنْ يَّضْرِبَ مَثَلًا
مَّا بَعُوْضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِيْنَ
اٰمَنُوْا فَيَعْلَمُوْنَ أَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ
وَأَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ
أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ
كَثِيْرًا وَّيَهْدِيْ بِهٖ كَثِيْرًا ۚ وَمَا يُضِلُّ
بِهٖٓ إِلَّا الْفٰسِقِيْنَ ۙ

women are equally entitled. The true nature of these blessings is pointed out elsewhere under the word *ḥúr* in foot-note 2356, but it may be remarked here that all the blessings of heavenly life are, according to a saying of the Holy Prophet, "things which no eye has seen and no ear has heard, nor has it entered into the heart of man to conceive of them." The words in which these blessings are depicted in the Holy Qur-án, therefore, should not be taken too literally.

43 The parables to which reference seems to have been made specially in these words are the parables speaking of the weakness of the false deities, as the parable of the *spider* in 29:41: "The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house, and most surely the frailest of the houses is the spider's house"; and the parable of the *fly* in 22:73: "O people! a parable is set forth, therefore listen to it: Surely those whom you call upon besides Allah cannot create a fly though they should all gather for it, and should the fly carry aught from them, they could not take it back from it: weak are the invoker and the invoked."

Instead of the spider and the fly, however, the gnat is mentioned here because the *ba'úḍah*, or *the gnat*, is among the Arabs a proverbially weak creature, so that to express the utmost degree of weakness they say: اضعف من بعوضة i.e. *weaker than the gnat*.

44 This verse affords a clear explanation as to how it is that Allah causes people to err. Allah does not lead them astray or show them a wrong path or compel them to walk in error, but it is when a man becomes a transgressor, that is, goes beyond the limits set forth, that Allah causes him to err, Allah's causing a man to err being really equivalent to His pronouncing the judgment of being in error against a man, because we have it plainly stated here that He does not cause any one to err unless he first becomes a transgressor. The word *aḍalla* is used in this sense in the Arabic language, as in the verse of Tarfa وما زال شربي الراح حتى اضلني صديقي و ساءني بعض ذلكا where اضلني صديقي as the context clearly shows, signifies *my friend pronounced me to be in error*. In connection with this subject it should be further borne in mind, firstly, that as here it is stated that Allah does not cause to err any except the transgressors, so elsewhere it is the *unjust* (14:27), *the extravagant* (40:34), *the unbelievers* (40:74) who are spoken of as being caused to err by Allah, and secondly, that it is the devil who leads astray (28:15, etc.), or the ignorant leaders of the people who make people to walk in error (6:120, 41:29, etc.). Hence *iḍlál*, or *causing to err*, cannot be ascribed to Allah in the sense of leading astray, because in that sense it is applied to the devil.

27 Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

28 How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

29 He it is who created for you all that is in the earth, and[45] He directed Himself to the heaven, so He made them complete seven heavens,[46] and He knows all things.

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْ بَعْدِ
مِيْثَاقِهٖ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ
اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ
اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝
كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا
فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ
ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝
هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ جَمِيْعًا
ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ
سَمٰوٰتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

45 *Summa* (rendered here as *and*) generally denotes *then* or *afterwards*, and is a particle denoting *order* and *delay*, but there are many examples of its use in Arabic in which it implies neither order nor delay. LL, while mentioning this, quotes 39:6, خلقكم من نفس واحدة ثمّ جعل منها زوجها: where it is clear that the creation of all men from a single soul was not prior in order to the creation of the mate. Another example quoted is the ordinary Arab saying

اعجبنى ما صنعت اليوم ثمّ ما صنعت امس اعجب

i.e. *what thou didst to-day excited my wonder, then (I tell thee) what thou didst yesterday was more wonderful*. *Summa* is used here, though what was done yesterday was prior to what was done to-day (LL). The use of *summa* in this verse corresponds to its use in this saying, being simply a particle of junction without conveying any idea of order or delay, hence I render it as *and*, because that is the correct significance here. According to Akh and other authorities, *summa* has often the meaning of *wav*, i.e. *and* (LL). For the statement that the earth was made after the heavens, see 79:30.

46 It is impossible to deal with the subject of the Quranic cosmogony within the limits of a foot-note. But a few suggestions may be made here. In the first place it should be noted that the word *sab'a*, which signifies the number *seven* in the Arabic language, "is also used in a vague manner, as meaning *seven*, or *more*, *several* or *many*, as Bḍ says in 9:80" (LL). According to LA, the Arabic equivalents of the numbers *seven*, *seventy*, and *seven hundred* are all used to indicate a large number by the Arabs: "The mention of *seven* and *seventy* and *seven hundred* is frequent in the Qur-án and the sayings of the Holy Prophet, and the Arabs use them to signify a large number and multiplicity." Similarly Az explains the word *sab'ína*, meaning *seventy*, as occurring in 9:80, as being "used to signify a large number and multiplicity, not indicating exactness in number," and thus, he says, the meaning of ان تستغفر لهم سبعين مرّة is, *if you pray frequently and ask forgiveness for the hypocrites* (LA), giving *frequently* in place of *seventy* as conveying the true sense of the word *sab'ína*. Hence the seven heavens may signify a large number of heavens. Secondly, the significance of the word *samá*, which means only what we see *above* us, should not be lost sight of. Rgh makes the meaning very clear when he says: "Every *samá*, i.e. *heaven*, is a heaven in relation to what is beneath it and an earth in relation to what is above it." Thirdly, in 65:12 it is affirmed that as there are seven heavens, so there is a like number of earths, which corroborates the conclusion drawn above. Fourthly, the seven heavens are on one occasion called *the seven ways*

SECTION 4

Man's vast Capabilities

30. Man's high place in creation. 31–33. His vast capabilities for knowledge. 34. The powers of goodness and the powers of evil. 35. He is forbidden to approach the tree. 36. Tempted by evil, he loses peace of mind and mutual enmity reigns on earth. 37. Repentance brings him back to Divine favour. 38, 39. Those who follow truth shall be in peace, but those who waste their opportunity shall be in torment.

Ar. *thy*.

Or *land*.

30 And when *your* Lord said to the angels,[47] I am going to place in the *earth*[48] one who shall rule[49] (in it), they said: What! wilt Thou place in it such as shall make mischief in it and shed blood,[50] and we celebrate Thy praise and extol Thy holiness?[51] He said: Surely I know what you do not know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوٓا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ ۚ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ
قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ○

(23:17), and in this sense the orbit of a planet may be called its heaven. In fact, this interpretation makes the significance of 65:12 very clear, for each of the seven earths will thus have a heaven for it. The seven earths, together with our earth, would thus make up the eight major primary planets of the solar system. Or the seven heavens may be taken to apply to the whole starry creation, and the reference may in this case be to the seven magnitudes of the stars which may be seen by the naked eye.

One point more may be noted here. The *samá*, or *the heaven*, is plainly called *dukhán* i.e. *smoke* or *vapour*, in 41:11.

47 The Arabic word for *angels* is *maláikah*, which is the plural of *malak*. The word is said to be derived either from the same root as meaning *power*, because the angels are beings that execute the Divine will, being, as it were, in charge of the various powers working in the universe; or from *alúkah* (the singular in this case being *mal'ak*, which would be an altered form of *ma'lak*), meaning *risálat*, i.e. *bearing messages*, because they are beings that act as intermediaries between Allah and man (IJ). Both root ideas thus contain a reference to the principal function ascribed to the angels. The existence of such intermediaries has been recognized by righteous men in all ages and all countries. Other points relating to their functions will be discussed in their proper place.

It will also be seen, from what has been said above as to the functions of the angelic beings, that Allah's saying to them is really the expression of an intention which is to be brought into execution. It is not a talk, or a conversation, or a consultation with the angels, but it is an expression of the Divine will to those intermediary beings who are entrusted by the Divine Being with the execution of it. It may also be added that by the angels here are meant the angels entrusted with this particular affair, and not all the angels of the universe (IJ).

48 *Arḍ* may mean *the earth*, or any one *land* or *country* in particular. In the latter sense the word is used elsewhere in the Holy Qur-án, and here also some understand by it the *Meccan territory* (Rz).

49 This shows the high place that man was destined to hold in the whole of creation. The original word *khalífah* (from *khalafa*, meaning *he came after*, or *succeeded another that had perished* or *died*), means primarily *a successor*, and hence *the supreme* or *the greatest ruler who supplies the place of him who has been before him* (TA-LL). The "Caliph" of English writers is the same word, and indicates *a successor of the Holy Prophet*. IMsd and I'Ab explain *khalífah* as meaning *one who judges among, or rules, the*

50, 51, see next page.

Ar. *names*

31 And He gave Adam[52] knowledge of all the *things*,[53] then presented them to the angels; then He said: Tell Me the names of those if you are right.[54]

32 They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

33 He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is unseen in

وَعَلَّمَ آدَمَ الْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْبِـُٔونِي بِأَسْمَآءِ
هٰٓؤُلَآءِ إِنْ كُنْتُمْ صٰدِقِينَ ○
قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ○
قَالَ يٰٓـَٔادَمُ أَنْبِئْهُمْ بِأَسْمَآئِهِمْ
فَلَمَّآ أَنْبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ
أَلَمْ أَقُلْ لَكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ

creatures of Allah by His command (IJ). What is stated here is, so far as I can understand, an allegorical description of the preference of man above the whole of the creation on this earth, and then of the election of those righteous servants of Allah from among men themselves who lead others into the right path. One of the significances suggested by the commentators is that the word *khalífah* here refers to *the children of Adam* (Az), i.e. *the whole of mankind*. The correctness of this view is corroborated by the Qur-án itself, which says, referring to the whole of mankind: "He it is who has made you rulers in the earth" (16 : 166), the word used for *rulers* being *khaláif*, plural of *khalífah*. Hence the reference here seems to be to the whole of mankind. References to Adam are contained in 2 : 30–39, and in 3 : 58, 4 : 11–25, 15 : 28–44, 17 : 61–65, 18 : 50, 20 : 115–124, and 38 : 71–85. The foot-notes on these passages may be referred to for further explanations.

50 The reference in this question is apparently to the darker side of the picture of humanity. Man's desire to rule has always led him to make mischief in the land and shed the blood of fellow-men.

51 *Tasbíḥ*, or the glorification of the Divine Being, stands really for *a declaration that He is free from every imperfection* or *impurity*, or *from everything derogatory to His glory* (LL), and the angels' declaration of Divine glory signifies that such an imperfection cannot be ascribed to Him as that He should make those to be the rulers of the earth who do but shed blood, and in whom the evil therefore outweighs the good. On the other hand, the shedding of blood is sometimes necessary to remedy evil and to uproot tyranny.

52 Neither here nor anywhere else in the Holy Qur-án is it affirmed that Adam was the first man, or that there was no creation by God before Adam, nor that Adam lived or man was created, or the earth made, only six thousand years ago.

53 Explaining *asmá*, which literally signifies *names* (being plural of *ism*, meaning *a name*), Rz says: "He taught him the attributes of things and their descriptions and their characteristics, for the attributes of a thing are indicative of its nature." Giving Adam the knowledge of things therefore signifies the vast capability of Adam and the superiority of his knowledge to that of the angels. Or, the reference may be to the faculty of speech, which is the real source of the excellence of man above the whole of creation. To this the Holy Qur-án refers elsewhere too, see foot-note 2405 on 55 : 3, 4, which says: "He created man, taught him the mode of expression."

54 Man might be a maker of mischief and a shedder of blood, but he possessed vast capability for knowledge, and hence the angels' estimate of man, which looked only to the darker side of the picture, was not a right estimate. Evil there might be in him, but the good was preponderant.

Note that *ṣidq* (lit., *truth*) sometimes signifies *ṣawáb*, or *that which is right*, as *kiẕb* (lit., *falsehood*) sometimes signifies *khaṭá*, i.e. *that which is wrong* (Rz).

Margin	Translation	Arabic
Or, *do homage (to Allah) on account of Adam.*	the heavens and the earth and (that) I know what you manifest and what you did hide ?[55] 34 And when We said to the angels, *Make obeisance to Adam,*[56] they did obeisance, but Iblís[57] (did it not)[58]: he refused and he was proud, and he was one of the unbelievers.[59]	السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ○ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ○

55 "What you did hide" refers to those great qualities in man which preponderate the evil in him, and which remain hidden until they are made manifest through the Divine gift of knowledge. The immense capability of man for progress remains hidden, while the evil of shedding blood is manifested in a very primary stage in his growth.

56 *Sajada* is really synonymous with *khaḍa'a*, i.e. *he was lowly* or *submissive* (TA-LL). In the Muslim prayer the *sujúd* is performed by placing one's forehead with both hands and knees on the ground. But in the Holy Qur-án the word is frequently used to signify simple *submission.* And you also say سجد له meaning *he saluted him* or *he paid respect or honour to him* (Ham-LL). It is in the sense of paying respect or making submission that the word is used here.

But the *lám* following the verb sometimes means *on account of.* Thus in a saying of the Holy Prophet it is said, كان يسجد للطالع the significance being that when the arrow came in such a manner as to go beyond the butt, passing over it, *he used to lower himself to it* (LL), i.e. *lower his head on account of the arrow.* Similarly you say السفينة تسجد للريح i.e. *the ship bends or inclines by reason of the wind* (TA). Hence the alternative significance given in the margin.

What is the significance of the angels paying respect or making obeisance to Adam? No one would suppose that the angels of the universe were all brought before Adam and made to worship Adam by placing their foreheads on the ground. The angels, as already stated, are the intermediaries through whom the Divine will is executed. When man attains to perfection by reason of his knowledge of things Divine, i.e. when he is divinely inspired, the powers of goodness of which the angels are in charge are made submissive to him, but the powers of evil still continue to oppose him, until after some tribulations and trials he overcomes them. This is made clear on two occasions, in 15:29 and 38:72, in the Qur-án itself, where it is said, speaking of Adam: "So when I have made him complete, and breathed into him of My inspiration, then fall down, making obeisance to him." Here, instead of mentioning the giving of the knowledge of things prior to the angels' making obeisance, it is stated that Divine inspiration was breathed into Adam, which shows that the two statements carry the same significance.

It may also be added that the Holy Qur-án does not always use the word Adam in a particular sense. It is used in the general sense, meaning humanity, and obeisance of angels to Adam has also a general significance. As for instance 7:10-11 run: "And certainly We have established you (man) in the earth, and made in it means of livelihood for you; little it is that you give thanks. And certainly We created you, then We fashioned you, then We said to the angels, Make obeisance to Adam" (7:11). In another verse, on a similar occasion, the word *bashar* (man) itself has been used: "When your Lord said to the angels: I am going to create a mortal (*basharan*) from dust; so when I have made him complete and breathed into him of My inspiration, then fall down making obeisance to him" (38:71-72).

57, 58, 59, see next page.

Ar. *thou.*
Ar. *thy.*

35 And We said: O Adam! dwell *you* and *your* wife in the garden,[60] and eat from it a plenteous (food)[61] wherever you wish, and do not approach this tree,[62] for then you will be of the unjust.

36 But the devil made them both fall from it,[63] and caused them to depart from that (state)

وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا ۖ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ
فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ○
فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا

57 *Iblis* was not one of the angels, as is shown by 18:50, which says that he was "of the *jinn*, so he transgressed." Of the angels it is said in 66:6 that "they do not disobey Allah in what He commands them, and do as they are commanded." Hence *Iblis* represents the powers of evil as distinguished from the powers of goodness. It should further be borne in mind that *Iblis* and Satan (Ar. *shaiṭán*) refer to one and the same being. The Qur-án uses the word *Iblis* when the Evil one's evil is limited to himself, but *Shaiṭán*, or Satan, when his evil affects others besides himself, or *Iblis* is the *proud one*, and Satan the *deceiver*. Thus in the 36th verse he is spoken of by the name of *Shaiṭán*, because his evil in that case affects Adam. The word *Iblis* is derived from *balasa*, meaning *he despaired*, and *shaiṭán* from *shaṭana*, meaning *he became distant* or *remote*, or from *sháṭa*, meaning *he perished*.

58 The thing excepted by means of *illá* (lit., *except*) is in some cases disunited in kind from that from which the exception is made, and the statement which follows *illá* is therefore a new statement altogether cut off from the first. Therefore instead of adopting the ordinary rendering, *with the exception of Iblis*, I adopt *but Iblis did it not.*

59 He was not declared an unbeliever because of his having refused to make obeisance to Adam; but he refused to do obeisance because he was already an unbeliever, which further corroborates the statement that *Iblis* or *Satan* is a being that works evil.

60 It is clear from v. 30 that man was placed on earth, which he was intended to rule. The placing in the garden signifies leading a life of ease and comfort which is not attended with difficulties and troubles, as is shown by the words that follow: "Eat from it a plenteous food wherever you wish." And more clearly still the life in the garden is thus described in 20:117–119: "Therefore let him not drive you both forth from the garden, so that you should be unhappy. Surely it is ordained for you that you shall not be hungry therein nor bare of clothing, and that you shall not be thirsty therein, nor shall you feel the heat of the sun." All this shows that life in the garden meant a life of comfort, ease, and happiness in which there was no difficulty or distress.

61 *Raghadan* here either qualifies an understood noun, and the construction is اكلا رغدا, i.e. *a plenteous food*, or it is indicative of the condition of Adam and Eve, for you say, قوم رغد, i.e. *people in a state of life ample in its means*, or *people having abundance of the goods, conveniences, and comforts of life* (LL), and the words may thus be rendered: *Eat from it wherever you wish, having abundance of all things.*

62 The *tree* here may stand for *evil*, because it is evil which degenerates man, and it is from approaching evil that all the prophets of God have forbidden man. The Qur-án itself again and again warns man not to approach evil. The figurative use of the word *shajarah*, or *tree*, is made manifest in 20:120, where the devil deceives man by calling him to the *tree of immortality and a kingdom which decays not*, this description being no doubt just the contrary of what it really was, because the statement was made to deceive Adam. But note that the tree of immortality is the same as *the kingdom which decays not*, and this establishes the figurative use of the word *shajarah*.

63 The devil was instrumental in bringing about the change in their condition. From "it" means from the happy condition of life in which they were first placed.

in which they were; and We said: Get forth,[64] some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.[65]

37 Then Adam received (some) words from His Lord, so He turned to him (mercifully);[66] surely He is Oft-returning (to mercy), the Merciful.

38 We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

39 And (as to) those who disbelieve in and reject Our communications,[67] they are the inmates of the fire, in it they shall abide.[68]

كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ○
فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ
عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○
قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ
مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ○

64 *Habṭ* no doubt means *going down a declivity*, or *descending from a high place to a low one*, but its more frequent use in literature is simply in the sense of *removing from one place to another*, as in اهبطوا مصرا v. 58, meaning *go to*, or *enter into, a city*. It also signifies simply *change in condition*. According to LL *habaṭa* means *he came forth from it* and also *he became lowered* or *degraded*. And *habṭ* further signifies *falling into evil*; or *becoming low* or *abject*; or *suffering loss* or *diminution*.

65 The new condition in which man is placed is the condition of the mutual enmity of one to the other. As opposed to the happy state of life it is one in which man has to face distresses and difficulties. It is a state of life which the virtuous and the wicked must equally pass through. In fact, it is only trials and hardships of life that make perfection attainable. The first state of ease is not a state of perfection, as in the child, though it may be a state of ease and comfort, but as man must attain to a state of perfection he has to pass through the necessary trials. This is made clear in v. 38, where all men are told to follow Divine guidance if they would attain to a state of freedom from fear and grief, which in the Holy Qur-án always represents the goal of life, or the final state of perfection so far as this life is concerned.

66 The Arabic word *taubah* (*repentance*) gives us in fact the philosophy of repentance. *Tába* originally means *he returned*, and hence the primary meaning of *tába il-alláh-i* is *he returned to Allah*, and in the religious terminology the word *taubah* comes to mean the *returning to a state of obedience*. Thus *taubah* implies a perfect change in the course of one's life, and this is repentance according to the Holy Qur-án. The *taubah* does not imply the utterance of certain words, but an actual change for the better in one's life. The same word *tába* is used to express the Divine act of the acceptance of repentance, with reference again to the original meaning of the word, because in this case the Divine Being deals with man mercifully.

67 The word *áyat* (plural *áyát*), which occurs for the first time here, is of very frequent occurrence in the Holy Qur-án and conveys a number of significances. The primary meaning of *áyat* is *an apparent sign* or *mark* (Rgh) by which a thing is known. Hence it

68, see next page.

SECTION 5

Fulfilment of Israelite Prophecies in the Holy Qur-án

40–44. The covenant with Israelites and its fulfilment in the appearance of the Prophet. 45, 46. Patience and prayer enjoined.

40 O children of Israel! call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me. I will fulfil (My) covenant with you;[69] and of Me, Me alone, should you be afraid.

41 And believe in what I have revealed, verifying that which is with you,[70] and be not the first to deny it, neither take a mean price[71] in exchange for My communications; and Me, Me alone should you fear.[72]

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ
اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ
بِعَهْدِكُمْ وَاِيَّايَ فَارْهَبُوْنِ ○
وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا
مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍ بِهٖ وَ
لَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا وَّ
اِيَّايَ فَاتَّقُوْنِ ○

comes to signify *a sign* as meaning *an indication* or *evidence* or *proof* (TA–LL). In this sense it signifies what is called a *mu'jizah* or *a miracle*, instead of which the Holy Qur-án always uses the word *áyat*, thus showing that the miracles of which it speaks are not *wonders*, but actual *evidence* or *proof* of the truth of a prophet. But the most frequent use of the word *áyat* in the Holy Qur-án is to signify *a message* or *a communication*, and it is in this sense that the word is applied to *verses* of the Holy Qur-án, i.e. *a collection of the words of the Qur-án continued to its breaking*, or *a portion of the Qur-án after which a suspension of the speech is approvable* (TA, Msb-LL). But it generally retains the wider significance of *a sign* or *a mark*, or *a Divine message* or *a Divine communication*.

68 *Khalada* signifies originally *he remained* or *abode*, or *remained* or *abode long*, being synonymous with *aqáma* or with اطال الاقامة (A). Hence you say *khwálid* (plural of *khálid*), meaning the three stones upon which the cooking-pot is placed, so called because of their remaining for a long time after the standing relics of a house have become effaced (LA-LL). Therefore *khálidún* signifies simply *abiding*, and does not necessarily convey the idea of perpetuity.

69 Compare Deut. 26:17–19: "Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgment, and to hearken unto His voice. And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour." The "hearkening unto the voice of the Lord" means the acceptance of the revelation to the promised prophet of Deut. 18:18, as Deut. 18:19 shows clearly: "And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him."

70 The verification referred to here is clearly the fulfilment of the promise contained in Deut. 18:15–18: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him." It is nowhere but in the Holy Qur-án that the "word of God," as promised here, is "put into the Prophet's mouth,"

71, 72, see next page.

Ar. *and*.

42 And do not mix up the truth with the falsehood, *nor* hide the truth while you know (it).[73]

43 And keep up prayer and pay the poor-rate and bow down with those who bow down.[74]

44 What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

45 And seek assistance through[75] patience and prayer, and most surely it is a hard thing except for the humble ones,

46 Who know[76] that they shall meet their Lord and that they shall return to Him.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ○
وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ وَ
ارْكَعُوا مَعَ الرّٰكِعِينَ ○
أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتٰبَ ط
أَفَلَا تَعْقِلُونَ ○
وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ط وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْخٰشِعِينَ ○ لا
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلٰقُوا رَبِّهِمْ
وَأَنَّهُمْ إِلَيْهِ رٰجِعُونَ ○ ع

and no prophet ever claimed to have come in fulfilment of this prophecy except the Holy Prophet Muhammad. The whole of the Israelitish history after Moses is silent as to the appearance of the promised prophet of Deuteronomy. Even Jesus Christ never said that he came in fulfilment of that prophecy, and the apostles truly felt that difficulty when they thought that that prophecy would be fulfilled in the second coming of Christ. But one of the earliest messages of the Holy Prophet was that he was the like of the prophet sent to Pharaoh (73 : 15), and the claim is often repeated in the Holy Qur-án.

71 They rejected the commandments of Allah, fearing to lose their high positions as temporal and spiritual leaders of the people, and sacrificed truth to the inducements of this life, and thus took "a mean price" for it, for, as it is said in 4 : 77, "The provision of this world's life is short."

72 Where the verb *ittaqú* occurs with Allah, or with a personal pronoun referring to Him, as its object, as in اتقوا الله or اتقون the meaning is that they should guard against the threatened punishment of Allah, or be careful of their duty to Allah.

73 "Mixing up the truth with the falsehood" signifies their *mixing up the prophecy with their own false interpretations of it*, and thus making obscure the prophecy itself, while "hiding of the truth" signifies their *concealing the prophecy itself*, for they often commanded their followers not to disclose to the Muslims those prophecies which were known to them. Compare v. 76.

74 Those who bow down are the Muslims, and thus they are told to follow the Muslims in their prayers.

75 They are told to wait patiently because the great distinctive sign of the promised prophet of Deut. 18 : 18 was that he would utter prophecies which would prove true. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, this is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him," Deut. 18 : 21, 22. The Qur-án had, in the Prophet's utter helplessness at Mecca, and when the Quraish were day and night planning to take away his very life, uttered forcible predictions of the final triumph of the Prophet and Islam and of the vanquishment and utter destruction of his opponents. In accordance with the test of Deut. 18 : 21, 22, the Israelites could have easily seen within a few years that he was the true prophet.

76 *Ẕann* signifies *thought*, *opinion* or *conjecture*, and also *knowledge* or *certainty*, which

SECTION 6

Divine Favours on Israel and their Stubbornness

47, 48. A grievous day awaits the Israelites. 49, 50. Their deliverance from Pharaoh. 51–54. Calf-worship and its punishment. 55, 56. Elders stupefied. 57–59. Provision of manna and quails in wilderness, disobedience of the people, and havoc wrought by pestilence.

47 O children of Israel! call to mind My favour which I bestowed on you and that I made you excel the nations.[77]

48 And be on your guard against a day when one soul shall not avail another in the least,[78] neither shall intercession on its behalf be accepted,[79] nor shall any compensation be taken from it, nor shall they be helped.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ
عَلَى ٱلْعَٰلَمِينَ ○
وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ
شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ○

"is obtained by considering with endeavour to understand, not by ocular perception, or not such as relates to an object of sense" (LL).

77 By "the nations" are meant *the people contemporaneous with the Israelites in their days of triumph*, or *large masses of people* (AH). Numerous prophets were raised among them, and they were made to rule over other nations, and these are the favours of which Moses also reminds them (5 : 20).

78 The day here spoken of overtook the Israelites in this very life as a preliminary to the grievousness of what was to follow in the hereafter. The Jewish tribes living in Medina cast in their lot with the enemies of Islam, giving every kind of secret help to the Meccans and even urging the latter to attack the Muslims, and this notwithstanding a defensive alliance with them. The failure of the Meccans to crush the Muslims was therefore naturally followed by punishment of the traitorous Jews, and the hypocrites and the idolaters who had promised to help them did not come forward. These incidents are dealt with in the 59th chapter.

79 *Shafá'at* (meaning *intercession*) is derived from the root *shaf'*, which signifies *the making* a thing *to be one of a pair* (TA-LL) or *the adjoining* a thing *to its like* (Rgh-LL), and hence it comes to signify *intercession*. The doctrine of *shafá'at*, or intercession, is a well-known doctrine, according to which the prophets and the righteous will intercede for the sinners on the day of judgment. This doctrine is based on certain passages of the Holy Qur-án and some sayings of the Holy Prophet, which will be dealt with in the proper place. But intercession has another significance also, which is referred to in 4 : 85, viz. the institution of a way which another imitates, so that the latter, in fact, joins himself to his model, and this is really the primary significance of the doctrine. Thus *shafá'at* has a twofold significance, viz. firstly it enables a man to walk in the ways of righteousness by imitating his model, and, secondly, it affords him a shelter from the evil consequences of certain weaknesses which he is unable to overcome by himself.

The statement made here, that intercession shall not be accepted on a certain day, is in reference to those who have not made themselves deserving of intercession by joining themselves with a righteous servant of God, so as to take him for their model. As they fail to realize the primary significance of intercession, its secondary significance cannot avail them. It may also be noted here that intercession is simply an act of grace, and cannot be claimed by the sinner; and this is what is stated here.

49 And when We delivered you from Pharaoh's people, who subjected you to severe torment,[80] killing your sons and sparing your women,[81] and in this there was a great trial from your Lord.

50 And when We parted the sea for you, so We saved you and drowned the followers of Pharaoh and you watched by.[82]

51 And when We appointed a time of forty nights[83] with Moses, then you took the calf (for a god)[84] after him and you were unjust.

52 Then We pardoned you after that so that you might give thanks.

وَاِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ
سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ
وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ۭ وَفِيْ ذٰلِكُمْ
بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ○
وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ
اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ○
وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ○
ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذٰلِكَ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

80 No details of the oppressions to which the Israelites were subjected are given in the Holy Qur-án. According to Exod. 1 : 11, "They did set over them taskmasters to afflict them with their burdens," and Exod. 1 : 14, "And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field : all their service wherein they made them serve was with rigour."

81 See Exod. 1 : 15–18 and also 1 : 22 : "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

82 The Qur-án does not say how the Israelites were made to pass through the sea or in what manner the parting of the sea was brought about. The word *baḥr* means *a sea* or *a river*. If it was a river, the explanation is simple. The bed may have been practically in a dry condition when the Israelites passed, but a tide may have swept off Pharaoh's army that pursued them. More probably, however, as the Bible says, it was the northern extremity of the Red Sea, and, according to the Bible, "the Lord caused the sea to go back by a strong east wind all that night" (Exod. 14 : 21), thus enabling the Israelites to get through. The Muslim rationalist explanation is simpler still. The Red Sea is shown on the basis of ancient geographies to have had a large number of islands, from which the conclusion is drawn that at that time it was not the deep sea that it now is. The crossing happened at the northern extremity of the left-hand branch, and the shallowness of the sea, combined with the ebb, enabled the Israelites to cross it safely, while the tide drowned the Egyptians (S. A.). See also 1593.

83 "And Moses went into the midst of the cloud, and got him up into the mount : and Moses was in the mount forty days and forty nights" (Exod. 24 : 18).

84 Details are contained in 20 : 86–97. The story of the making of the calf is contained in the Bible in the 32nd chapter of Exodus. The only important difference is that while the making of the calf is attributed to Aaron in the Bible, the Holy Qur-án declares that prophet to be innocent in the matter, and ascribes the leadership in the making of the calf and its worship to As-Sámirí. The idea of calf or bull worship seems to have been taken from the Egyptians. In the opinion of Renan, Maspero, and Konig "bull-worship may have been an imitation of the worship of Apis at Memphis or of Mendes at Heliopolis" (*En. Bib.* col. 631). The writer of the article on the golden calf is, however, of opinion that "adoption from Egypt is unlikely," and his chief reason is that "the Egyptians worshipped only living animals." But the Israelites, too, seem to have been addicted to the worship of living animals in the time of Moses, as the incident narrated in vv. 67–71 shows, and the calf was only an image of a living animal, and at any rate

53 And when We gave Moses the Book and the Distinction[85] that you might walk aright.

54 And when Moses said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people,[86] that is best for you with your Creator; so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

55 And when you said: O Moses! we will not believe in
Ar. thee. *you* until we see Allah manifestly, so the punishment overtook you while you looked on.[87]

وَإِذْ آتَيْنَا مُوسَى الْكِتٰبَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ○
وَإِذْ قَالَ مُوسٰى لِقَوْمِهِ يٰقَوْمِ إِنَّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتُوبُوا إِلٰى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○
وَإِذْ قُلْتُمْ يٰمُوسٰى لَنْ نُؤْمِنَ لَكَ
حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَأَخَذَتْكُمُ
الصّٰعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ○

four hundred years' contact with the Egyptians could not have been without its influence, bull-worship dating from a very remote antiquity in Egypt. It was for this reason that the Mosaic law laid great stress upon the slaughter of cows, and the commandment mentioned in v. 67 seems to have been given for the same reason. Notwithstanding all that Moses did to uproot this form of idolatry from among the Israelites, the worshipping of the bull appears to have continued up to the time of Hosea, who rails at it in very strong terms (Hos. 8:5, 10:5).

85 The original word is *furqán*, an infinitive noun from the root *farq*, which signifies *the making of a distinction between two things*, and *furqán*, according to LL, is *anything that makes a separation* or *distinction between truth and falsity*, and hence it signifies a *proof* or *demonstration* and also *aid* or *victory*. The *furqán* or *distinction* which is here spoken of as being given to Moses was Pharaoh's drowning in the sea and the deliverance of the Israelites. The battle of *Badr* afforded the *furqán* or *distinction* in the case of the Holy Prophet, and hence the battle of Badr is called *Yaum-ul-furqán* or *the day of the distinction* in 8:41.

86 By the people who were ordered to be killed are apparently meant the leaders in the calf-worship. According to the Bible, the children of Levi were commanded to slay the others, and three thousand men were killed on that day. The Holy Qur-án does not say whether the order was actually carried out; on the other hand we are told that the wrong was forgiven, though the forgiveness may have been granted after the sentence was executed? It is, however, strange that Aaron, who, according to the Bible, made the image and led the people to calf-worship, was not at all punished.

87 The only reference to this story contained in the Bible is in Exod. 19: 16, 17, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." But the Talmud gives the details, and the statement in the Qur-án is thus corroborated.

The *ṣá'iqah*, as mentioned here, and translated as punishment, is really a cause of death and not death itself (AH, Zj), and it originally signifies *thunder* or *the sound of thunder*, and hence *any vehement cry* (TA-LL); it also means any *destructive punishment* (LL). The same incident is referred to in 7:155 in the following words: "And Moses chose out of his people seventy men for Our appointment, and when the earthquake overtook them." Thus the *ṣá'iqah* of this verse is the same as the *earthquake* in 7:155, and thus it here signifies the rumbling noise which precedes an earthquake.

56 Then We raised you up after your stupor that you may give thanks.[88]

57 And We made the clouds to give shade over you[89] and We sent to you manna and quails:[90] Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

58 And when We said: Enter this city,[91] then eat from it a plenteous (food) wherever you wish, and enter the gate

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ○
وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ
الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ
مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا
اَنْفُسَهُمْ يَظْلِمُوْنَ ○
وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ

88 The word *maut* does not always mean *cessation of life*. It signifies *loss of sensation, deprivation of intellectual faculties, experiencing great grief and sorrow, sleep*, etc. (Rgh, LL). The *maut* mentioned in this verse refers to temporary loss of sensation, because on the same occasion Moses is spoken of as having fallen down "in swoon" (7 : 143), and the statement is followed by the words "when he *recovered*." A similar fate overtook his companions, and therefore the word here signifies only *loss of sensation* or *a swoon* or *stupor*.

89 According to Exod. 13 : 21 and other verses, when the Israelites departed out of Egypt, God gave them a pillar of cloud to direct them in their march. The cloud continued always from that time to attend the Israelites in the wilderness. It was clear and bright during the night, in order to give them light when it grew dark, and in the daytime it was thick and gloomy, the better to defend them from the excessive heat of the Arabian Desert, through which they performed their journey. The Qur-án does not speak of any such pillar of cloud giving light by night and shade by day, a very unnatural phenomenon to continue for forty years, but simply speaks of clouds having given them shade at some point in their journey in the wilderness, when probably a too excessive heat of the Arabian Desert might have become unbearable.

90 The *mann* and *salwá* are the manna and quails of Exodus, 16th chapter. Literally, *mann* is *anything which comes to man without much effort* (LL), from من عليه meaning *he bestowed upon him a favour*. In the saying of the Holy Prophet الكمأة من المن the *truffle* is spoken of as being *mann*. LL has the following explanation under the word *turanjabeen*: "A kind of manna; the manna of the thorny plants called by the Arabs the *háj*, and hence by European botanists *Alhagi*; according to Dr. Royle it is a sweetish juice which exudes from the *Alhagi maurorum*, concretes into small granular masses, and is usually distinguished by the name of Persian *manna*; a kind of dew that falls mostly in Khurasan and in Ma-wara-un-nahr and in our country, mostly upon the *háj*; the best thereof is that which is fresh or moist and white (Ibn Seena), the *mann* or *manna* mentioned in the Qur-án." Some say it was honey. *Salwá* means "whatever renders one content in a case of privation." It is a certain bird resembling the quail (LL). The *mann* and the *salwá* formed the food of the Israelites in the wilderness. According to Zj it includes all that Allah bestowed on them as a gift in the wilderness and granted to them freely without much exertion on their part (AH).

91 The city is probably Shittim: "And they pitched by Jordan, from Beth-Jesimoth even unto Abel-Shittim in the plains of Moab," or Jericho, which was near by in the same plain (Num. 33 : 49, 50). Here it was that the worst features of the wickedness of Israel were displayed: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab" (Num. 25 : 1).

making obeisance,[92] and say, Put down from us our heavy burdens,[93] We will forgive you your wrongs and give more to those who do good (to others).

59 But those who were unjust changed it for a saying other than that which had been spoken to them,[94] so We sent upon those who were unjust a pestilence from heaven, because they transgressed.[95]

سُجَّدًا وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ
خَطٰيٰكُمْ ۚ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ○
فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ
قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا
رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ○

SECTION 7

Divine Favours on Israel and their Stubbornness

60. Moses prays for drinking water and finds twelve springs. 61. The Israelites get tired of their food in the wilderness and are told to settle in a city. A life of ease leads to transgression and ultimately to ruin.

60 And when Moses prayed for drink for his people, We said: Seek with *your staff* a way into the mountain.[96] So there flowed from it twelve springs; each tribe knew *its* drinking-place[97]: Eat and drink of the provisions of Allah, and do not act corruptly in the land, making mischief.

Ar. *thy*. Or, *community*.

Ar. *their*.

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا
اضْرِبْ بِّعَصَاكَ الْحَجَرَ ۭ فَانْفَجَرَتْ مِنْهُ
اثْنَتَا عَشْرَةَ عَيْنًا ۭ قَدْ عَلِمَ كُلُّ اُنَاسٍ
مَّشْرَبَهُمْ ۭ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ
وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ○

92 Entering the gate while making obeisance does not signify that they were commanded to make their entry into the city while their foreheads were on the ground. The meaning is that they were told to remain submissive while abiding in a city where they would be able to enjoy all the comforts of life.

93 *Ḥiṭṭa-tun* (from *ḥaṭṭa*, meaning ***he put it down***) is *a prayer for the putting down of the heavy burden of sins* from one. The Holy Prophet is reported to have said to his followers: "Say, *We ask forgiveness of Allah and turn to Him penitently*"; and then to have added: "This is, to be sure, the *ḥiṭṭa-tun* which the Israelites were commanded to say" (I, Hsh, ch. Hudaibiyya). Therefore, though some of the commentators have interpreted it as meaning the confession of the unity of Allah or the affair of alighting and abiding in the town, the saying of the Holy Prophet makes it clear that it is only a petition for forgiveness.

94 They acted against the law and the revelation which had been given to them. Changing the Divine revelation signifies changing of the form as well as going against the spirit of the Book. According to the Bible, "The people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat and bowed down to their gods. And Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel" (Num. 25 : 1–3).

95 When a punishment overtakes a people as a consequence of their wicked deeds it is spoken of as having come *from heaven*, the significance probably being that it cannot be averted by ordinary measures. The pestilence spoken of here is referred to in the Bible in Num. 25 : 8, 9, according to which 24,000 men died of the plague. The same incident is again referred to in 7 : 161, 162.

96, 97, see next page.

Ar. *thy*.	61 And when you said: O Moses! we cannot bear with one food,[98] therefore pray *your* Lord on our behalf to bring forth for us out of what the	وَإِذْ قُلْتُمْ يٰمُوسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا

96 اضرب بعصاك الحجر is ordinarily translated as meaning *strike the rock with your staff* or *rod*, but I have adopted a different significance, while another possible significance is: Strike a way into the mountain with your community. The three words forming the phrase require to be explained. First of all we have *ḍarb*, the primary significance of which is *striking* or *smiting*, but according to TA "*Ḍarb* is used to indicate all kinds of actions except a few." But *ḍarb* in the sense of *going about* or *seeking a way* is of frequent occurrence. ضرب الارض and ضرب فى الارض both signify, *he journeyed in the land* or *went forth* or *hastened in the land* (TA-LL). The word is used in this sense in the well-known report of 'Ali, ضرب يعسوب الدين بذنبه i.e. *the leader of the religion shall hasten to go away through the land*. And you say ضربت الارض كلها which LA explains as meaning *I sought him in the whole land*. Then there is the word *'aṣá*, the ordinary meaning of which is *staff* or *rod*, but the primary significance is the *state of combination* (TA-LL), and the word is metaphorically used to speak of *a community*; شق العصا means *the contravening of the collective body* or *the community* (of Al-Islam), and of the *khwárij* it is said, قد شقوا عصا المسلمين i.e. *they made a schism in the state of combination and union*, or *in the community of the Muslims*. Hence the saying اياك وقتيل العصا i.e. *beware that you are a slayer or one being slain in making a schism in the community of the Muslims* (LA). Similarly انشقت العصا signifies *disagreement took place* (LA). *Ḥajr* means *a rock*, and also *a mountain to which there is no access*, as explained by Sa'labí as occurring in a verse of Firazdaq. Hence the translation adopted, as well as the two alternative significations given, is correct so far as the words are concerned. The Bible, of course, does not contain any contemporaneous record of the events, and what it contains does not render much help. In Exod. 17 : 1–6 we are told that Moses went with the elders to the rock of Horeb, and on his smiting the rock with his rod water flowed out, but there is no mention of twelve springs there, and the flowing of water is stated to have been witnessed only by seventy elders. But as Marah (Exod. 15 : 23) is now known by the name of *'uyún-i-Músá*, i.e. *the springs of Moses* (*Bib. Dict.*, Cambridge Press, Art. "Wilderness"), it is very doubtful whether the incident referred to in Exod. 17 : 1–6 is correctly recorded, the more so as there is a hopeless confusion about the other incidents related to have occurred at Rephidim, the scene of the smiting of the rock.

97 The number of springs is in accordance with the number of tribes. Hence it is very probable that the reference in this verse is to the twelve wells at Elim (Exod. 15 : 27), to which place the Israelites had gone from Marah. Moreover, the twelve tribes, comprising about six hundred thousand souls, could settle on twelve springs apart from each other only if the springs were situated at a distance from each other and did not flow from one source. Compare also the next verse, according to which the demand for a variety of foods is granted by pointing out the natural course of settling in a town and tilling the ground.

98 "We remember the fish which we did eat in Egypt freely; the cucumbers and the melons and the leeks and the onions and the garlic. But now our soul is dried away:

earth grows, of its herbs and its cucumbers and its garlic[99] and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city,[100] so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath;[101] this was so because they disbelieved in the communications of Allah and killed the prophets unjustly;[102] this was so because they disobeyed and exceeded the limits.

تُنْبِتُ الْاَرْضُ مِنْ بَقْلِهَا وَقِثَّآئِهَا
وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ
اَتَسْتَبْدِلُوْنَ الَّذِیْ هُوَ اَدْنٰی بِالَّذِیْ
هُوَ خَیْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا
سَاَلْتُمْ ؕ وَضُرِبَتْ عَلَیْهِمُ الذِّلَّةُ وَ
الْمَسْكَنَةُ وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ
ذٰلِكَ بِاَنَّهُمْ كَانُوْا یَكْفُرُوْنَ بِاٰیٰتِ اللّٰهِ
وَیَقْتُلُوْنَ النَّبِیّٖنَ بِغَیْرِ الْحَقِّ ؕ ذٰلِكَ
بِمَا عَصَوْا وَّكَانُوْا یَعْتَدُوْنَ ۠

there is nothing at all beside this manna before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent" (Num. 11:5–10).

99 The Arabic word is *fūm*, which means both *garlic* and *wheat*, but as a second reading has *ṡaum*, which is the word for garlic only, the word cannot be properly rendered as *wheat*.

100 Sale's translation, "Get ye down into Egypt," is wrong. The word *miṣr* is used here as a common noun, and means a *city*. Hazeroth (Num. 11:35) seems to have been the place referred to here, "a station in the desert journey, the second after leaving Sinai, probably to be identified with the modern *'Ain-ul-Huderah*, about forty miles N.E. of Jabal Musa" (*Bib. Dict.*, Cam.).

101 The verse speaks of the ultimate condition to which the Israelites were reduced when they persisted in setting at naught the Divine commandments and indulged in immoral and depraved practices. The reference is more particularly to the later history of Israel. A comparison with 3:111 will show the truth of this remark, for that verse, which is almost identical with the one under discussion, clearly refers to the later history of Israel.

102 As shown above, the words refer to the later history of Israel, and there is no anachronism in the commentator's citing instances of the murder of John the Baptist and of Zacharias, son of Barachias, by the Jews. That prophets were murdered by the Jews is borne out by the testimony of Jesus, who holds them guilty for "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias" (Matt. 23:35), and condemns them for their hypocritical assertion that "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matt. 23:30). There is no doubt an allusion here to the Jewish plans against the life of the Holy Prophet Muhammad.

SECTION 8

Israelites' Degeneration

62. Salvation is not the monopoly of one nation. 63, 64. Covenant with Israel and its violation. 65, 66. Sabbath breakers reduced to abjectness. 67–71. Moses orders the slaughter of a cow as a remedy against cow-worship.

62 Surely those who believe, and those who are Jews, and the Christians, and the Sabians,[103] whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.[104]

63 And when We made a covenant with you and raised the mountain above you:[105] Take hold of what We have given you with firmness, and bear in mind what is in it, so that you may guard (against evil).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَ
النَّصٰرٰى وَالصّٰبِئِينَ مَنْ آمَنَ بِاللّٰهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صٰلِحًا فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○
وَإِذْ أَخَذْنَا مِيثٰقَكُمْ وَرَفَعْنَا
فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنٰكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ○

103 The Sabians are mentioned in the Holy Qur-án on three occasions only, here and in 5:69 along with the Jews and the Christians, and in 22:17 with these and the Magians. According to *En. Br.*, the Sabians were a semi-Christian sect of Babylonia, closely resembling the so-called "Christians of St. John the Baptist." The probable derivation of the name is traced to an Aramaic root, and the root meaning is said to be *those who wash themselves*, and this is said to be corroborated by Arab writers applying to them the name *Al-mughtasilah*. The idea that the Sabians were star-worshippers is rejected, the error, it is said, being due to the pseudo-Sabians of Harrian, who chose to be known by that name in the reign of Al-Mamoon, in 830 A.D., in order to be classed as the "followers of the Book." The commentators hold different opinions regarding them, most of them agreeing that they are representatives of a religion between Judaism and Christianity, based on the doctrine of unity, but also maintaining worship of angels. The majority do not include them in the *Ahl-il-kitáb*, i.e. the followers of the Book (AH).

104 This verse strikes at the root of the idea of a favoured nation whose members alone may be entitled to salvation. The subject is introduced here to show that even the Jews, notwithstanding those transgressions which had made them deserving of Divine wrath, were entitled to a goodly reward if they believed and did good deeds. It should be borne in mind that, as shown in foot-note 9, belief in Allah and the last day is equivalent to belief in Islam as the true religion. The statement made amounts to this, that salvation cannot be attained by mere lip-profession by the Muslims, nor by any other people unless they adhere to a true belief and good actions. As to those who stick to their own religions, we are told in 22:17 that "Allah will judge between them on the day of resurrection." The existence of good men in other religions is not denied by the Holy Qur-án, but perfect peace, or the state of absolute contentment which is indicated by freedom from grief and fear, is obtainable only in Islam, because Islam alone is the religion of absolute submission to the Divine Being.

105 "They stood at the nether part of the mount" (Exod. 19:17). There is nothing in the words of the Qur-án to support the baseless story that the mountain was suspended in mid-heaven over the heads of the Israelites to frighten them into submission (see foot-note 957). The use of the word *rafa'* is in accordance with the Arabic idiom, for it signifies

64 Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

65 And certainly you have known those among you who exceeded the limits of the Sabbath,[106] so We said to them: Be (as) apes, despised and hated.[107]

ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم
مِّنَ الْخَٰسِرِينَ ○
وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ
فِى السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا
قِرَدَةً خَٰسِـِٔينَ ○

the *rearing* or *uprearing of a building*, or *making it high* or *lofty* (Rgh-LL). In this sense the word is used in v. 127.

106 The root-meaning of *sabt* (from which *Sabt*, meaning Sabbath, is derived) is *cutting off* (Rgh). This is also the opinion of Az, who denies that the word *sabt* conveys the significance of *rest* (LL). The *Sabt* or the Sabbath is so called *because the Jews ceased thereon from work* (TA). The Jews and the Christians observed a particular day for religious worship, and they were forbidden to do any work on that day. In this sense there is no Sabbath among the Muslims, because in Islam no particular day is set apart for Divine worship. On the other hand, the Muslim is required to pray in the very midst of his everyday work, and even the *Juma'* (Friday) prayers are no exception, for the Qur-án expressly allows the doing of work both before and after the *Juma'* prayers (see foot-note 2505).

The commandments regarding the observance of the Sabbath by the Jews are manifold, but we find the Jews so persistently violating them that the later prophets openly reproved them for it (see foot-note 107).

107 Mjd explains this in the following words: *They were not transformed or metamorphosed; it is only a parable which Allah has set forth for them, the like of what He has set forth in likening them to asses* (62:5), i.e. *their hearts were transformed, not that they were metamorphosed into apes* (IJ). The verse that follows lends support to this explanation, as a monkey could not afford a lesson to the generations that came after the metamorphosis had taken place, but the abject condition to which the Israelites were reduced could do so. Rgh observes in explaining this verse: *It is said that He rather made them morally like apes.* Compare also 5:60: "(Worse is he) whom Allah has cursed, and brought His wrath upon him, and of whom He made apes and swine, and he who served the devil: these are worse in place and more erring from the straight path." This description of the same people clearly shows that it is men who imitate apes and swine that are meant. See also 4:47: "Or (We shall) curse them as We cursed the violators of the Sabbath." Now, in the case of the Holy Prophet's opponents from among the Jews, who are referred to in the words *We shall curse them*, there was no metamorphosis, but here it is stated that the same curse must overtake them as overtook the violators of the Sabbath. A reference to Deuteronomy, 28th chapter, will show that the curses which Moses prophesied for them meant their being scattered among the nations of the earth, and this was the fate which overtook the Prophet's enemies from among the Jews. The etymology of the word *qiradah* supports the above view. The preterite form *qarida* signifies *it* (wool) *fell off by degrees from the sheep, and also, he became abject,* or *became silent by reason of abjectness* (LL). *Qiradah* is the plural of *qird*, meaning *an ape*, and among the Arabs the ape is a proverbially incontinent animal. Arabs say ازنی من قرد i.e. *more incontinent than an ape* (LL). Turning to the Bible, we find that the Israelites became *apes* in all the senses in which that word is used in the Arabic language by violating the Divine commandments: "Thou hast despised Mine holy things, and hast profaned My Sabbath. In thee are men that carry tales to shed blood: and in thee they eat upon

66 So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

67 And when Moses said to his people: Surely Allah commands you that you should sacrifice a cow;[108] they said: *Do you* ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

Ar. *dost thou.*

68 They said: Call on *your* Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

Ar. *thy.*

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ○
وَإِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ إِنَّ اللّٰهَ يَأْمُرُكُمْ
أَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا أَتَتَّخِذُنَا
هُزُوًا ؕ قَالَ أَعُوْذُ بِاللّٰهِ أَنْ أَكُوْنَ
مِنَ الْجٰهِلِيْنَ ○
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ
قَالَ إِنَّهٗ يَقُوْلُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ
وَّلَا بِكْرٌ ؕ عَوَانٌ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا
مَا تُؤْمَرُوْنَ ○

the mountains; in the midst of thee they commit lewdness. In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter. . . . And I will scatter thee among the heathen, and disperse thee in the countries" (Ezek. 22:8–15). Both the Bible and the Holy Qur-án call unholy men *dogs*, and, bearing this in mind, it is not difficult to see what is meant by apes when the words *despised and hated* are added to make the sense still clearer. All the stories relating the actual metamorphosis of men into apes on a certain morning are absurd and without basis. Moses' prophecy of the fate of the Jewish nation amply bears out their description as given in the Holy Qur-án, here and elsewhere: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes and sorrow of mind" (Deut. 28:64–65).

108 The slaughter of the cow referred to in this verse has nothing in common with the slaying of a heifer as an expiation of an uncertain murder in Deut. 21:1–9, or the slaughter of a red heifer, the ashes of which purify one who has touched the dead body of any man (Num. 19:1–19), except the fact that as the Israelites held the cow in great honour, and even worshipped it, as is clear from their worship of the golden calf, they were ordered to slaughter such cows as were usually let abroad and worshipped as sacred objects—cows not wrought with, nor drawn in yoke, but let loose to wander abroad, and the cow mentioned in these verses is a typical cow answering this description. This type of cow is still an object of special reverence in India, and the slaughter of this particular type was especially enjoined upon the Jews, according to the Bible as well as the Holy Qur-án, the object being to root out cow-worship from among them. But whereas the Biblical injunction to slaughter a heifer is a general injunction to be observed whenever an uncertain murder takes place or an unclean person is to be purified, the injunction, as contained in the Qur-án, notwithstanding the many absurd stories added to it by some commentators, points to the slaughter of one particular cow which was probably likely to become an object of worship. Indeed, there is a striking resemblance between the colour of the golden calf and the cow ordered to be slaughtered. The concluding words of the section show that, because of their reverence for that particular cow, the Jews were very averse

Ar. *thy.*

69 They said: Call on *your* Lord for our sake to make it plain to us what her colour is. (Moses) said: He says, Surely she is a yellow cow; her colour is intensely yellow, giving delight to the beholders.

Ar. *thy.*

70 They said: Call on *your* Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

71 (Moses) said: He says: Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth, sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).[109]

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ
فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ۝
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ
إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ
شَاءَ اللَّهُ لَمُهْتَدُونَ ۝
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ
تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ
جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ۝

to slaughter it. As for the description of the red heifer, "It had a whole treatise to itself in the Mishna, where its qualifications were elaborated to such a point that at last R. Nisin said that no one since the days of Moses had been able to find one fit to be slain" (*En. Bib.* col. 846). This remark clearly suggests that in the time of Moses one fit to be slain and answering that description had been found. See foot-note 84 for the Israelites' worship of cows.

109 The concluding words of this verse, as well as those of the 69th, show that the cow which the Israelites were commanded to slaughter was one specially venerated by them: it was delightful in appearance, and the Israelites were averse to slaughter it. This shows that this particular cow was likely to become an object of worship among them, and hence Moses' precaution. The directions contained in Deut. 21:1-9 and elsewhere in regard to the slaughter of this type of cow show further precautions against a similar tendency of the Israelite mind.

A few words may be added as regards the translation of the concluding words of the verse. *Káda* is generally used to indicate the *nearness of an action* (Rgh), i.e. *that an action was about to take place*, and hence it is more frequently used in conjunction with some other verb, and كاد يفعل signifies *he was near to doing so; or he well-nigh* or *nearly* or *almost did so.* Hence ما كادوا يفعلون signifies *they were not near to doing it.* But *Káda* is also synonymous with *aráda*, i.e. *he desired* (S-LL), and كاد يفعل signifies *he purposed* or *intended doing so* (Ls-LL); hence the translation adopted, which gives a correct idea of the original.

SECTION 9

They grow in Hard-heartedness

72, 73. Their designs on the life of a great man. 74. Their hearts harden. 75. Their perversion of the Divine revelation. 76–80. Their ignorance and presumptuousness. 81, 82. Evil and good bear each its own fruit.

72 And when you (almost) killed a man,[110] then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.[111]
73 So We said: *Strike him with* somewhat of it;[112] thus Allah brings the dead to life,[113]

Or, *liken his affair to.*

وَإِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيهَا
وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۝
فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا
كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى

110 The story generally narrated by the commentators to explain this passage is not based on any saying of the Holy Prophet or of any of his companions, and is not even met with in the Bible. It is, moreover, in itself absurd and opposed to the text of the Holy Qur-án, for the guilt of murder is here attributed to *the whole community* and not to an individual, as in the story according to which a man had killed his uncle and the murderer's name was only discovered by the dead body being quickened when struck by the flesh of a slaughtered cow, which is supposed to be the cow spoken of in the last section. But there is nothing to show this connection between these two sections. Another explanation is that the incident refers to a Jew murdering a Muslim woman in the time of the Holy Prophet, an incident which is narrated in the Bkh. But the very indefiniteness of the incident is an indication that it refers to some well-known event in history, and as almost all incidents of the stubbornness of the Jewish nation prior to the time of Jesus have been mentioned, it becomes almost certain that this incident refers to Jesus himself, as it was with respect to his death that disagreement took place, and many doubted his death. This inference becomes stronger when we compare the incidents narrated here with the same incidents as narrated in the fourth chapter in vv. 153–157, where, after enumerating almost all the incidents narrated here in the three previous sections, the Qur-án goes on to accuse the Jews in the following words: "And their saying: Surely we have killed the Messiah, Jesus son of Mary, the apostle of Allah; and they did not kill him nor did they crucify him, but (the matter) was made dubious to them, and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture" (4:157). It will be seen that the incidents of the last three sections are repeated in 4 : 153–155 briefly, and then comes their sin against Jesus in 4 : 157. The part quoted answers exactly to verses 72 and 73, only that the name is omitted here. This comparison makes it clear that it is the apparent killing of Jesus that is referred to here. The words *you killed* (Ar. *qataltum*) are used because in the first place the Jews asserted that they had killed him, and secondly, because metaphorically a person may be said to have been killed when he is made to appear as if he were dead. Thus in the well-known saying اذا مات ميت (lit., *when a dead man dies*) the word *dead* really signifies *not the dead man, but one who is about to die.* And 'Umar's saying, اقتلوا سعدا is explained by LA as meaning, *make him like one who is slain.* LA also allows the use of the word *qatl* for *a severe punishment* in cases in which the drunkard and the habitual thief are spoken of as deserving of *qatl* in certain sayings of early-day judges.

111 The Jews wanted to do away with Jesus, but Allah had decided that he should not die.

112, 113, see next page.

and He shows you His signs that you may understand.

74 Then your hearts hardened after that, so that they were like rocks, rather *worse* in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.[114]

Ar. *harder*.

75 Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this).[115]

وَيُرِيكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ○
ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْ بَعْدِ ذٰلِكَ
فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ط
وَاِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْاَنْهٰرُ ط وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ الْمَآءُ ط وَاِنَّ مِنْهَا لَمَا
يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ط وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○
اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ
مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ
مِنْ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ○

112 The construction of the phrase اضربوه ببعضها is rather difficult, but a comparison with 4:157 makes the meaning clear. *Ḍarb*, as already noted, conveys a number of significations. It means *striking* as well as *likening*, and an instance of the latter significance we find in the Qur-án itself, where it is said كذلك يضرب الله الحق و الباطل i.e. *thus does Allah compare truth and falsehood* (13:17). In *ba'ḍi-há*, meaning *somewhat of it*, the personal pronoun *há*, i.e. *it*, refers to the act of murder. The act of murder was not completed in the case of Jesus, for after he was taken down from the cross his legs were not broken, as in the case of the thieves. The meaning of the sentence is therefore according to the signification of *ḍarb* that we adopt: *strike him with partial death*, or *liken his condition to that of the partially dead man*; and thus "the matter was made dubious," as we have in 4:157. There is no other case of a murder in Jewish history in which the whole nation may have been guilty and which might answer to the description of these two verses.

113 This was really a case of giving life to the dead, for Jesus Christ was dead to all appearance. Those actually dead do not return to life in this world, for which see footnotes 1659, 1731, and 2165.

114 The hardened hearts are likened to rocks, and then they are metaphorically spoken of as falling down from the fear of Allah, where really the bowing down of the hearts from fear of Allah is meant.

115 The meaning of this verse is that the Muslims in vain hoped that the Jews would believe in their Prophet, for they were a people who altered even that which they believed to be Divine revelation to make it suit their own ends, so there was little hope of their turning penitently to a new revelation. That the Israelites did not preserve their sacred books in their purity is a constant charge laid by the Qur-án against the Jews, who never disputed its truth, for if they had, the Qur-án would surely have mentioned their arguments, as it has done in so many other cases. In fact, the alteration and corruption of the various books of the Bible is now proved beyond all doubt, and thus recent investigation has laboriously arrived at the conclusion which was announced by the Holy Qur-án thirteen hundred years ago.

76 And when they meet those who believe they say, We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?[116]

77 Do they not know that Allah knows what they keep secret and what they make known?

78 And there are among them illiterates[117] who know not the Book but only *lies*, and they do but conjecture.

Or, *idle stories* or *vain desires.*

79 Woe, then, to those who write the book with their hands and then say, This is from Allah, so that they may *take for it* a small price; therefore woe to them for what their hands have written, and woe to them for what they earn.

Or, *buy therewith.*

80 And they say: Fire shall not touch us but for a few days.[118] Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

81 Yea! whoever earns evil and his sins beset him on every side, these are the inmates of the fire: in it they shall abide.[119]

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَ
اِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا
اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ
لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۭ اَفَلَا تَعْقِلُوْنَ ○
اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا
يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ○
وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ
اِلَّآ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ○
فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ
بِاَيْدِيْهِمْ ۤ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ
عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ۭ
فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَ
وَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ○
وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ۭ
قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ
يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ
مَا لَا تَعْلَمُوْنَ ○
بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـــَٔتُهٗ
فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

116 They remonstrate with their less careful coreligionists, who would talk of the prophecies of the advent of the Holy Prophet with the Muslims, telling them that the Muslims would benefit by these disclosures in the sight of their Lord. The absurdity of this argument is made clear in the next verse. Truth was truth in the sight of Allah, whether they revealed or concealed it.

117 The word translated here as *illiterates* is *ummiyyún*, plural of *ummí*, which signifies *one who neither writes nor reads a writing* (Rgh). The word is therefore specially applied to the Arabs, who were generally unacquainted with reading and writing, exceptions being rare. It is, however, here applied to the illiterate Jews, and this is a conclusive proof that both Rodwell and Lane are wrong in holding *ummi* to signify a non-Jew. See foot-note 950 for full discussion.

118 According to Sale, "It is a received opinion among the Jews at present that no person, be he ever so wicked, or of whatever sect, shall remain in hell above eleven months, or at most a year, except Dathan and Abiram and atheists, who will be tormented there to all eternity."

119 In this verse the Holy Qur-án states the law as to evil deeds being followed by evil

82 And (as for) those who believe and do good deeds, these are the dwellers of the garden, in it they shall abide.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ
اَصْحٰبُ الْجَنَّةِ هُمْ فِيْهَا خٰلِدُوْنَ ۝

SECTION 10

Their Covenant and its Violation

83, 84. The covenant made with Israel. 85, 86. Its violation by them and the punishment thereof.

83 And when We made a covenant with the children of Israel:[120] You shall not serve any but Allah[121] and (you shall do) good to (your) parents,[122] and to the near of kin, and to the orphans and the needy,[123] and you shall speak to men good words[124] and keep up prayer and pay the poor-rate.[125] Then you turned back except a few of you and (now too) you turn aside.

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ
لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ وَبِالْوَالِدَيْنِ
اِحْسَانًا وَّذِي الْقُرْبٰى وَالْيَتٰمٰى وَ
الْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّ
اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ثُمَّ
تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ
مُّعْرِضُوْنَ ۝

84 And when We made a covenant with you: You shall not shed your blood and you shall not turn your people

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ
دِمَآءَكُمْ وَلَا تُخْرِجُوْنَ اَنْفُسَكُمْ

consequences. The inmates of the fire are here stated to be those who earn evil, i.e. those who devote themselves wholly to the doing of evil, and thus find themselves beset on every side by their evil deeds. These are the men who give themselves up to evil, and who, therefore, ultimately find themselves in the power of evil, which even in this life, but more palpably in the life after death, assumes the form of a burning fire. It should be noted that the man who struggles against evil, however long that struggle may take, to overcome an evil inclination, is not the man who earns evil, because the earnest struggle in which the fighter against evil hates and detests evil, and seeks to overcome it, always ends in a victory for the good and noble qualities in man's nature. The Qur-án makes this clear by using the words *earns evil*.

120 Allah's making a covenant with a people signifies His giving commandments to them. Compare Deut. 4:13: "And He declared unto you His covenant, which He commanded you to perform."

121 Compare Exod. 20:3: "Thou shalt have no other gods before Me," and 23:25: "And ye shall serve the Lord your God," and various other places.

122 Compare Exod. 20:12, and Deut. 5:16: "Honour thy father and thy mother."

123 Compare Deut. 15:11: "Thou shalt open thine hand wide unto thy brother, to thy poor, to thy needy, in thy land."

124 The speaking of a good word stands for kind dealing.

125 Compare Deut. 14:28, 29: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

out of your cities; then you gave a promise while you witnessed.[126]

85 Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you as captives you would ransom them—while their very turning out was unlawful for you.[127] Do you then believe in a part

Or, *writing.*

of the *Book* and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَشْهَدُونَ ○
ثُمَّ أَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ
تَظٰهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ
وَإِنْ يَّأْتُوكُمْ أُسٰرٰى تُفٰدُوهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ
بِبَعْضِ الْكِتٰبِ وَتَكْفُرُونَ بِبَعْضٍ
فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ
الْقِيٰمَةِ يُرَدُّونَ إِلٰٓى أَشَدِّ الْعَذَابِ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ○

126 "Thou shalt not kill" (Exod. 20 : 13): "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exod. 20 : 17). But the reference here is more probably to the important treaty of mutual obligation in writing which the Holy Prophet entered into with the Jews when he settled at Medina. By this treaty the Muslims and the Jews were bound not only not to turn their hands against each other, but also to defend one another against a common enemy. In fact, this treaty aimed at a perfect union among the discordant elements of the population of Medina. I quote a few clauses to give the reader an insight into the spirit of this treaty: "Whosoever is rebellious, or seeketh to spread enmity and sedition, the hand of every man shall be against him, even if he be a son. . . . Whosoever of the Jews followeth us shall have aid and succour; they shall not be injured, nor shall any enemy be aided against them. . . . The Jewish clans in alliance with the several tribes of Medina are one people with the believers. . . . The Jews will profess their religion, the Muslims theirs. As with the Jews, so with their adherents. No one shall go forth to war excepting with the permission of Muhammad, but this shall not hinder any from seeking lawful revenge. The Jews shall be responsible for their expenditure, the Muslims for theirs; but if attacked each shall come to the assistance of the other. Medina shall be sacred and inviolable for all that join this treaty. Controversies and disputes shall be referred for the decision of God and His Prophet. None shall join the men of Mecca or their allies, for verily the engaging parties are bound together against every one that shall threaten Medina. War and peace shall be made in common" (IHsh-Muir).

127 It is related that the two Jewish tribes *Quraiza* and *Nadeer*, living side by side at Medina, made an alliance with *Aus* and *Khazraj*, the two rival tribes of Medina, respectively, and when the latter fought against each other, their allies took part in the fighting, and thus one Jewish tribe slaughtered and imprisoned the other and laid waste their habitations, but afterwards collected subscriptions for the release of the Jewish prisoners, giving reason for this that their law commanded them to redeem the prisoners, and they fought against their coreligionists for the honour of their allies. The reference is to this inconsistent action on their part (Rz). Sale makes a mistake in treating Aus

86 These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

أُولٰٓئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ
الدُّنْيَا بِالْاٰخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ۝

SECTION 11

Their Rejection of the Prophet

87, 88. Their insolence towards their own prophets. 89–91. They reject the Prophet because he is not an Israelite. 92, 93. They were insolent even towards Moses. 94–96. Test for judging the truth or falsehood of the claim of the Prophet.

87 And most certainly We gave Moses the book and We sent apostles after him one after another: and We gave Jesus, the son of Mary, clear arguments and strengthened him with the holy *revelation*.[128] What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slay.[129]

Or, *spirit*.

وَلَقَدْ اٰتَيْنَا مُوسَى الْكِتٰبَ وَقَفَّيْنَا
مِنْ بَعْدِهٖ بِالرُّسُلِ وَاٰتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوحِ
الْقُدُسِ اَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا
لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ۝

and Khazraj as Jewish tribes, and it is due to this mistake that he translates *aḥláf* wrongly as meaning *chiefs*, whereas it means *allies*. If, however, the reference in the previous verse be considered to be to the treaty made by the Holy Prophet with the Jews, the slaying and turning a party out of their homes would be a prophetic reference to the Jewish attitude towards the Muslims later on, when they joined with the enemies of the Muslims, and the punishment or disgrace which they are threatened with at the end of the verse was witnessed by all the three Jewish tribes of Medina, the Qainuqá', the Naḍeer, and the Quraiẓa, on account of their violation of the treaty.

128 Sale has rightly pointed out the error of confounding the Holy Ghost of the Christian literature with the *rúḥ-ul-qudus* as that word is used in the Holy Qur-án. The word *rúḥ*, while signifying the *vital principle of life*, or *the spirit*, also signifies *inspiration* or *Divine revelation* (Zj, Q-LL) and also *mercy*, for which see foot-note 653. Hence *rúḥ-ul-qudus* may be translated either as *the holy spirit* or as *the holy revelation*, and both these significances are adopted by the commentators (Rz). By *rúḥ-ul-qudus* as signifying *the holy spirit* is generally understood the Angel Gabriel, the reason given being that Gabriel is the angel who communicates the Divine messages to His servants, messages which are a source of life to mankind, as spirit gives life to the body. And by *rúḥ-ul-qudus* as signifying *the holy revelation* is understood *the Gospel*, because it gave spiritual life to Jesus' followers (Rz). The latter significance is the one which is corroborated by the Qur-án itself, for Divine revelation is plainly called a *rúḥ* in 16:2 and 40:15, where Allah is spoken of as sending the angels with the *rúḥ* (the only possible meaning of *rúḥ* there being *revelation*), while in 42:52 the Qur-án itself is called a *rúḥ*, for there we have, "And thus did We reveal to you an inspired book by Our command," where instead of *an inspired book* we have *rúḥ* in the original. Nor is the holy spirit a special attendant of Jesus Christ, for according to 58:22 the faithful followers of the

129, see next page.

Or, *repositories.*

a 70.

Or, *judgment.*

Or, *revolting.*

88 And they say: Our hearts are *covered*.[130] Nay, Allah has cursed them[131] on account of their unbelief; so little it is that they believe.

89 And when there came to them a Book from Allah verifying that which they have,[a] and aforetime they used to pray for *victory* against those who disbelieved, but when there came to them that which they recognized, they disbelieved in it; so Allah's curse is on the unbelievers.[132]

90 Evil is that for which they have sold their souls—that they should deny what Allah has revealed, *out of envy* that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful chastisement for the unbelievers.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ○

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ○

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ○

Holy Prophet were all strengthened by the Divine spirit, which is the same as the holy spirit. Addressing Hassán bin Sábit, a poet companion, the Holy Prophet is reported to have said, "And the holy spirit is with you."

129 The change of tense from the past to the preterite is in allusion to the attempts which were then being made on the life of the Holy Prophet. Rz thus explains this change: "For you seek by devices the murder of Muhammad, were it not that I had protected him from you."

130 *Ghulf* is plural of *aghlaf*, which means *enclosed in a covering* (LL). Hence, applied to the heart it means, *covered from hearing and accepting what the prophet says.* But *ghulf* is also one of the plurals of *ghiláf*, which means a *covering*, a *case*, or a *repository*, and if taken in that sense the significance would be that their hearts were *repositories of knowledge*, and being themselves repositories, could not accept from others.

131 *Curse*, as implying an imprecation of evil, is not the exact equivalent of *la'nat*, which implies *the banishing and estranging of one from good* (LA), though it must necessarily be adopted as such for want of another simple equivalent. As to the meaning of the verse, the allegation of the Israelites was that, being descendants of prophets, their hearts were the repositories of knowledge, and being already, as it were, full of knowledge, they did not stand in need of more; and they were told that it was really their unbelief which became the cause of their estrangement from the good which the Holy Prophet had brought.

132 The Jews expected that when the prophet spoken of in Deut. 18:18 came he would make them victorious over their disbelieving opponents. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I commanded thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God" (Deut. 28:1-2). Read it along with Deut. 18:15-19, and the significance of "hearkening" becomes clear. As to the fact that the Jews were still waiting for his appearance,

91 And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us;[133] and they deny what is besides that, while it is the truth verifying that
a 70. which they have.[a] Say: Why then did you kill Allah's prophets before (this) if you were indeed believers?[134]

92 And most certainly Moses came to you with clear argu-
b 84. ments, then you took the calf[b]
Ar. *after him.* (for a god) *in his absence* and you were unjust.

93 And when We made a covenant with you and raised
c 105. the mountain above you[c]: Take hold of what We have given you with firmness and be obedient.[135] They said: We hear and disobey.[136] And they were made to imbibe (the love of) the calf into their hearts on

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ
قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ
بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا
لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ○
وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ○
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ

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see John 1:25, "Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet"; *that prophet*, as in John 1:23, referring to the promised prophet of Deut. 18:15 and 18. This shows clearly that they waited for three different prophets. Acts 3:21–23 also shows that the prophet spoken of in Deut. 18:18 was still waited for after the death of Christ.

133 By saying that they believed in what was revealed to them, they asserted that they could not accept a revelation granted to another than an Israelite, the reply to which is given in the words that the revelation of the Holy Prophet is the truth verifying what is contained in their books, the reference being to the prophecies of the advent of the Holy Prophet contained in Deut. 18:15–18 and other places.

134 They are shown guilty out of their own mouths. Their contention was that they would believe only in a revelation which was granted to an Israelite prophet. Yet they killed even Israelite prophets.

135 The original word is *isma'ū*, meaning primarily *hear* or *listen*, but it may also mean *obey* (AH), a meaning given to it in the Qur-án itself in 36:25, where فاسمعون is interpreted as meaning, "Therefore do ye obey me" (TA). It may also mean *accept*, as in سمع الله لمن حمده (LL). The sense of the word as used here is made clear by the similar expression in v. 63, "And when We made a covenant with you and raised the mountain above you: Take hold of what We have given you with firmness and bear in mind what is in it." Instead of the last words we have here *isma'ū*, hence the meaning is *be obedient* or *accept*.

136 They did not utter these words with their tongues, but it is an expression of their condition, for the word *qaul* is used to denote *what is expressive of the condition of a thing though it may not have uttered the words.* قالت العينان means *the eyes showed* (not spoke) (TA). Kf explains the words as meaning, *We hear the words and we disobey the command.*

account of their unbelief.[137] Say: Evil is that which your belief bids you if you are believers.

94 Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.[138]

95 And they will never invoke it on account of what their hands have sent on before, and Allah knows the unjust.

96 And *you will* most certainly find them the greediest of men for life, (greedier) than even those who are polytheists; one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.[139]

Ar. *thou wilt.*

بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهٖٓ
اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○
قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ
عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ
فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ○
وَلَنْ يَّتَمَنَّوْهُ اَبَدًا ۢ بِمَا قَدَّمَتْ
اَيْدِيْهِمْ ۗ وَاللّٰهُ عَلِيْمٌ ۢ بِالظّٰلِمِيْنَ ○
وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۚ
وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ
لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ
مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ۗ وَاللّٰهُ بَصِيْرٌ ۢ
بِمَا يَعْمَلُوْنَ ○ ع

137 The story that the Israelites were actually made to drink of water mixed with the ashes of the calf cannot be based upon these words, which only signify that they had imbibed the *love of the calf* or *cow-worship*. That the Holy Qur-án lends no support to the story is shown by 20:97, for there it is plainly stated that the ashes of the calf were scattered by being thrown into the sea. The use of the word *qulúb* in the expression *ushribu fi qulúbihim* does not admit that the meaning of the word *ushribú* be taken literally. But according to Exod. 32:20 and Deut. 9:21 the Israelites were actually made to drink of the water on which the ashes of the calf were strewed.

138 According to I'Ab, فتمنوا الموت signifies *invoke death on the party that lies or is false in its assertion* (IJ). A similar challenge, but in fuller words, is contained in 3:60, "Whoever then disputes with you in this matter after what has come to you of knowledge, then say: Come! let us call our sons and your sons, and our women and your women, and our people and your people, then let us be earnest in prayer and pray for the curse of Allah on the liars." The challenge is given to the Christians, and the same challenge in fewer words is given here to the Jews. Or the meaning may be that they should pray that death should overtake the Prophet, for their prayer against an impostor, as they considered him to be, must no doubt be listened to. This last significance is favoured by Ma'álim, which renders *al-maut* here as meaning *my death*, referring to the Prophet.

139 By the polytheists are probably meant the Zoroastrians, who, when invoking a blessing on any one, prayed that he should live a thousand years. Or, the reference here may be to the Christians, because they also hold the polytheistic belief of the divinity of a man. As to their desire of living for a thousand years and its fulfilment, as indicated here, see 1602. It would thus mean the life of a people in prosperity and not the life of an individual.

SECTION 12

Their Enmity towards the Prophet

97, 98. Their hatred of Gabriel. 99–101. Their transgressions. 102, 103. Their evil machinations against the Prophet, which they falsely attribute to prophets and angels, would end in their own ruin.

97 Say: Whoever is the
enemy of Gabriel[140]—for surely
Ar. *thy*. he revealed it to *your* heart by
Allah's command,[141] verifying
that which is before it and
a guidance and good news for
the believers.

98 Whoever is the enemy
of Allah and His angels and
His apostles and Gabriel and
Michael, so surely Allah is the
enemy of the unbelievers.[142]

99 And certainly we have
revealed to you clear com-
munications and none dis-
believe in them except the
transgressors.

100 What! whenever they
make a covenant, a party of
them cast it aside? Nay, most
of them do not believe.

101 And when there came
to them an Apostle from Allah
verifying that which they
a 70. have,[a] a party of those who

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَإِنَّهٗ
نَزَّلَهٗ عَلٰى قَلْبِكَ بِإِذْنِ اللّٰهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ○
مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَ
رُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰلَ فَإِنَّ اللّٰهَ
عَدُوٌّ لِّلْكٰفِرِيْنَ ○
وَلَقَدْ أَنْزَلْنَآ إِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ وَمَا
يَكْفُرُ بِهَآ إِلَّا الْفٰسِقُوْنَ ○
أَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ
مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ○
وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ
عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ

140 Michael was regarded by the Jews as a friend, "the great prince which standeth for the children of thy people" (Dan. 12:1). And they looked upon Gabriel as their enemy, because he was considered to be an avenging angel who brought down Divine punishment upon the guilty. But in the Bible, as in the Holy Qur-án, Gabriel is mentioned as delivering Divine messages to men, as in Dan. 8:16 and in Luke 1:19 and 26. According to Muqátal, the Jews considered Gabriel as their enemy because they thought he was charged to convey the gift of prophecy to the Israelites, and he conveyed it to another people, i.e. the Ishmaelites (Rz). Some commentators look upon both the words *Jibríl* and *Míkál* as foreign words having no derivation in Arabic (AH), but others consider *Jibríl* as a combination of *jabr*, meaning a *servant*, and *il*, meaning *Allah*, and *Míkál* as made up of *Mík* and *íl*, the two words having the same significance as *jabr* and *íl* respectively (IJ).

141 The word *izn* signifies *permission, leave,* or *concession of liberty to do a thing*; and sometimes *command*, likewise *will*; also *knowledge* (LL).

142 The enmity of man to Allah and Allah to man is thus explained: In reality there can be no enmity between Allah and man; as to man's enmity to Allah, it signifies opposition to His commandments, and as to Allah's enmity to man, it signifies the recompense for his opposition (AH). Note that Allah is here said to be the enemy of those unbelievers only who first make themselves the enemies of the apostles of Allah, and hence also of the angels and the Divine Being Himself. The same law of the punishment of an evil being spoken of in the terms of that evil really finds an expression here, as is referred to in foot-note 27.

were given the Book threw the Book of Allah behind their backs as if they knew nothing.[143]

102 And they follow what the devils[144] fabricated[145] against the prophethood of Solomon,[146] and Solomon did not disbelieve,[147] but the devils disbelieved, teaching men enchantment,[148] and it was not

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتٰبَ كِتٰبَ
اللّٰهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝
وَاتَّبَعُوا مَا تَتْلُوا الشَّيٰطِينُ عَلٰى مُلْكِ
سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِينَ
كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَآ

143 The covenant referred to in the previous verse as being cast aside, and the throwing of the Book behind their backs, both refer to the Israelites paying no heed to the prophecy of Deut. 18:18, which was verified by the advent of the Holy Prophet. So clearly did that prophecy point to the Holy Prophet that it is again and again referred to in this chapter as the most powerful argument against the inimical attitude of the Jews.

144 According to an interpretation accepted by all commentators, by the devils here are meant human devils, or devils in the form of men (AH, Rz).

145 فلان يتلو على فلان and يقول عليه mean *such a one lies or says what is false against such a one* (TA-LL). Rz says تلا عليه means *he lied*, and thus supports what is said above.

146 By the *mulk* of Solomon is here meant *his prophethood and his law and what befell him* or *his time* or *kingdom* (AH, Rz). The Jews attributed Solomon's glory to certain devilish crafts, and this is the lie which they are spoken of here as having forged against Solomon's prophethood (Rz).

147 In this respect the Holy Qur-án contradicts the Bible, which says that the wives of Solomon "turned away his heart after other gods" (1 Kings 11:4), and that "the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel" (1 Kings 11:9). It is now established that the statement of the Bible is wrong in this respect. The Rev. T. K. Cheyne shows conclusively in the *Encyclopædia Biblica* that Solomon was "not a polytheist," and, having shown how mistakes crept into the Bible statement, he concludes: "That Solomon had a number of wives, both Israelite and non-Israelite, is probable enough, but he did not make altars for all of them, nor did he himself combine the worship of his wives' gods with that of Yahwe" (*En. Bib.* col. 4689).

148 According to Jauhari *every thing of which the origin is subtle* is *siḥr*. The primary significance is *the turning a thing from its proper manner of being to another manner* (TA-LL). And the same authority says: المرأة تسحر الناس بعينها i.e. *the woman enchants or fascinates men by her eye* (A); and سحره بكلامه i.e. *he caused him to incline to him by his soft or elegant speech* (Mgh). Hence it is applied to skilful eloquence, and hence also the saying of the Prophet: ان من البيان لسحرا i.e. *verily there is a kind of eloquence that is enchantment.* And also *saḥara-hú* means *he deceived* or *beguiled him* (S, Mgh, Q).

And سحرت الفضة signifies *I gilded silver* (Ham-LL). *Siḥr* is also synonymous with *fasád*, as is indicated in the TA, thus signifying *the act of corrupting, marring, spoiling*, etc. It is also *the producing of what is false in the form of truth, and embellishment by falsification and deceit.* Hence the word *siḥr* carries a very wide significance, and its use in Arabic is not equivalent to that of *sorcery* or *enchantment* in the English language, though I have been compelled to adopt the latter word in the translation.

revealed to the two angels Harut and Marut at Babel, nor did they teach (it to) any one, so that[a] they should have said, We are only a trial, therefore do not disbelieve;[149] so they learn from these two (sources) that by which they make a distinction between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learn what harms them and does not profit them,[149A] and certainly they know that he who buys it shall have no share of good in the hereafter, and certainly evil is the price for which they have sold their souls: had they but known (this)!

[a] 154.

أنزل على الملكين ببابل هاروت
وماروت ط وما يعلمن من احد حتى
يقولا انما نحن فتنة فلا تكفر ط
فيتعلمون منهما ما يفرقون به بين
المرء وزوجه ط وما هم بضارين
به من احد الا باذن الله ط ويتعلمون
ما يضرهم ولا ينفعهم ط ولقد علموا
لمن اشترىه ما له في الاخرة من
خلاق ط ولبئس ما شروا به انفسهم ط
لو كانوا يعلمون ○

149 According to Sale, the Persian Magi "mention two rebellious angels of the same names, now hung up by the feet with their heads downwards, in the territory of Babel," for which he refers to Hyde, de Rel. vet. Pers., chap. 12. And he adds: "The Jews have something like this of the Angel Shamhozai, who, having debauched himself with women repented, and by way of penance hung himself up between heaven and earth." Upon these two stories seem to be based the lengthy fables of some commentators, but the more learned reject them. Not only does the Qur-án not contain a word of these stories, but it plainly discredits them by denying that sorcery was revealed to certain angels at Babel, or that angels taught sorcery to men, giving them at the same time the warning, as was the common belief: *We are only a trial, therefore do not disbelieve.* This statement was added to the story to save the character of the angels as penitent. The Arabic lexicons give the two words *Hárút* and *Márút* under the roots *hart* and *mart*, and explain *harata* as meaning *he rent a thing* and *marata* as meaning *he broke a thing.*

149A The statement made in the Qur-án amounts to this. The Jews, instead of following the word of God, followed certain evil crafts which they falsely attributed to Solomon and to two angels at Babel. Solomon is declared free of any such sinfulness attributed to him, and the story of the two angels is declared to be a fabrication. But the Jews are blamed for learning from these two sources, i.e. by their fabrications against Solomon and the story of the two angels, things by which *they made a distinction between a man and his wife.* The personal pronoun *húma* (meaning *two*) refers to the two fabrications, viz. their fabrication against Solomon and their fabrication of the story of the angels. The clue to what this was is probably contained in what follows: *But they cannot hurt with it any one except with Allah's permission,* showing that by this craft they intended to inflict some injury on the Holy Prophet. Similar words are met with in chapter 58, where, after denouncing the secret counsels of the enemies of Islam, it is said in v. 10: "Secret counsels are only the work of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission." It is evident that the 58th chapter was revealed at Medina, where secret counsels of the nature of masonic societies were carried on against the Holy Prophet by the Jews, and these secret counsels are stated to be the work of the devil, the expression being closely parallel to what is stated in the verse under discussion, where the Jews are spoken of as following the devil while ascribing their evil doctrines to prophets and angels. In 58:10 we also see that the object of these secret counsels was to cause hurt to the Holy

103 And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better: had they but known (this)!

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ
عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ○

SECTION 13

Former Scriptures are abrogated

104, 105. Jewish hatred to the Prophet. 106, 107. Abrogation of previous laws and their replacement by a better law. 108–110. The desire that Muslims should revert to polytheism. 111, 112. Only the religion of entire submission can bring salvation.

104 O you who believe! do not say *rá'iná* and say *unẓurná*,[150] and listen, and for the unbelievers there is a painful chastisement.

105 Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that any good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.[151]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ○
مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ
خَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن
يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ○

Prophet and to the Muslims, and the same is stated to be the object of the evil machinations of the Jews in the verse under discussion. These considerations point clearly to the fact that the secret counsels of the Jews mentioned in chapter 58 are referred to here. It is further clear that the words by which *they make a distinction between a man and his wife* refer to secret gatherings of the nature of masonic societies, for it is in freemasonry and in no other religious society of the world that women are totally excluded. Instead of mentioning freemasonry itself, therefore, its distinctive characteristic is mentioned. And however untrustworthy may be the old histories of freemasonry, there is no doubt that the institution is an ancient one, "having subsisted from time immemorial" (*En. Br.*). The statement made in the "Book of Constitutions" that Cyrus constituted Jerubbabel grand master in Judah (*En. Br.*) may not be without a substratum of truth.

150 *Rá'iná* is equivalent to *give ear to*, *hearken*, or *listen to us*, but with a slight change of accent it becomes *ra'ina*, which means *he is foolish* or *stupid* or *unsound in intellect*, the derivation in the first case being from *ra'á*, i.e. *being mindful*, and in the second case from *ra'n*, i.e. *being foolish* (LL). The Jews in derision changed the accent, "distorting the word," as stated in 4 : 46, and thus made it a term of reproach. The word *unẓurná*, which means *wait for us* or *grant us a little delay*, is suggested instead, because it cannot be distorted like its equivalent *rá'iná*. The Muslims are here forbidden to use a certain form of expression, but the real object is to show how great was the hatred of the Jews towards the Holy Prophet, so that they did not observe even the ordinary rules of decency. Morally the injunction is one worthy of the highest regard, as it disapproves of the use of words bearing a sinister meaning.

151 *Khair*, lit., *good*, and *raḥmat*, lit., *mercy*, both stand here for *Divine revelation*, for it was this good which the Jews would not like to be sent down to the Muslims, and it was this mercy for which the Muslims had been chosen (AH).

106 Whatever communication We abrogate or cause to be forgotten, We bring one better than it or like it. *Do you* not know that Allah has power over all things? [152]

Ar. *dost thou.*

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ
مِّنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

152 These words are generally considered as forming the basis of what is known as the doctrine of abrogation in the Qur-án. The very disagreement of all authorities upholding it as to the actual verses abrogated is sufficient testimony against it, for while some accept no more than five verses to be abrogated, others carry the number to hundreds. If any verses that are to be met with in the Holy Qur-án were really abrogated, there ought to have been the same agreement regarding their abrogation as regarding their being part of the Divine revelation. But the hopeless disagreement on this point of the upholders of this doctrine shows clearly that the doctrine of abrogation in reference to the Qur-án is based on mere conjecture. What happened was really this, that somebody, being unable to reconcile one verse with another, pronounced one of them to have been abrogated by the other, while another was able to effect a reconciliation between them, and therefore dismissed the idea of abrogation. The right course would have been to produce the authority of the Holy Prophet. But there is not a single report tracing the abrogation of a single verse to the Holy Prophet, who could be the only authority whose pronouncement regarding the abrogation of a verse could be accepted as final. That is another reason which discredits the doctrine of the abrogation of the Quranic verses.

Reading the verse under discussion in the light of the context, it is clear that the Jews are addressed here. The two previous sections deal, more or less, with a particular Jewish objection to the revelation of the Holy Prophet Muhammad, viz., that they could not accept a new revelation which was not granted to an Israelite. This is plainly stated in vv. 90 and 91: "Evil is that for which they have sold their souls, that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases"; "They say: We believe in that which was revealed to us; and they deny what is besides that." The same subject is continued, the Jews being addressed throughout. Their objection was: why was another revelation sent down to Muhammad, and why was a law containing new commandments promulgated? That objection was to be answered. The answer is given partly in v. 105, and partly in the verse under discussion. In the former of these they are told that Allah chooses whom He pleases for His revelation. In the latter, that if one law (i.e. the Jewish law) was abrogated, one better than it was given through the Holy Prophet. The word *áyat*, which means *a message* or *a communication*, does not signify here an *áyat* of the Holy Qur-án, but the message or the law given to the Jews. In the verse that follows, attention is called to the laws of nature as prevailing in the universe. Is it not true that the old order in nature gives place to a new one, the inferior to the better? It was therefore quite natural that the Mosaic law, which was in the main given for a particular people in a particular age, and suited only their requirements, should give place to a new and a universal law, the law of Islam. The old law had been partly forgotten, and what remained was now abrogated to give place to one better, and in certain matters one like it. It will thus be seen that the reference here is to the abrogation of the Jewish law, the statement being really an answer to the objection of the Jews, and there is no mention of the abrogation of the Quranic verses. See also 16:101, which, being a Meccan revelation, makes it clear that similar words there could only refer to the abrogation of a previous law, for details of the Muslim law were revealed at Medina, and consequently there could possibly be no abrogation of the Quranic verses at Mecca; nor is any Meccan verse considered even by the upholders of the doctrine of abrogation to be among the verses which abrogate others. It may also be added that in the words *like it* the reference may be to the prophecy of Deut. 18:18.

Ar. *dost thou.*

107 *Do you* not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian *or* helper?

Ar. *nor.*

108 Rather you wish to put questions to your Apostle, as Moses was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.[153]

109 Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that[154] Allah should bring about His command;[155] surely Allah has power over all things.

110 And keep up prayer and pay the poor-rate, and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

111 And they say: None shall enter the garden (of Paradise) except he who is a Jew or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.

112 Yea! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for *him* nor shall *he* grieve.[156]

Ar. *them.*
Ar. *they.*

أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ لَهُ مُلْكُ السَّمٰوٰتِ وَ
الْأَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ
وَّلَا نَصِيْرٍ ۝
أَمْ تُرِيْدُوْنَ أَنْ تَسْئَلُوْا رَسُوْلَكُمْ كَمَا سُئِلَ
مُوْسٰى مِنْ قَبْلُ ۗ وَمَنْ يَّتَبَدَّلِ الْكُفْرَ
بِالْإِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝
وَدَّ كَثِيْرٌ مِّنْ أَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ
مِّنْ بَعْدِ إِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ
فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَأْتِيَ اللّٰهُ بِأَمْرِهٖ ۗ
إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝
وَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ وَمَا
تُقَدِّمُوْا لِأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ
اللّٰهِ ۗ إِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝
وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ
هُوْدًا أَوْ نَصٰرٰى ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوْا
بُرْهَانَكُمْ إِنْ كُنْتُمْ صٰدِقِيْنَ ۝
بَلٰى ۚ مَنْ أَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ
مُحْسِنٌ فَلَهٗٓ أَجْرُهٗ عِنْدَ رَبِّهٖ ۠ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ ع

153 The Jews are addressed here, because it is they who vexed Moses with different demands and different questions. The words *whoever adopts unbelief instead of faith* do not signify a change of unbelief for belief, but the adoption of the former instead of the latter, and therefore these words also apply to the Jews.

154 *Ḥattá* sometimes signifies *so that, in order that,* being the equivalent of *kai* (Mgh-LL).

155 Allah's bringing about His command is equivalent to His executing His judgment of the punishment which they deserve because of their transgressions. It is a reference to the doom which their evil deeds call for. Or Allah's command signifies the establishment of Muslim rule in the land. *If they forgive their enemies and show meekness, they will be made to inherit the land.*

156 The Jews and the Christians are told that their assertions that only the Jews and

SECTION 14

Perfect Guidance is only in Islam

113. No religion is devoid of good. 114, 115. Vanquishment of those who ruin mosques. 116, 117. To attribute a son to Allah is to deny His perfection. 118, 119. Demand for direct revelation. 120, 121. Islam gives perfect guidance.

113 And the Jews say, The Christians do not follow anything (good), and the Christians say, The Jews do not follow anything (good),[157] while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.[158]

114 And who is more unjust than he who prevents (men) from the mosques of Allah,

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصٰرٰى عَلٰى
شَيْءٍ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُودُ
عَلٰى شَيْءٍ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ
كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ
قَوْلِهِمْ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ○
وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ

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the Christians will be saved are groundless. It is entire submission to Allah and the doing of good to His creatures that is the true source of salvation, and that is what *Islám* means according to the Holy Qur-án. In the expression اسلم وجهه لله as also in اسلمت وجهي the word *waj-h* does not stand for the *face*, but is used "for the whole, because it is the most noble part" (Jal-LL), or *waj-hí* signifies *my person* or *myself* (TA). *Waj-h* also means *course*, *way*, *purpose*, or *object*.

From *aslama*, meaning *he submitted himself*, is derived the name of the religion which the Holy Qur-án preaches, i.e. *Islám*, signifying literally, *submitting oneself* or *resigning oneself* (M, Q-LL), and Islam is therefore the religion of entire submission to Allah. See for full explanation foot-note 400 on the word *Islám* itself.

157 The original words are على شيء the word *'alá* signifying in such cases *conformity*, as in the proverb الناس على دين ملوكهم which means *the people are in conformity to*, i.e. *are followers of*, *the religion of their kings* (LL); while the word *shai*, which primarily means simply *a thing*, signifies in such cases *a thing worth being regarded*, or *a thing of any account* or *value*, or *anything good*, as in the proverb ليس بشيء (LL).

158 The Jews and the Christians are here blamed for denying all good in each other like ignorant men, notwithstanding that they are both followers of one Book, i.e. the Old Testament. As against this, the Qur-án accepts that there is partial truth in all religions. The declaration of this cosmopolitan principle by Islam as regards a substratum of truth underlying all religions is the more wonderful when it is borne in mind that Islam took its birth in a country which had no connection with the outside world, and the principle was proclaimed by a man who had not read the scriptures of any other religion, at a time when the two most closely allied religions declared each other to be devoid of all truth.

that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.[159]

115 And Allah's is the East and the West, therefore whither you turn, thither is Allah's purpose; surely Allah is Amply-giving, Knowing.[160]

116 And they say: Allah has taken to Himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.[161]

أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا
أُولَٰٓئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا
إِلَّا خَآئِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَّلَهُمْ فِي الْأٰخِرَةِ عَذَابٌ عَظِيمٌ ○
وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا
فَثَمَّ وَجْهُ اللّٰهِ ۚ إِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ ○
وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهُ ۖ بَلْ
لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۖ كُلٌّ
لَّهُ قَانِتُونَ ○

159 The fate of those who prevented Muslims from worshipping Allah in the mosques is predicted here, and the fate of the opponents of Islam bears ample testimony to the truth of this prediction. The Jewish residents of Medina, who exerted themselves to their utmost to bring ruin to Islam, were either banished in disgrace or perished in their struggle to annihilate Islam. The idolaters, or the Quraish, who prevented Muslims from repairing to the sacred mosque at Mecca, were also finally subjugated and had to bow their heads before the very men whom they persecuted for no other fault than that they worshipped Allah.

The fulfilment of the first part of the prophecy, viz. *they shall meet with disgrace in this world*, is a conclusive proof of the truth of the second part, viz. *they shall have great chastisement in the hereafter*.

160 This verse has no connection with the turning of the face to one direction or another while saying prayers, which subject is discussed further on. The mistake arises from not reading the verse in the light of the context. The previous verse predicts disgrace for those who persecuted the Muslims; this one predicts the Muslim conquests by which the enemy was to be disgraced. The concluding words, Allah is *Amply-giving, Knowing*, also support this conclusion. The Muslims, who had been deprived of all they possessed and made utterly destitute, were promised ample gifts. The words *whither you turn, thither is Allah's purpose* point clearly to the Divine promise that all obstacles in the path of the Muslims shall be removed and victory shall follow their footsteps. Another interpretation is *whichever way you turn fleeing*, those who ruin the mosques being addressed (AH).

The word *waj-h* occurring here denotes *countenance* or *face*, as well as *course, purpose*, or *object* which one is pursuing, or a *direction* in which one is going or looking (TA-LL). According to Rgh it signifies *attention* or *course*.

161 The Christian doctrine that God has a son is refuted here, as also the pagan Arab idea that the angels were the daughters of God. Some Jews paid a like reverence to Ezra. The phrase *subḥána-hú* is always used to declare the freedom of the Divine Being from all imperfections such as are to be met with in the creatures, and is always mentioned in connection with the doctrine of sonship to show that to attribute a son to the Divine Being in a literal sense is to attribute an imperfection to Him which is met with in human beings. As regards the metaphorical use of the word, it gives rise to a misunderstanding, for really all that is in the heavens and the earth is His in that sense, all angels and human beings being alike His creation. As creatures they all equally proceed out of His hands. The

117 Wonderful Originator[162] of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.[163]

118 And those who have no knowledge say: Why does not Allah speak to us or a sign come to us?[164] Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.

119 Surely We have sent *you* (Ar. *thee.*) with the truth as a bearer of good news and as a warner, and *you shall* (Ar. *thou shalt.*) not be called upon to answer for the companions of the flaming fire.

120 And the Jews will not be pleased with *you* (Ar. *thee.*), nor the Christians until *you* (Ar. *thou.*) follow their religion. Say: Surely Allah's guidance, that is the

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ وَإِذَا قَضٰىٓ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝
وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا
يُكَلِّمُنَا اللّٰهُ أَوْ تَأْتِينَآ اٰيَةٌ كَذٰلِكَ
قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ
تَشٰبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْاٰيٰتِ
لِقَوْمٍ يُّوقِنُونَ ۝
إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيرًا وَّنَذِيرًا
وَّلَا تُسْـَٔلُ عَنْ أَصْحٰبِ الْجَحِيمِ ۝
وَلَنْ تَرْضٰى عَنْكَ الْيَهُودُ وَلَا النَّصٰرٰى حَتّٰى
تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللّٰهِ هُوَ

doctrine of sonship is mentioned here as being opposed to the religion which requires entire submission from every man and thus dispenses with the necessity of a conciliator.

162 The original word is *badi'*, which is applicable to the thing made as well as to the maker. *A thing* is *badi'* which is *not after the similitude of any thing pre-existing*, and *badi'* is also *the person who makes or produces or brings into existence for the first time and not after the similitude of any thing pre-existing* (LL).

163 كن فيكون is the oft-recurring phrase in which Allah's act of the creation and annihilation of things is spoken of in the Holy Qur-án. It is an answer to those who think, as the Arya Samajists do, that the creation of things by God is dependent on the previous existence of matter and soul and the adaptability of their attributes. But if God could not make things independently of matter, He could not even hear and see independently of it. Another argument given here is that man, who stands in need of matter to make things, also stands in need of a pattern after which to make them, but God stands in need of neither. The verse seems particularly to refer here, however, to the revolution that was to be brought about by the Holy Prophet. It seemed an impossibility to men, but Allah had decreed it. And, in fact, the revolution brought about in Arabia by the Holy Prophet was so wonderful that the old heaven and earth of the peninsula may be said to have been changed into new ones.

164 The unbelievers refused to accept the truth of Islam unless either Allah spoke to them, so that they should have a proof that He sends His messages to men, or that a sign should come to them. The sign which they often demanded was the threatened punishment, and as here disgrace in this world is predicted for them (v. 114), their demand is that as an evidence of the Prophet's truth that punishment should overtake them. The answer to both these demands is contained in v. 119, for *as bearer of good news* the Holy Prophet told them that if they purified themselves by walking in his footsteps Allah would speak to them, and as a warner he informed them of the coming wrath if they persisted in their evil ways.

Ar. thou. — Ar. thee. — Ar. thou shalt.

(true) guidance. And if *you* follow their desires after the knowledge that has come to *you*, *you shall* have no guardian from Allah, nor any helper.[165]

121 Those to whom We have given the Book follow it as it ought to be followed.[166] These believe in it; and whoever disbelieves in it, these it is that are the losers.

الْهُدٰى ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ
بَعْدَ الَّذِيْ جَاۗءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ
مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝
اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ
تِلَاوَتِهٖ ۭ اُولٰۗىِٕكَ يُؤْمِنُوْنَ بِهٖ ۭ وَمَنْ
يَّكْفُرْ بِهٖ فَاُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ۝

SECTION 15

Covenant with Abraham

122, 123. The fate of Israelites. 124. Abraham made a spiritual leader. 125. Purification of the Ka'ba, and its security. 126–129. Mecca to be made the centre for a prophet from among Ishmael's descendants.

122 O children of Israel! call to mind My favour which I bestowed on you and that I made you excel the nations.[a]

123 And be on your guard against a day when no soul shall avail another in the least[b] neither shall any compensation be accepted from it, nor shall intercession profit it,[c] nor shall they be helped.

124 And when his Lord tried Abraham with certain words,[167] he fulfilled them. He said: Surely I will make *you* a leader of men. (Abraham) said: And of my offspring? My covenant does not include the unjust, said He.[168]

a 77. — b 78. — c 79. — Ar. thee.

يٰبَنِيْٓ اِسْرَاۗءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ
اَنْعَمْتُ عَلَيْكُمْ وَاَنِّىْ فَضَّلْتُكُمْ عَلَي
الْعٰلَمِيْنَ ۝
وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ
شَيْـــًٔـا وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا
شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝
وَاِذِ ابْتَلٰٓى اِبْرٰھٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ۭ
قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ۭ
قَالَ وَمِنْ ذُرِّيَّتِىْ ۭ قَالَ لَا يَنَالُ
عَهْدِي الظّٰلِمِيْنَ ۝

165 The words convey a clear threat of the punishment awaiting the opponents of Islam.

166 The Muslims are meant, while the *Book* is the Qur-án (AH). I'Ab interprets يتلونه حق تلاوته as meaning *follow it as it ought to be followed* (IJ). For *talá*, meaning *he followed it*, or *did according to it*, see LL, which quotes several authorities.

167 The meaning is that Abraham observed all Divine commandments faithfully, and was therefore rewarded by being made a leader of men. As a spiritual leader of three great nations of the world, that patriarch occupies a unique position among religious personalities. Having discussed at length that a prophet from among the Ishmaelites had come in accordance with the prophecies of the Israelite prophets, the Holy Qur-án now proceeds to show that even the covenant with their great ancestor Abraham necessitated the appearance of a prophet in Arabia.

168 The Israelites' contention was that prophethood should always remain in the house of Israel, and that the promised prophet of Deut. 18:18 should be an Israelite. In this section they are told that the covenant was made, not with Israel but with Abraham and Ishmael, and that therefore the seed of Ishmael and Isaac were equally to be blessed.

125 And when We made the house a resort for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place [169] of Abraham. And We

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

The Jewish and Christian contention that the covenant made with Ishmael was simply of a temporal nature is groundless; on the other hand, the following arguments show that the covenant included both Ishmael and Isaac. (1) The promise to bless Abraham and his seed was given long before either Ishmael or Isaac was born: "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. . . . And in thee shall all families of the earth be blessed" (Gen. 12:2, 3). (2) The promise given to Abraham regarding the multiplicity of his seed is the same as that given to Hagar regarding Ishmael when she conceived him: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5). "And the angel of the Lord said unto her (i.e. Hagar), I will multiply thy seed exceedingly, that it shall not be numbered for multitude" (Gen. 16:10). (3) The covenant was made again with Abraham after Ishmael was born, while Abraham had no hope of another son, nor was there a Divine promise that a son should be born to him from Sarah, the promise contained in Gen. 15:4: "But he that shall come forth out of thine own bowels shall be thine heir" having been fulfilled in the birth of Ishmael. This promise is contained in Gen. 17:2–6: "And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (4) The covenant was renewed with Ishmael after Isaac was promised: "And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Gen. 17:20). It should also be noted that God's hearing Abraham with regard to Ishmael refers to Abraham's prayer in Gen. 17:18: "O that Ishmael might live before thee," and shows that Ishmael was righteous in the sight of God. (5) The nature of the promise made to Ishmael does not differ materially from that made to Abraham: they are both to be blessed, both to be made fruitful, the seed of both is to be multiplied exceedingly, princes and kings are promised among the descendants of both of them, and both are promised to be made a great nation. Nothing is said regarding Abraham that is not said regarding Ishmael. (6) The covenant on the part of Abraham's seed was kept by the children of Isaac as well as of Ishmael. According to Gen. 17:10: "This is My covenant which ye shall keep between Me and you and thy seed after thee: Every man child among you shall be circumcised." Now, circumcision has been a characteristic of the Israelites as well as of the Ishmaelites. Hence God's covenant was with both these nations. (7) The fulfilment of the covenant on the part of God has also been true with regard to both nations. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). Now, if the covenant was only with Isaac's children, the promise of an everlasting possession failed with the advent of Islam, so that even God could not keep His promise. But the fact is that the land of Canaan continues to remain as an everlasting possession in the hands of the seed of Abraham, for as soon as the Israelites or their representatives, the Christians, were deemed unfit to have the holy land in their possession because of their unrighteousness, that holy land was given to the Arabs, who were Ishmaelites, and to this day it remains in the hands of the Muslims, who are the true representatives of the house of Ishmael.

169 The commentators have different opinions as to what the *maqám-i-Ibráhím* or *the standing-place of Abraham* is. Some say the pilgrimage is meant, others understand one of the places where the pilgrims assemble; still others regard it as the whole of the sanc-

enjoined Abraham and Ishmael,
a 1356. saying[a]: Purify My House[170] for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

وَعَهِدْنَآ إِلٰٓى إِبْرٰهٖمَ وَإِسْمٰعِيْلَ
أَنْ طَهِّرَا بَيْتِيَ لِلطَّآئِفِيْنَ وَ
الْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ○

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tuary. Some say that it is the name of a place within the sacred mosque which was known by that name in the time of the Holy Prophet, and is still known by that name (AH, IJ). "It is a small building supported by six pillars about 8 ft. high, four of which are surrounded from top to bottom by a fine iron railing, while they leave the space between the two hind pillars open; within the railing is a frame about 5 ft. square, said to contain the sacred stone on which Abraham stood when he built the Ka'ba" (Rodwell-Burckhardt). By *muṣallá*, i.e. *the place of prayer*, is meant, according to Hasan, the *qiblah*, or the direction facing which prayer is to be said (Rz). The commandment given here thus relates to the Ka'ba being taken as the *qiblah*.

170 The injunction to Abraham and Ishmael to purify "My House" (Ar. *Baiti* or *Bait-Ullah* and the *Beth-el* of the Bible) for those who visit it and those who abide in it shows that the Ka'ba or *Bait-Ullah* was there even before Abraham, and this view is supported by what is stated in 3:95 about the Ka'ba as the "First House" made on earth for the worship of Allah, and its appellation "Ancient House" stated in 22:29 and 33. Sir William Muir admits the very remote antiquity of the Ka'ba in the Introduction to his Life of Muhammad, and the following lengthy quotation from him is the testimony of an adverse critic to the truth of the view taken above. He says: "A very high antiquity must be assigned to the main features of the religion of Mecca. . . . Diodorus Siculus, writing about half a century before our era, says of Arabia washed by the Red Sea, 'There is in this country a temple greatly revered by the Arabs.' These words must refer to the Holy House of Mecca, for we know of no other which ever commanded such universal homage. . . . Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen and Hadhramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age."

Is this conclusion in any way inconsistent with the popular Arab tradition connecting the names of Abraham and Ishmael with the Ka'ba? True, according to it the Ka'ba existed before Abraham, but this does not imply that Abraham never visited it. The statement made in the Qur-án shows that Abraham and Ishmael had purified the House of God of idol worship, and they also raised its foundations (v. 127). But this would imply no more than that they rebuilt the edifice, and the connection of their names with the Holy House is preserved to this day in a tangible form in the *Maqám-i-Ibráhím*. Moreover, if tradition can prove its antiquity, why not the connection of the names of Abraham and Ishmael with it? The one tradition is as authentic and ancient as the other. Sir William Muir admits that "this was no Muslim fiction, but the popular opinion of the Meccans long before the era of Muhammad, otherwise it could not have been referred to in the Qur-án as an acknowledged fact, nor would the names of certain spots around the Ka'ba have been connected, as we know them to have been, with Abraham and Ishmael." Muir's difficulty is only this, that the existence of the Holy House is traced to a more remote antiquity than the age of Abraham and Ishmael, but, as I have stated above, the fact of a remoter antiquity does not disprove the connection of the names of the patriarchs with the Holy House. The connection of Ishmael's name with Arabia is an incontrovertible fact, for Kedar (son of Ishmael, Gen. 25:13) stands throughout the writings of the Old Testament for Arabia (Ps. 120:5, Isa. 42:11, 60:7, etc.).

Moreover, the story of Ishmael and Hagar's casting forth is substantially true, though the description of it given in Genesis, viz. Abraham's sending her forth with bread and

126 And when Abraham said, My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day, He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.

127 And when Abraham and Ishmael[170A] raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:

128 Our Lord! and make us both submissive to Thee, and (raise) from our offspring a
a 156, 400.
nation submitting to Thee,[a] and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful:

129 Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

وَإِذْ قَالَ إِبْرٰهِيمُ رَبِّ اجْعَلْ هٰذَا
بَلَدًا اٰمِنًا وَّارْزُقْ أَهْلَهُ مِنَ الثَّمَرٰتِ
مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا
ثُمَّ أَضْطَرُّهُ إِلٰى عَذَابِ النَّارِ
وَبِئْسَ الْمَصِيرُ ○
وَإِذْ يَرْفَعُ إِبْرٰهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ ○
رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ
ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ○
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ○

a bottle of water, as if she were going to settle in the next village, cannot be accepted as true. Sarah could not be satisfied with such expulsion of her rival. The Arab tradition representing Abraham as coming with Hagar and Ishmael to the place where Mecca now is, is quite independent of the Bible statement, and the two taken together justify us in drawing the conclusion as to the truth of the old Arab tradition. Moreover, the situation of Mecca on a well-recognized ancient route from Syria to Yemen and the visits from the deserts of Syria to that "Ancient House" corroborate this conclusion. Thus there is not the least reason to reject the popular tradition as a fable, and the facts recorded in the Qur-án are borne out by all considerations.

170A References to Ishmael are very frequent in the Holy Qur-án. For further references see 2:133, 136, 140; 3:83; 4:163; 6:87; 14:39; 19:54, 55; 21:85; 37:101–107 (where he is not mentioned by name); and 38:48.

For references to Isaac which are always brief, see 2:136, 140; 3:83; 4:163; 6:85; 11:75; 12:6; 14:39; 19:49; 21:72; 29:27; 37:112, 113; 38:45–47.

SECTION 16

The Religion of Abraham

130–134. Abraham and Jacob bequeath their religion to their descendants. 135. Abraham's religion is thus the basis. 136–138. Islamic baptism requires a belief in all prophets. 139. Worship of Allah common basis of all religions. 140, 141. Great ancestors of Israelites.

130 And who forsakes the religion of Abraham but he who makes himself a fool,[171]
Or, chose him. and most certainly We *made him pure*[172] in this world, and in the hereafter he is most surely among the righteous.

131 When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.

132 And the same did Abraham enjoin on his sons and (so did) Jacob: O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.[173]

133 Nay! were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We will serve your God and the God of your fathers, Abraham and Ishmael and
a 170A Isaac,[a] one God only, and to Him do we submit.

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ
سَفِهَ نَفْسَهٗ ۚ وَلَقَدِ اصْطَفَيْنٰهُ فِي
الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○
اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ
لِرَبِّ الْعٰلَمِيْنَ ○
وَوَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ
يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا
تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ○ؕ
اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ
اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْ ؕ
قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ
اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا
وَّاحِدًا ۚۖ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ○

171 The phrase سفه نفسه was originally سفهت نفسه i.e. *he himself* or *his mind was unwise* or *destitute of wisdom*, etc.; but when the reference in the verb was transferred from *nafs* (i.e. *mind*) to the person possessing it, what followed the verb was put in the accusative case, being its objective complement, for the phrase became identical in meaning with جهل نفسه i.e. *he made himself unwise*, etc. (LL). AH gives the meaning to be *he was unwise in his mind;* Zj, *he was ignorant or unreflecting in his mind.* According to I'Ab it means *he lost himself* or *his own soul.*

172 *Iṣṭafainá-hu*, according to AH, means *We made him pure from all dross.* According to TA, اصطفاء الله عباده sometimes means *Allah's creating His servants pure*, for it is sometimes by His bringing them into existence clear from the admixture that is found in others, and sometimes it is by His choice and judgment. And *iṣṭifá* also signifies the choosing of one thing above another (LL).

173 Compare Gen. 18:19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

For further references to Jacob, see 2:133, 136, 140; 3:83, 92; 4:163; 6:85; 12th chapter; 21:72, 73; 38:45–47.

134 This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

135 And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.[174]

136 Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.[175]

137 If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposi-
Ar. *thee*. tion,[176] so Allah will suffice *you* against them, and He is the Hearing, the Knowing.[177]

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ۝
وَقَالُوا كُونُوا هُودًا أَوْ نَصٰرٰى تَهْتَدُوا ۗ
قُلْ بَلْ مِلَّةَ إِبْرٰهٖمَ حَنِيفًا ۖ وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ۝
قُولُوٓا ءَامَنَّا بِاللّٰهِ وَمَآ أُنزِلَ إِلَيْنَا وَ
مَآ أُنزِلَ إِلٰىٓ إِبْرٰهٖمَ وَإِسْمٰعِيلَ وَ
إِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآ
أُوتِيَ مُوسٰى وَعِيسٰى وَمَآ أُوتِيَ النَّبِيُّونَ
مِن رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ ۖ وَنَحْنُ لَهُۥ مُسْلِمُونَ ۝
فَإِنْ ءَامَنُوا بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ
اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ
فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللّٰهُ ۚ
وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

174 *Ḥanīf* is from the root *ḥanf*, meaning *inclining* or *declining* (LL). Hence *ḥanīf* is *one inclining to a right state or tendency* (Rgb, TA-LL). The word is often mentioned in connection with the name of Abraham and the Holy Prophet, and his followers are also enjoined to be *ḥanīf*. In seems to signify firmness in sticking to the right state, and has, no doubt, reference to the inclining to error on the part of both the Jews and the Christians. As opposed to both these professed followers of Abraham, the Muslims are enjoined to remain firm in the right state, and thus to be the true representatives of the Abrahamic faith in the world. It is for this reason that the word *ḥanīf* is used here in opposition to the attitude of both the Jews and the Christians. The word was not used in this sense in Arabic before the advent of Islam.

175 This shows the cosmopolitan nature of a Muslim's belief. Not only is belief in the great prophets of Israel an article of faith with a Muslim, but the words *that which was given to the prophets from their Lord* make the Muslim conception of belief in prophets as wide as the world. And it should be noted that this broad conception was promulgated at a time when the Jews and the Christians were exerting themselves to the utmost against the new faith.

176 *Shiqāq* may mean *rebellion and separation* (IJ), or it may mean *opposition* (I'Ab) or *enmity* (Zaid). It has a reference to the opposition of the Jews to the faith of Islam, which recognized their prophets. The meaning is that their rejecting such broad principles of faith is due to their enmity.

177, see next page.

138 (Receive) the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve.[178]

139 Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him?[179]

140 Nay! do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? and Allah is not at all heedless of what you do.[180]

141 This is a people that have passed away: they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ
صِبْغَةً ز وَّنَحْنُ لَهٗ عٰبِدُوْنَ ۝
قُلْ اَتُحَآجُّوْنَنَا فِى اللّٰهِ وَهُوَ رَبُّنَا
وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ
وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۝
اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا
هُوْدًا اَوْ نَصٰرٰى ۗ قُلْ ءَاَنْتُمْ اَعْلَمُ
اَمِ اللّٰهُ ۗ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ۗ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝
تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا
كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝

177 The meaning of فسيكفيكهم الله or *Allah will suffice you against them*, is that *Allah will guard you against their evil plans to annihilate you* (AH). This shows that the Jews had become active opposers to the spread of Islam at this early stage, and formed plan to take the life of the Holy Prophet.

178 *Sabgh* means *dyeing* or *colouring*, and also *dipping* or *immersing in water;* hence *sibghah* indicates *baptism*, which the Christians effect by immersing in water. The word is used here as a hint to the Christians that the Divine baptism is not the baptism of water, the result of which is the rejection of all the prophets, but the baptism of the broad principle of faith, which accepts the prophets of all nations and all ages. It is through this baptism that the new birth is received, because it opens the mind for the reception of all truths, and inspires it with love and reverence for all good men. Divine baptism, therefore, indicates *the religion of Allah* or *the nature according to which Allah has created man* (AH). As the word is used as an objective complement, I have added the word *receive* to indicate the full sense.

179 A Muslim's conception of Allah is very broad. It includes all that is best in all other religions, but is free from the limitations they put. Therefore no one who is true to his own religion can dispute the Muslim conception of the Divine Being.

180 The interrogation indicated by the word *am* in the original simply expresses disapproval. For instance, we have in 7:195, "Have they feet with which to walk, or have they hands with which to assault, or have they eyes with which to see, or have they ears with which to hear?" This is said of the idols. Similarly, the interrogation here is simply to reprove the Jews and the Christians, when they affirmed respectively that none could be a follower of the right way who was not a Jew or who did not believe in the Christian scheme of salvation, for their ancestors who were prophets were followers of neither the one nor the other. Islam was, in fact, a reversion to the simple faith of sincerity, the faith of Abraham and his immediate followers and descendants.

PART II

SECTION 17

Ka'ba as the Centre

142, 143. The new centre. 144. Ka'ba as the central mosque or *qiblah*. 145. Differences of the followers of the Book as to their own *qiblah*. 146, 147. Their knowledge of the Prophet.

142 The fools among the people will say: What has turned them from their qiblah[181] which they had? Say: The East and the West
a 160. belong only to Allah;[a] He guides whom He likes to the right path.

143 And thus We have made
Or, equitable. you an *exalted*[182] nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ
عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا عَلَيْهَا ؕ قُلْ
لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ؕ يَهْدِيْ
مَنْ يَّشَاءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
لِّتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ وَيَكُوْنَ
الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ؕ

181 *Qiblah* means *the direction or point towards which one turns his face* as opposed to *dibrah*, which indicates *the direction or point towards which one turns his back* (LL). Literally it simply indicates a direction, not a place. In its religious usage it means the direction towards which one turns his face when saying his prayers. The change here referred to is the change which took place at Medina about sixteen months after the flight to that city (Bkh). It should be noted that while the Holy Prophet was at Mecca among the idolaters of Arabia, he used to pray with his face to the holy temple at Jerusalem, but when he came to Medina, where the Jewish element was strong and powerful, he was directed by Divine revelation to turn his face to the Ka'ba as his *qiblah*. The Jews are here spoken of in particular (I'Ab-Rz), and the subject is one in continuation of what is said in the last two sections, for if Abraham's seed was to be blessed in Ishmael's progeny, it was necessary that the new *qiblah* should be the House purified by Abraham and Ishmael, the temple at Jerusalem being only the *qiblah* for the Israelites. This change contained a clear prophecy that Mecca would be conquered by the Muslims, for an idolatrous temple could not be the *qiblah* in a religion of pure monotheism. To this conquest of Mecca there is also a reference in the words: *the East and the West belong only to Allah*, and Allah's guiding the Muslims to the right path also includes His directing them to a path of success and final triumph over their enemies.

182 The word in the original is *wasaṭ*, which signifies *the middle part of any thing*, and therefore, as being removed from either extreme, it signifies *the best part of a thing* according to LL, who translates امة وسطا as meaning *a just, equitable* or *good nation*, that is, *one not inclining to either extreme*. Or it means *the best* because the middle position can only be occupied by one, and therefore it has no second to it. The usual translation "intermediate nation" does not convey the right sense. The commentators explain *wasaṭ* as meaning *equitable* and *exalted* (Rz, AH, Kf), and this sense fits in with the context. By making the Ka'ba their *qiblah*, Allah had made it known that they were the people, the Muslim nation, for whom Abraham had prayed (v. 128), and therefore they were the inheritors of all those Divine blessings which had been promised for the seed of Abraham.

witness to you;[183] and We did not make that which *you would* have to be the qiblah[184] but that We might *distinguish*[185] him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your *faith* to be fruitless;[186] most surely Allah is Affectionate, Merciful to the people.

144 Indeed We see the turning of *your* face to heaven,[187] so We shall surely turn *you* to a qiblah which *you shall* like; turn then *your* face towards the sacred mosque, and wherever you are, turn your faces towards it, and those who have been given the Book most surely know that it

Ar. *thou wouldst.*
Ar. *know.*
Or, *prayer.*
Ar. *thy.*
Ar. *thee.*
Ar. *thou shalt,*
Ar. *thy.*

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى
اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ○
قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ
مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ
إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ

183 One explanation of the word *shahid* or *bearer of witness* is given in the following words: *So that you may carry to them what you have learned of the revelation and the faith as Allah's apostle has brought to you* (AH, Rz). Therefore *the bearers of witness* are the persons who carry knowledge to others, bearing testimony to its truth in their own persons; hence some commentators explain the word as meaning *a purifier* (AH). But *shahid* also signifies *one possessing much knowledge*, hence *Ash-shahid* is also a name of the Divine Being (LL), and it means also an *imám* or *a leader.*

184 Rz explains the words كُنتَ عليها as meaning *on which you had firmly set your heart that it should be your qiblah.* It thus appears that the Holy Prophet longed that the Ka'ba should be his *qiblah,* yet he did not take any step until he had received the Divine revelation. If his revelations had been the outcome of his own desires, he would not have waited for sixteen months for a revelation from on high to change the *qiblah.*

185 The ordinary meaning of *na'lama* would be *we might know,* but I have followed AH in translating it as meaning *we might distinguish,* leaving the ordinary significance for the margin, for *'ilm* is not followed by *min* except when it is used in the sense of *distinguishing* one thing *from* another. The significance given in the margin implies the knowledge of the event when it has taken place.

186 By some the word *ímán,* lit., *faith,* is explained as meaning *prayer* (I'Ab-Bkh). Adopting the ordinary significance, the words would mean that the faithful had no hesitation in accepting the change, and thus their faith bore fruit by keeping them in the right path.

187 The Prophet's turning the face to heaven signifies his looking up to Allah for guidance in the matter of the *qiblah.* The difficulty of the *qiblah* had arisen at Medina, for there it was that in turning his face to Jerusalem he had to turn his back to Mecca, Medina being situated between Mecca and Jerusalem. Hence, the Prophet waited for a revelation to guide him in the matter.

is the truth from their Lord;[188] and Allah is not at all heedless of what they do.

145 And even if *you* bring to those who have been given the Book every sign they would not follow *your* qiblah, nor *can you* be a follower of their qiblah, neither are they the followers of each other's qiblah;[189] and if *you* follow their desires after the knowledge that has come to *you*, then *you shall* most surely be among the unjust.

146 Those whom We have given the Book recognize him as they recognize their sons,[190] and a party of them most surely conceal the truth while they know (it).

147 The truth is from *your* Lord, therefore *you should* not be of the *disputers*.

Ar. *thou.*
Ar. *thy.* Ar. *canst thou.*
Ar. *thou.*
Ar. *thee.* Ar. *thou shouldst.*
Ar. *thy.* Ar. *thou shouldst.* Or, *doubters.*

أَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ وَمَا اللّٰهُ بِغَافِلٍ
عَمَّا يَعْمَلُوْنَ ○
وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ
اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ وَمَا اَنْتَ بِتَابِعٍ
قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْ بَعْدِ مَا جَآءَكَ
مِنَ الْعِلْمِ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ○
اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا
يَعْرِفُوْنَ اَبْنَآءَهُمْ وَاِنَّ فَرِيْقًا مِّنْهُمْ
لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ○
اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ
الْمُمْتَرِيْنَ ○ ع

188 There is a report according to which the Holy Prophet speaks of himself as "*the prayer of my father Abraham.*" The followers of the Book knew that not only had Abraham prayed for the appearance of a prophet from among the sons of Ishmael, but that God had also promised a blessing (foot-note 168). The Sacred House which Abraham had purified with his own hands in the place where he left Ishmael must therefore have been known to the Israelites to be the centre of the exertions and of the future conquests of the only prophet of Ishmael's seed.

189 Notwithstanding that the Jews and the Christians both looked to the temple at Jerusalem as their central temple, they were not agreed upon it as their *qiblah*, for the Christians turned towards the east (Muir). Moreover, there are differences among the Jews and the Samaritans, though both follow the law of Moses.

190 All the prophets of Abraham's seed had hitherto appeared among the children of Israel, and hence *as they know their sons* is equivalent to *as they know the Israelite prophets*, the significance of the whole passage being that the Israelites or the Jews recognized the Holy Prophet who appeared among the children of Ishmael as they recognized the prophets who appeared among the children of Israel. They knew this not only because blessing had equally been promised for both sons of Abraham, but also because of the clear prophecy of Moses that a prophet *like him* would be raised among the brethren of the Israelites, i.e. the Ishmaelites, and because no prophet answering that description had appeared among the Israelites.

SECTION 18

Grounds for making the Ka'ba the Muslim Centre

148–150. A centre was necessary. 151, 152. The House sanctified by Abraham is made the centre for the Apostle who appeared in fulfilment of a promise to Abraham.

148 And every one has a direction to which he turns (himself), therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.[191]

149 And from whatsoever place *you come* forth, turn *your* face towards the sacred mosque; and surely it is the very truth from *your* Lord, and Allah is not at all heedless of what you do.

Ar. *thou comest.*
Ar. *thy.*

Ar. *thy.*

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا
الْخَيْرٰتِ ۭ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ
جَمِيْعًا ۭ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝
وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَاِنَّهٗ لَلْحَقُّ
مِنْ رَّبِّكَ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ۝

191 The meaning is that Allah intends to make all Muslims as one people, therefore He requires all to turn to one direction, to set one goal before them, and to have one centre to turn to wherever they may be. The unity of the *qiblah* among the Muslims really stands for their *unity of purpose* as being a nation which strives after one goal, and forms the basis on which rests the brotherhood of Islam; hence the saying of the Prophet: *Do not call those who follow your qiblah unbelievers.* But that noble lesson is now almost lost to the Muslims.

Thus the chief reason given for appointing one *qiblah* for all Muslims, wherever they may be, is that this should be an ostensible sign of their unity of purpose, the reason why that honour is given to the Ka'ba being given in v. 151 (see foot-note 193). It may be added that the Ka'ba has never been supposed by any Muslim to possess any Divine attribute, nor is any petition or prayer ever addressed to it, and hence the strange conclusion drawn by some Christian writers, that the honour thus given to the Ka'ba is a remnant of the pre-Islamite Arab polytheism or idolatry, is unworthy of serious attention. Even the idolatrous Arabs never worshipped the Ka'ba, though they had placed idols in it which they worshipped. It should also be borne in mind that the famous black stone was not one of the Arab idols, nor can the kissing of it in performing the pilgrimage be looked upon as a remnant of idolatry. That stone stands only as a monument: "The stone which the builders refused is become the head-stone of the corner" (Ps. 118:22). Ishmael was looked upon as rejected, and the covenant was considered to have been made with the children of Isaac or Israelites, yet it was that rejected stone, for which the black stone at Ka'ba, the place where Ishmael was cast, stands as a monument, that was to become "the head-stone of the corner." The black stone is unhewn, so it is the stone that was "cut out of the mountain without hands" (Dan. 2:45). Jesus Christ made this clear in the parable of the husbandmen, when he plainly told the Israelites that the vineyard (i.e. the kingdom of God) would be taken away from them and given to "*other* husbandmen," i.e. to a non-Israelite people, immediately giving indication of that people in the words: "Did ye never read in the Scripture, The stone which the builders rejected, the same is become the head of the corner?" (Matt. 21:42), and again emphasized his object in the words: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43), thus showing that he was referring to a rejected nation. Hence if the black stone is kissed, it is not kissed as an idol or as a god, but as a monument of the rejection of a nation which was to become the corner-stone in the Divine kingdom.

Ar. *thou comest.* Ar. *thy.*

150 And from whatsoever place *you come* forth, turn *your* face towards the sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no plea against you, except such of them as are unjust: so do not fear them, and fear Me, that I may complete My favour on you and that you may walk on the right course,[192]

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلِأُتِمَّ
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝

151 Even as We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.[193]

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا
تَعْلَمُونَ ۝

Or, *make you eminent.*

152 Therefore remember Me, I will *remember you,* and be thankful to Me and do not be ungrateful to Me.[194]

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا
لِي وَلَا تَكْفُرُونِ ۝

SECTION 19

Hard Trials necessary to establish that Centre

153, 154. To gain the object patience must be shown and sacrifice of life made. 155–157. The faithful exhorted to remain unshaken under trials. 158. An example of how patience is rewarded. 159–162. Fate of those who conceal the truth. 163. The grand object is to establish Divine Unity.

153 O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.[195]

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

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192 By completing of favour is meant the fulfilment of all those promises of blessings which were made regarding the descendants of Ishmael. Had the Prophet's *qiblah* been other than the Ka'ba, it would have been an argument against him, for in that case the prophecy would have remained unfulfilled in one part. But when the prophecy and the promises made to Abraham were fulfilled in their entirety, none but the unjust could now object.

193 The connection with the previous verse is clear: *That I may complete My favour on you, even as We have sent among you an Apostle.* The reference is to Abraham's prayer in v. 129, in fulfilment of which the Holy Prophet was raised; because it was to Abraham that the injunction was given that the Sacred House dedicated to Allah's worship at Mecca should be purified, so that it might be the centre to which all His true and faithful devotees should turn. Compare the words of v. 129 regarding the functions of the promised prophet, which are exactly the same as those mentioned here.

194 Man's remembrance of Allah is to walk humbly in His ways, and Allah's remembrance of man is to pour His blessings upon him (IJ). But as the word *ẕikr* also means *eminence* (LL), the meaning may therefore be, *therefore remember Me* or *glorify Me*; *I will make you eminent.*

195 The Sacred Mosque at Mecca was in the possession of the idolaters, but by making

154 And do not speak of those who are slain in Allah's way[196] as dead; nay, (they are) alive, but you do not perceive.[197]
155 And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,
156 Who, when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall surely return.[198]
157 Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللّٰهِ
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ○
وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الثَّمَرٰتِ وَبَشِّرِ الصّٰبِرِيْنَ ○
الَّذِيْنَ إِذَا أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْا
إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُوْنَ ○
أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ
وَرَحْمَةٌ وَأُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ○

it the *qiblah* of the Muslims, promise was no doubt given that it would soon be theirs, purified of idol worship. But to attain this great object they must seek Divine assistance, which would be granted them if they endured trials with manliness and prayed to Allah.

196 The sacrifice of life which must be undergone in the cause of truth is hinted at in this passage. The words في سبيل الله frequently occurring in the Holy Qur-án signify literally *in the way of Allah* or *in the cause of Allah*. As opposed to this occur the words في سبيل الطاغوت i.e. *in the way* or *cause of the devil*, regarding the fighting of the enemies of Islam (4 : 76). The two expressions therefore signify only *in the cause of truth* and *in the cause of falsehood* respectively. Whether the cause of the Muslims was really the cause of truth, right, and justice, and whether they were compelled to fight to defend the truth or had undertaken wars to compel the unbelievers to accept Islam, is quite a different question, which has been discussed in various places. Here I may only point out that the Qur-án has over and over again asserted that the Muslims were compelled to take up the sword in the cause of truth and justice and in self-defence when they had no other alternative, and Sale's comment that the words *fisabíl-illáh* always "meant war undertaken against unbelievers for the propagation of the Muhammadan faith" is a prejudiced statement, opposed to the Qur-án itself, which says that "there is no compulsion in religion" (v. 257).

197 That those who sacrifice their lives in the cause of truth never die is a truth which is generally recognized. As truth lives and falsehood must die, so those who make the triumph of truth the object of their lives do not die, even if they are slain in the cause of truth. It may be added, however, that the words *maut* and *ḥayát* apply respectively to *grief* or *sorrow* and *freedom from grief* or *sorrow* (Rgh), and therefore those who have fulfilled the object of their lives shall *never grieve*, this being the oft-recurring description of the state of salvation as given in the Holy Qur-án. Or, those who have sacrificed their lives in the cause of truth gain the life eternal, while the dead are really those who are dead in ignorance.

198 This is the true expression of a Muslim's resignation under trials: *We come from Allah, and Allah is our goal.* Therefore no trial or misfortune can disturb the course of our life, which has a much higher goal before it than mere comfort. These words are uttered by a Muslim when any misfortune befalls him. Come what may, the contentment of his mind is never disturbed.

158 Surely the Ṣafá and the Marwah are among the signs
Ar. of. *appointed by* Allah;[199] so who-
ever makes a pilgrimage to the
a 248. House or pays a visit[a] (to it),
there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Bountiful in rewarding, Knowing.[200]

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ
عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ
خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ○

159 Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too),[201]

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ
الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ○

160 Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully), and I am the Oft-returning (to mercy), the Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ○

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199 The Ṣafá and the Marwah are two mountains near Mecca. They were the scene of Hagar's running to and fro in quest of water when left alone with Ishmael in the wilderness. The two mountains being therefore the scene of her troubles, now serve as two monuments of the reward which patience brought, and it is as a memorial to Hagar's patience that they are now gone round by the pilgrims. This circumstance explains the connection of this verse with the previous verses.

200 On the Ṣafá was an idol called Usáf, and on the Marwah one called Náilah, which the pilgrims respectfully touched in the days of ignorance, and hence the apprehensions of the Muslims in going round them (IJ). According to Bkh, however, the people of Medina were averse to going round the Ṣafá and the Marwah, though no reason for their aversion is given.

201 For the meaning of *la'nat*, or *curse*, see foot-note 131. By "those who curse" and the curse of "Allah and the angels and men" in v. 161 are meant the curses predicted for the Israelites by Moses: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee: cursed shalt thou be in the city and cursed shalt thou be in the field, cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out" (Deut. 28:15–19). After enumerating the curses of the Lord, His sending upon them "cursing, vexation, and rebuke," His making the pestilence "cleave" to them, His smiting them with "a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting . . . and the botch of Egypt . . . and madness and blindness," the curses of men are thus spoken of: "Thou shalt go out one way against them and flee seven ways before them," "thou shalt be only oppressed and spoiled evermore," "thou shalt betroth a wife and another man shall lie with her: thou shalt build an house and thou shalt not dwell therein," "thy sons and thy daughters shall be given unto another people . . . the fruit of thy land and all thy labours shall a nation which

161 Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all:

162 Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

163 And your God is one God! there is no god but He; He is the Beneficent, the Merciful.[202]

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ
الْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ○
خَالِدِينَ فِيهَا ج لَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ○
وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ج لَا إِلَٰهَ إِلَّا هُوَ
الرَّحْمَٰنُ الرَّحِيمُ ○

SECTION 20

Unity must prevail ultimately

164. Divine Unity manifested in nature. 165–167. Fate of those who set up equals with Allah.

164 Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.[203]

165 And there are some among men who take for themselves objects of worship besides Allah,[204] whom they love

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ
اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ
وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ○
وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن
دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ

thou knowest not eat up; and thou shalt be only oppressed and crushed always" (Deut. 28: 20–68).

202 The introduction of the formula of Divine Unity in this, the concluding verse of the section, is to show that this was the grand object which was set before the Muslims, while its ultimate prevalence is more clearly set forth in the next section, and that it was for this object that the trials and privations spoken of in this section were to be undergone.

203 The Unity of Allah is declared by the whole of nature, and being such a clear doctrine, must no doubt at last prevail over idolatry and polytheism of every kind. Not only did Arabia witness the truth of this thirteen hundred years ago, but even to-day we see that as man is freed from the trammels of prejudice he realizes the truth of Divine Unity more and more. The uniformity that is clearly observed in the diversity in nature is constantly appealed to in the Qur-án as a sign of the Unity of the Maker.

204 The objects of worship here referred to may include idols, but the reference is apparently to the leaders who lead their followers into evil. This is made plain by the verses that follow, where "those who were followed," i.e. *the leaders*, renounce those who followed them.

Ar. *the love of.*

as *they love* Allah—and those who believe are stronger in love for Allah[205]—and O that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).

166 When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

167 And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.[206]

كَحُبِّ اللّٰهِ ۖ وَالَّذِينَ اٰمَنُوٓا اَشَدُّ حُبًّا لِّلّٰهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيعًا ۙ وَّاَنَّ اللّٰهَ شَدِيدُ الْعَذَابِ ○
اِذْ تَبَرَّاَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ○
وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذٰلِكَ يُرِيهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِخٰرِجِينَ مِنَ النَّارِ ○ ع

SECTION 21

Prohibited Foods

168–171. Injunction to use good and lawfully acquired things for food. 172, 173. Food prohibited for Muslims. 174–176. Warning against neglecting moral injunctions, which amounts to eating of fire.

168 O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the devil; surely he is your open enemy;[207]

يٰٓاَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ ۗ اِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ○

205 While Allah's love and affection for His creatures is the ever-recurring theme that finds expression in the Holy Qur-án, man's love for Allah, which is the real basis of Islam, or absolute submission to the Divine Being, is here declared to be stronger than all other ties of love and friendship, including that which unites a man to his idols or other false deities. The words give a direct lie to the allegation that love of God does not form the basis of the religion of Islam.

206 The mutual renouncement of the leaders and their followers takes place sometimes in this very life. The poorer Jews must surely have regretted their blindly following their leaders in their opposition to the Holy Prophet when the whole community was at last banished or otherwise punished on account of their casting their lot with the enemies of the Muslims.

It should also be noted that it is the *intense regret* for the evil deeds done which is here described as being the *fire* from which there is no escape.

207 The fundamental principle of faith, Divine Unity, having been discussed at full length, certain secondary rules and regulations are now considered, and among these the subject of prohibited foods is introduced first with a twofold object. In the first place it enjoins that only lawful and good things should be eaten. The lawful things are not only those which the law has not declared to be forbidden, but even unforbidden things

169 He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

170 And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

171 And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.[208]

172 O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.[209]

173 He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has

إِنَّمَا يَأْمُرُكُمْ بِالسُّوٓءِ وَالْفَحْشَآءِ وَأَنْ
تَقُولُوا عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ○
وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنْزَلَ اللّٰهُ
قَالُوا بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ آبَآءَنَا
أَوَلَوْ كَانَ آبَآؤُهُمْ لَا يَعْقِلُونَ شَيْئًا
وَّلَا يَهْتَدُونَ ○
وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَّنِدَآءً
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ○
يٰٓأَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبٰتِ
مَا رَزَقْنٰكُمْ وَاشْكُرُوا لِلّٰهِ إِنْ كُنْتُمْ
إِيَّاهُ تَعْبُدُونَ ○
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخِنْزِيرِ وَمَآ أُهِلَّ بِهِ لِغَيْرِ اللّٰهِ

become unlawful if they are acquired unlawfully, by theft, robbery, cheating, bribery, etc. The Israelites stood in special need of being reminded of this, for while they laid too much stress upon the ceremonial of religion, they were utterly indifferent to internal purity, and they would make a show of utter abhorrence to forbidden things but gladly devoured what was unlawfully acquired, a practice of which they are elsewhere condemned in plain words: "Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired?" (5 : 63).

Secondly, by adding the injunction *do not follow the footsteps of the devil* the real object of the prohibition is made plain. The Holy Qur-án recognizes some sort of relation between the physical and the spiritual conditions of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food. The same law is seen working in the whole of the animal kingdom. As the Holy Qur-án is meant for all stages of the development of human society, it contains rules and regulations for the betterment of the physical as well as the moral and the spiritual conditions of man.

208 The Prophet is likened to the crier who calls out, but the disbelievers are deaf to reason, and are like cattle which only hear the cry of the driver, but do not understand the meaning of what he says: this is in accordance with what is said in the previous verse. Some commentators are of opinion that the crier is the disbeliever, who cries for help or guidance to his false gods, but these do not know what he says. But the addition of the words *deaf*, *dumb*, and *blind*, which apply to the disbelievers, shows that the first explanation is the correct one.

209 The injunction to eat of the *good things* is directed against the use of things which are injurious to health, though they may not be forbidden by law, as well as against what is unlawfully acquired.

been invoked;[210] but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.[211]

174 Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies,[212] and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

175 These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire!

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَآ اِثْمَ
عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝
اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ
الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ
اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَ
لَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝
اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ
بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ
فَمَآ اَصْبَرَهُمْ عَلَى النَّارِ ۝

210 The Jews objected to certain foods being allowed to Muslims which were forbidden by the Mosaic law; see 3 : 92 and foot-note 466. That which dies of itself and that which was torn by beasts was forbidden by the law of Moses also (Lev. 17 : 15), so was blood (Lev. 7 : 26), and the flesh of swine (Lev. 11 : 7). As for things specially prohibited to Jews and not prohibited to the Muslims, see 6 : 146 and foot-note 836. The Jews held the swine in great detestation, and the mention of the animal in the Gospels shows that Jesus Christ held it in equal abhorrence, which proves that he too regarded the animal as impure. Neither does he appear to have broken the Jewish law in this respect.

The same prohibition had already been revealed while the Holy Prophet was yet at Mecca in almost identical words in 16 : 114, whereas in 6 : 146 reasons are added for the prohibition; see foot-note 836. And 5 : 3, which was revealed later at Medina, adds several things by way of explaining *what dies of itself, and that over which any other name than that of Allah has been invoked.* It is there shown that this last description applies to animals which were offered to idols. The commentators also are of opinion that the reference in *that over which any other name than that of Allah has been invoked* is to *the animals slaughtered by the worshippers of idols, which they used to slaughter as offerings to their idols* (Rz), or to *that over which the name of an idol is invoked at the time of its slaughter* (Bḍ), for among the Arabs the practice was that animals were slaughtered in the name of an idol. But the statement made in the Holy Qur-án is general, and the invocation of any other name than that of Allah makes the animal slaughtered unlawful.

211 غير باغ signifies *not desiring to eat it for the sake of enjoyment,* and لا عاد means *not exceeding the bare limit of want.*

212 The physical and the spiritual are beautifully welded together in the Holy Qur-án. The prohibition to eat certain impure or injurious foods is followed by a warning against the *eating of fire,* and thus the connection is established. Caution is always given lest too much stress should be laid upon the outward ceremonial of the law, and here we are told that even more dangerous than the prohibited foods is the eating of fire, which means the concealing of what is revealed in the Book. The concealment in this case means not acting upon the teaching of the Book, and though the Jews may serve as an example, the Muslims are equally warned of the danger of being strict in external acts of purity while neglecting internal purity.

176 This is because Allah has revealed the Book with the truth; and surely those who go against[212A] the Book are in a *great* opposition.

Ar. remote.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ۗ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِى الْكِتٰبِ لَفِىْ شِقَاقٍۢ بَعِيْدٍ ۟

SECTION 22

Retaliation and Bequests

177. Righteousness consists not in formalities but in accepting broad principles of faith and sympathetic and equal treatment of fellow-beings. 178, 179. Retaliation. 180–182. Bequests.

177 It is not righteousness that you turn your faces towards the East and the West,[213] but righteousness is *this that one* should believe in Allah and the last day and the angels[214]

Ar. he who.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ

212A الذين اختلفوا فى الكتاب is generally rendered as meaning *those who disagree about the Book*, but this significance does not convey any clear idea as to what is meant. Rgh gives as one significance: *they do with respect to it*, or *introduce into it, what is against the Divine revelation*. Bḍ says *ikhtilâf* may in this case signify *their believing a part and rejecting a part*, while another significance given by him is, *they fall short of the right way in its interpretation*, instead of which we might say *they fall short of the right way in acting upon it*. Hence the best interpretation is *going against the Book*, and this is the significance that I have adopted.

213 This is one of the passages which have elicited words of praise even from the most hostile critics of the Qur-án: "This is one of the noblest verses in the Qur-án. It clearly distinguishes between a formal and a practical piety. Faith in God and benevolence towards man is clearly set forth as the essence of religion" (Wh).

While it is true that the uselessness of lifeless ceremonial, to which all nations, and none more than the Jews, adhered at the time, is pointed out, and this establishes the connection of this verse with what precedes and what follows, a comparison with v. 115 and a perusal of foot-note 160 will show that the verse conveys a deeper significance, which is hinted at in its concluding words. In the turning of the face to the East and the West there is an allusion to the Muslim conquests in the East and the West, and the Muslims are told that it is not the Divine purpose that they should be merely a conquering nation, but that their special characteristic as a nation should be that they propagate the true principles of religion in the world and do good to their fellow-beings. If they adhered to these principles, conquests would follow their footsteps, as is said in v. 115: "And Allah's is the East and the West; therefore whither you turn, thither is Allah's purpose."

The essence of the verse is therefore this, that the Muslims should be righteous first and conquerors afterwards, so that they may sow the seed of righteousness in all countries which they conquer.

214 A belief in angels, while hinted at in the opening verses of this chapter, is clearly spoken of here as one of the basic principles of Islam. The belief in angels may not be as universal as a belief in the Divine Being, but it is accepted generally in all monotheistic religions. As in the case of all other principles of faith, Islam has pointed out a certain significance underlying the belief in angels. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents—as, for instance, the eye cannot see unless there is

and the book[215] and the prophets, and give away wealth out of love for Him[216] to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives,[217] and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise,[218] and the patient in distress and affliction and in time of conflict[219]—these are they who are true (to themselves), and these are they who guard (against evil).

وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ
عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَ
الْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ
وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى
الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا
عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ
وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۭ اُولٰٓئِكَ الَّذِيْنَ
صَدَقُوْا ۭ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○

light—so our spiritual powers cannot by themselves lead us to do good or evil deeds, but here too intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do good or evil deeds. Now, there are two attractions placed in man—the attraction to good or to rise up to the higher spheres of virtue, and the attraction to evil or to stoop down to a kind of low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attraction to good into work is called an *angel*, and that which assists in the working of the attraction to evil is called the *devil*. If we respond to the attraction for good we are following the Holy Spirit, and if we respond to the attraction for evil we are following Satan. Our belief in angels carries, therefore, the significance that whenever we feel a tendency for the doing of good we should at once obey that call and follow the inviter to good. That it does not simply mean that we should admit that there are angels is clear from the fact that not only are we not required to believe in devils, whose existence is as certain as that of the angels, but we are plainly told that we should disbelieve in the devils (v. 257). As a disbelief in the devil means that we should repel the attraction for evil, so a belief in angels means that we should follow the inviter to good.

215 While a belief in all the prophets is stated to be necessary, *the Book* is spoken of here in the singular, though clearly the books of all the prophets are included. The reason seems to be that elsewhere it is said that the Qur-án is a Book "wherein are all the right books" (98 : 3), so that a belief in the Qur-án includes a belief in all these books, and therefore the *Book* here signifies the Qur-án.

216 The love of Allah is here, as in many other places in the Holy Qur-án, stated to be the true incentive to all deeds of righteousness.

217 *Riqáb* is the plural of *raqabah*, which literally signifies *a neck*, and then comes to signify by a synecdoche *a slave* or *a captive* (TA-LL). Hence فى الرقاب here means *the emancipation of captives* (IJ). No religion in the world other than Islam has told us how love for the enemy may be shown in practice. What kind of a conquering nation does Islam require its followers to be? A nation of conquerors who must spend part of their wealth for setting free those enemies who have been captured in war! No nobler teaching, no practical ordinance on this point, is met with outside the pages of the Holy Book. However noble the teaching, "Love your enemies," it did not pass beyond the domain of dream in Christianity; only a practical benefactor of humanity could say: For the love of Allah give away your wealth in freeing those enemies whom you have captured in war.

218, 219, see next page.

178 O you who believe! retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female,[220] but if any remission is made to any one by his (aggrieved) brother,[221] then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this, he shall have a painful chastisement,

179 And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.[222]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ
فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ
مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ وَ
اَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ
مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ
ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝
وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰۤاُولِي
الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ۝

218 That is another characteristic which should distinguish the Muslim conquerors. The performance of promises on the part of individuals as well as of nations is one of the first essentials of the welfare of humanity, and hence the stress laid upon it by the Holy Qur-án. Faithlessness to treaties and pledges on the part of nations has wrought greater havoc on humanity than any other cause. Just as no society can prosper until its individual members are true to their mutual agreements and promises to each other, humanity at large will always remain in a degraded condition unless and until the different nations are true to their promises. And the sufferings which naturally must be the lot of a conquered nation could be reduced to their minimum if the conquerors should be true to their promises.

219 The concluding words of the verse, *the patient . . . in time of conflict*, are a clear indication of what the whole verse aims at, and the coming conflicts with the opponents of Islam, ultimately leading to the triumph of Islam over those who were bent upon extirpating it, are plainly hinted at.

220 The Jewish law of retaliation is greatly modified in Islam, being limited only to cases of murder, while among the Jews it extended to all cases of grievous hurt. But in Islam "retaliation is prescribed for you in the matter of the slain," which amounts to saying that the murderer shall be put to death. After promulgating that law in general terms, the Qur-án proceeds to describe a particular case, viz. that if a free man is the murderer, he himself is to be slain; if a slave is the murderer, that slave is to be executed; if a woman murdered a man, it was she that was to be put to death. The pre-Islamic Arabs used in certain cases to insist, when the person killed was of noble descent, upon the execution of others besides the murderer; they were not content with the execution of the slave or the woman, if one of them happened to be the murderer. The Holy Qur-án abolished this custom (AH, Rz).

221 There may be circumstances which alleviate the guilt: in that case the murderer may be made to pay a fine to the relatives of the murdered person. Such money is called *diyat* or *bloodwit.* The reference to the alleviation of the guilt is plainly contained in the concluding words of the verse: *This is an alleviation from your Lord.* Alleviation from the Lord would no doubt be a natural consequence of alleviation in the guilt of the murderer. A comparison with 4:92 makes it clear that when homicide is not intentional, bloodwit may be paid.

222, see next page.

180 Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).[223]

181 Whoever then alters it after he has heard it—the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
إِن تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَ
الْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ۝
فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ۝

222 Hitherto the Muslims had suffered in silence every excess against them. Many of them had been put to death cruelly. Now the opponents were contemplating an extermination by the sword of all the Muslims, and the latter are warned that their life now depended on making the law of retaliation work, while, generally speaking, too, life can not be safe unless those who are guilty of homicide are sentenced to capital punishment.

223 It is a mistake to think that the injunction contained in this verse does not hold good, and that the verse is abrogated. Some commentators hold the opinion that the direction to make a bequest, as contained in this verse, is abrogated by 4 : 11, which fixes the shares of the heirs of the deceased person, whereas a perusal of that verse shows clearly that it recognizes the validity of any bequest that may have been made. As a further evidence that the law of making a bequest was not abrogated by 4 : 11, see 5 : 106 (the revelation of which is decidedly later than 4 : 11), where the calling of witnesses at the time of making a bequest is enjoined. In practice, however, traced to the time of the Holy Prophet himself, the right to make a will as regards one's property has been subject to the condition that not more than a third of the property shall be bequeathed, and that those who take as heirs shall not be entitled to take under the bequest. But even this practice does not show that the verse is abrogated; on the other hand, it emphasizes the injunction to make a bequest, and shows, in fact, what bequests are spoken of here, by giving further directions as to what could make bequests injurious to the rights of the heirs.

All difficulties in connection with this verse are overcome if we read the words للوالدين و الاقربين meaning *for the parents and the kindred*, with ان ترك خيرا meaning *if he leaves behind any goods*, instead of taking them, as referring to *the bequest*; so that the passage stands thus: *Bequest is prescribed for you when death approaches one of you if he leaves behind wealth for parents and kindred.* Thus the bequest is not to be made for the parents and the kindred, for their shares are fixed by 4 : 11, but it is to be made for charitable or other purposes. Thus read, the verse is quite in accordance with the other two verses, 4 : 11 and 5 : 106, and with the Holy Prophet's practice as recorded in reports, three of which may be noted here. The first of these, which is recorded by both Bkh and Muslim, is the statement of Sa'd bin Abí Waqqas: "I fell sick in the year of the conquest of Mecca with a sickness which almost made me sure of death. The Holy Prophet came to me, and I told him that I had a large property and had only a daughter to inherit it, and asked his permission to bequeath the whole of my property (evidently for charitable purposes), but I was permitted only to bequeath one-third." That is an abstract of Sa'd's statement. The mention of the year of the conquest of Mecca shows clearly that the incident relates to a time when both the verse under discussion and 4 : 11 had long been revealed. Hence the making of a bequest was not contrary to v. 180, and this verse really speaks of bequests made for charitable or other purposes, and not of bequests to heirs. Two other incidents are of a still later date. 'Áyesha says that a man intended to make a bequest. She asked him how much property

182 But he who fears an inclining to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between *the parties*, there is no blame on him; surely Allah is Forgiving, Merciful.[224]

Ar. *them*.

فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا
فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ط
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ ع

SECTION 23

Fasting

183, 184. Fasting enjoined. 185. The month of Ramaḍán to be observed as a month of fasting. 186. Acceptance of prayers. 187. The limits of fasts. 188. Rights of property to be respected.

183 O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil),[225]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

he had, and being told that he had 4,000 Drs. and four heirs, told him not to make a bequest and to leave the amount to his heirs, and recited the words ان ترك خيرا occurring in this verse as signifying the leaving of *a large property* as a condition for a bequest (Bḍ). A similar incident is reported in connection with 'Ali, the fourth caliph. He had a freedman possessing 700 Drs., and 'Ali told him not to make a bequest, reciting the same words, ان ترك خيرا in support of his contention (Bḍ). Both these incidents, happening after the death of the Prophet, show conclusively (1) that v. 180 was not regarded as abrogated, because people still made bequests under it, and both 'Áyesha and 'Ali drew inferences from it; and (2) that the bequests spoken of in this verse were never meant for those who would inherit under 4:11, but for charitable purposes, or in certain cases for those relatives who could not inherit under 4:11.

224 Proper advice may be tendered to the testator not to show undue favour to any one or not to exceed the limits of the law to the detriment of the legal heirs.

225 Fasting is a religious institution almost as universal as prayer, and in Islam it is one of the four fundamental practical ordinances, the other three being prayer, poor-rate, and pilgrimage. The words of the Qur-án show that fasting was enjoined on all nations by the prophets who passed before the Holy Prophet Muhammad. "Fasting has in all ages and among all nations been an exercise much in use in times of mourning, sorrow, and afflictions" (Cr. Bib. Con.). Fasting has also been in vogue among the Hindus. Even Christians, who think that they have no need of any religious exercise on account of Jesus' atonement, were commanded by that prophet to keep the fasts: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance. . . . But thou, when thou fastest, anoint thine head and wash thy face" (Matt. 6:16, 17). Again, when the Pharisees objected to Jesus' disciples not keeping the fast as often as John's, his only answer was that when he will be taken away "then shall they fast in those days" (Luke 5:33–35).

But Islam has introduced quite a new meaning into the institution of fasting. Before Islam, fasting meant the suffering of some privation in times of mourning and sorrow; in Islam, it becomes an institution for the improvement of the moral and spiritual condition of man. This is plainly stated in the concluding words: *So that you may guard against evil.* The object is that man may learn how he can shun evil, and hence fasting in Islam does

184 For a certain number of days;[225A] but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are able to do it may effect a redemption by feeding a poor man;[226] so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

185 The month of Ramaḍán[227] is that in which the Qur-án[228]

أَيَّامًا مَّعْدُودَٰتٍ ۚ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ
طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَّهُۥ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ ○
شَهْرُ رَمَضَانَ الَّذِىٓ أُنزِلَ فِيهِ الْقُرْءَانُ

not mean simply abstaining from food, but from every kind of evil. In fact, abstention from food is only a step to make a man realize that if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful, how much more necessary it is that he should abstain from the evil ways which are forbidden by God. All the institutions of Islam are, in fact, practical steps leading to perfect purification of the soul. But along with moral elevation, which is aimed at in fasting, another object seems to be hinted at. In fact, the twofold object is that Muslims may be able to guard themselves, (*a*) *morally* and *spiritually*, against evil, for one who is able to renounce the lawful satisfaction of his desires in obedience to Divine commandments certainly acquires the power to renounce their unlawful gratification; and (*b*) *physically* against their opponents by habituating themselves to suffer tribulations which they must suffer in defence of Islam and Muslims.

225A The number of days is definitely stated in the next verse as being the twenty-nine or thirty days of the month of Ramaḍán. For details of fasting see Preface.

226 The word *fidyah* used in this verse is thus explained by Rgh: *That by means of which a man saves himself, being the wealth which he spends on account of some devotion in which he has fallen short.* The word also indicates *the giving away of property by which freedom of any kind is purchased.* By *those who are able to do it* are meant *those who are able to feed a poor man.* As regards those who cannot keep the fasts on account of constant or long illness, or who are too old or too weak (including in this class the woman who is with child or who gives suck), the practice has been to give away the measure of one man's food to a poor man every day during the whole month (Bkh, AD). Doing good to others is enjoined in addition to fasting in the month of Ramaḍán. We are told that the Holy Prophet, who was universally recognized for his abundant charity, was most charitable in the month of Ramaḍán (Bkh). In its mildest form the injunction is generally observed by giving away the measure of a poor man's feeding at the close of the month, which is called the *sadaqat-ul-fiṭr*, and which is obligatory on every male, female, and child, master and servant (Bkh).

227 The revelation of the Holy Qur-án commenced in the month of *Ramaḍán*, which is the ninth month of the Arabian year (Rz), hence, the month of Ramaḍán is particularly spoken of as being the month in which the Holy Qur-án was revealed. The root meaning of *Ramadán* is *excessiveness of heat*; the month was so called because "when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, and this month agreed with the days of excessive heat" (LL, Bḍ). Some say that it is one of the names of Allah, for which, however, there is no reliable authority.

228 *Al-Qur-án* is the name by which the Holy Book revealed to the Prophet Muhammad—peace and the blessings of Allah be upon him!—is known, and by this name the Holy Book is frequently mentioned in the Divine revelation. The word is an infinitive noun from the root *qara-a*, which signifies primarily *he collected together the things* (LA, TA-LL). The secondary significance of the root-word is *reading* or *reciting* a

was revealed, a guidance to men and clear proofs of the guidance and the distinction;[229] therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

186 And when My servants ask *you* concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may find in the right way.[230]

Ar. *thee*.

هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى
سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۖ يُرِيْدُ
اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ
عَلٰى مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝
وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ
قَرِيْبٌ ۖ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا
دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا
بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ۝

book, the word being applied to reading or recitation because in reading letters and words are joined to each other in a certain order (Rgh). The name *Qur-án* really refers to both the root-meanings, for on the one hand it signifies *a book in which are gathered together* all the Divine Books, a distinction to which the Qur-án itself lays claim in 98 : 4 and elsewhere (Rgh); on the other it means *a book that is* or *should be read*, the Holy Qur-án being *the book* "that has been truly described as the most widely read book in existence" (*En. Br.*). The commentators have pointed out thirty-one different names under which the Holy Qur-án is spoken of in the revelation itself, the most important of these being *Al-Kitáb*, or *the Book*, and *Az-Zikr*, or *the Reminder*.

229 There are three statements made here regarding the Holy Qur-án; firstly, that it is a guidance for all men, and that therefore it contains teachings which are suitable for the various classes and grades of men in different countries and ages; secondly, that it contains comprehensive arguments of the guidance, thus demonstrating the truth of what it asserts; and thirdly, that in addition to the arguments it affords a clear distinction, separating the truth from the falsehood by making the faithful taste the fruits of faith and the rejecters the evil consequences of their rejection of truth. The battle of Badr, which is called *yaum-ul-furqán*, or *the day of distinction*, in 8 : 41, also took place in the month of Ramaḍán.

230 The connection of this verse with the previous and the following verses consists in the fact that fasting, which includes *shunning every sort of evil*, brings a man nearer to the fountain-head of purity, and the more a man is brought near to the Holy One, the more do his supplications find acceptance with his Master. Hence, it is related that in the month of Ramaḍán the Holy Prophet exerted himself the greater in his prayers (Bkh), and induced his followers to do likewise (Muslim).

That the prayer of a devout suppliant is accepted is plainly stated here, but two points must be noted in connection with this subject. In the first place, there is an impression that the efficacy of prayer in some way interferes with resorting to practical means to attain an object, so that if this impression has produced a class of men who totally deny the efficacy of prayer, it has also led others to think that by resorting to prayer

187 It is made lawful to you to go in to your wives on the night of the fast; they are an apparel for you and you are an apparel for them;[231] Allah knew that you acted unfaithfully to yourselves,[232] so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ
نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ
لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ
تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ
عَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَ
ابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

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a man may dispense with all external means for the attainment of his object. Both these views are wrong, and opposed to the true doctrine of the efficacy of prayer as taught in Islam. The fact is that there is an indissoluble connection between practical means and prayer. Any one who sets before himself the attainment of an object first looks for the practical means to achieve it, and endeavours to his utmost to find out the agencies by which he can possibly attain that end. In this search for means he has to apply all his faculties to the object before him, and to give his whole attention to the finding of those means which will secure his object. This deep reflection or will-power may be called a prayer in a certain sense. For when we strive hard in search of what is hidden from us and unknown to us, we really seek for guidance from a Higher Power from whom nothing is hidden in a language which is expressed by our very condition. It cannot be doubted that when, in search of a thing, the soul stretches itself out in true zeal and ardour to the Giver of all gifts, and finding itself weak and unable to attain the end by itself, seeks for light from the Higher Source, it is plunged in a prayerful meditation, and its condition then is truly that of one who prays to God. The difference is only this, that the truly wise, the holy men of God, pray with due respect to Him whom they recognize to be the Source of all blessings, and their supplications are based upon a clear knowledge; while the prayer of those upon whose eyes a veil is cast is like wandering in darkness, and it takes the form of meditation and reflection. Thus those who neglect prayer in search of means and do not reflect well upon their course in a prayerful mood are as wrong as those who do not resort to practical means on account of their prayers.

Secondly, it should be borne in mind that the efficacy of prayer does not mean that every object for which a man prays to the Divine Being should be immediately attained. This is made clear by the Holy Qur-án itself: "Him you will call upon, so He clears a way that for which you pray if He pleases" (6 : 41); so that every object prayed for may not be attained. And again: "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits" (v. 155); so that trials and hardships must be undergone even by the faithful, and they must be prepared to suffer every kind of loss. But just as the efficacy of a medicine cannot be denied because it does not prove efficacious in all cases, so the efficacy of prayer cannot be denied on this ground.

231 This description of the mutual relations of husband and wife, and the mutual comfort they find in and the protection they afford to each other, is unsurpassed in beauty.

232 All that the reports narrated in connection with this verse show is that the Muslims at first thought that it was illegal to go in to their wives, even at night-time, on the days during which they kept fasts, but this practice, which, according to AbM, was adopted from the Christians (Rz), was, at any rate, according to the unanimous opinion of all commentators, not based on any Quranic revelation, the only revelation on this point being the one given in this verse, which pointed out the error of the view and removed the rigour under which the Muslims had placed themselves.

dawn,[233] then complete the fast till night, and have not contact with them while you keep to the mosques;[234] these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

188 And do not swallow up your property among yourselves by false means, *neither* seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.[235]

Ar. *and*.

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا
تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ
وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا
مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ

233 *Khaiṭ* originally means *thread*, but is not limited to that use. The خيط الرقبة (lit., *the thread of the neck*) means *the spinal cord of the neck* (S, Q-LL). And خيط من الصبح is also said to signify *a tint of the dawn* (TA-LL). Hence you say, تبين الخيط من الخيط *The night became distinct from the day* (TA-LL). Hence الخيط الابيض signifies *the whiteness of the dawn* and الخيط الاسود *the blackness of the night* (LL); so here the break of the dawn is meant, after which no food or drink should be taken till sunset.

An important question arises here regarding countries in which the days are sometimes very long, where it would be beyond the power of ordinary men to abstain from food from the breaking of the dawn to sunset. There is a report according to which the companions of the Holy Prophet are related to have asked him about their prayers in a day which extended to a year or a month, and the Prophet is related to have answered that they should measure according to the measure of their days (Muslim-Msh). From this it would follow that in countries where the days are too long the time of fasting may be measured in accordance with the length of days in Medina, or the measure of a poor man's feeding may be given in charity for every fasting day. But postponing to days of shorter length, when that is possible, would be best.

234 By this is meant those who cut themselves off from all worldly connections during the last ten days of the month of Ramaḍán, passing day and night in mosques. This practice is known as *I'tikáf*. But it is voluntary and not obligatory.

235 The injunction to abstain from illegally taking other men's property is a fitting sequel to the injunction relating to fasting, for by fasting a man abstains from using what he has a legal right to, simply in obedience to Divine commandments. Fasting, in fact, enables a man to control his passions, and once the passions are mastered, the greed for illegally acquiring what belongs to others will also vanish.

SECTION 24

Fighting in Defence

189. Months set apart for trade and pilgrimage. 190–193. Fighting necessary in self-defence and to establish religious freedom. 194. Sacred months not to be violated. 195. Necessity of raising funds for defence. 196. Obstacles to pilgrimage.

Ar. *thee.*

189 They ask *you* concerning the new moons. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage;[236] and it is no righteousness that you should enter the houses at their backs,[237] but righteousness is

Ar. *he who.*

this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

190 And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits.[238]

يَسْـَٔلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَٰكِنَّ
الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ○
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ
يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ○

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236 The indefiniteness of the question is removed by the answer. There were certain months which were observed by the Arabs as sacred, in which the bitterest hostilities ceased and peace was established throughout the land, and thus trade was carried on peacefully and without molestation. It was also during these months that the pilgrimage to the sacred sanctuary at Mecca was performed. As this section deals with the injunctions relating to fighting, the question relating to the sacred months, which is made clearer in v. 218, is appropriately put here, and the answer recognizes the sacred character of those months, for their sacredness afforded to the people the material advantage of being able to carry on trade and the spiritual benefit of performing the pilgrimage.

237 The Arabs were a very superstitious people. When one of them set before himself an important object and was unable to attain it, he would not go into his house by the door, but entered it by the back and kept on doing so for a year (Hasan, Asamm-Rz). As the Muslims were now about to be charged with an onerous duty, viz., the establishing of religious freedom in that land of persecution, which confronted them with the greatest difficulties, they were told not to give way to the old superstitious Arab practices. They were told on the other hand that their remedy in great difficulties was sticking to righteousness.

Some commentators are, however, of opinion that entering by the back indicates turning aside from the right course, while entering by the doors signifies sticking to the right course (Rz). Or the reference may be to the practice prevalent in the days of ignorance of entering the houses by the back after performing the pilgrimage (Bkh).

238 Rabi' and Ibn-i-Zaid are of opinion that this verse is the earliest revelation regarding the permission to fight (Rz), while according to others 22 : 39 is the earliest (Rz). Anyhow, it is one of the earliest revelations on the point. The subject is dealt with here in six verses, closing with v. 195, being again taken up in the following sections. A remarkable point about the injunction *to fight in the way of Allah* is that it is very often mentioned in connection with the subject of pilgrimage, as here and in the 3rd and 22nd chapters. From this circumstance may be concluded what is clearly stated

191 And kill them wherever you find them,[239] and drive them

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ

many times, viz., that fighting was permitted or ordained as a measure of self-defence and to put a stop to religious persecution; the pilgrimage to Mecca, which is one of the four fundamental principles of Islam, being impossible so long as the holy place was in the hands of unbelievers, who had driven the Muslims from Mecca by cruel persecutions.

The first restriction to which *fighting in the way of Allah* is made subject is that the Muslims should fight only against those "who are fighting with you." These words so clearly show that the Muslim wars were a measure of *self-defence* that they need no comment. It shows that the enemy had first taken up arms with the object of extirpating Islam, and this fact is borne out by history; it was after that that the Muslims were allowed to fight. This restriction further shows that women, children, and old men who could not take up arms against the Muslims were not to be molested (Rz). A similar exception was also made in favour of monks and hermits. And under the new conditions the civil population of towns and villages would be treated similarly, for only those are to be fought against who actually take part in fighting. The second restriction is that the Muslims shall not exceed the limits of the necessity of war. This direction was the sore need of a community which had been subjected to the cruellest persecutions and the severest tortures at the hands of tyrants, who had neither a law nor any authority over them which should keep them within bounds. The Muslims would have been quite within their rights if in case of victory they had taken their revenge upon their persecutors. But they were warned beforehand that they should not exceed the limit of the bare necessity of the war.

These directions were faithfully followed by the Muslims. They were by no means the aggressors. In the very first important battle they were forced to fight against an army advancing upon Medina, which was only three days' journey from that city. And in all their fighting they only killed or captured the armed foes, and never harmed undefended women or children or old men, though their own women and children had been mercilessly put to death by their persecutors. If they had done so they would have gone beyond the necessity of war and exceeded the previously prescribed limits.

It should be noted that it is this *defensive fighting* which is called *fighting in the way of Allah*. Fighting for the propagation of faith is not once mentioned in the whole of the Qur-án, and is solely the product of the inventive brains of Christian missionaries. The hatred which Islam had for fighting is shown by the fact that the Muslims were not allowed to fight until the very existence of Islam was in danger. The excuses for which wars are undertaken in civilized countries had long existed in the case of the Muslims, but such excuses were deemed insufficient.

The injunctions relating to fighting are given in this chapter in order to show their lenity as contrasted with the Israelite law. The first point of contrast is that in the Israelite law fighting was ordained to turn a people out of a land of which they were the rightful owners for centuries. It was not the enemy that had taken up the sword first, whereas in Islam the Muslims were forbidden to fight except against those who first took up the sword. The second point of contrast lies in the treatment of the enemy. The Muslims were forbidden to go beyond the bare necessity of the war, and thus not only women, children, and old men were always safe in their fighting, but even the enemy's habitations, their gardens and their tillage, and everything else, were equally safe. In the Jewish wars, however, men, women, and children were all put to death and cities were destroyed. In fact, the Jewish wars were wars of extermination, while the Muslim wars were undertaken as a defensive measure *against extermination* by the enemy.

The wars of some of the Christian nations of Europe are more of the nature of the Jewish than the Islamic wars, notwithstanding all their pretensions to civilization.

239 To kill the enemy wherever one finds him is nothing strange when a state of war exists, and yet the critics of Islam draw the most grotesque conclusions from these simple words. The verse, read together with the first, runs thus: *And fight with those who*

out from whence they drove you[240] out, and persecution[241] is severer than slaughter; and do not fight with them at the sacred mosque until they fight with you in it,[242] but if they do fight you, then slay them; such is the recompense of the unbelievers.

192 But if they desist, then surely Allah is Forgiving, Merciful.[243]

193 And fight with them until there is no persecution, and religion should be only for Allah;[244] but if they desist, then there should be no hostility except against the oppressors.[245]

مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ
مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِندَ
الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ
فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ
جَزَاءُ الْكَافِرِينَ ۝
فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝
وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ انتَهَوْا
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝

are fighting with you, and kill them wherever you find them. Do the civilized nations fight with each other to spare their enemies? Rz says: "And the personal pronoun in the words *kill them* refers to those with whom fighting is enjoined in the previous verse." In fact, it cannot refer to anything else, nor to unbelievers generally, who are nowhere mentioned in the previous verses, not even in the previous section.

240 These words state the ultimate object of the Muslim wars: *And drive them out from whence they drove you out.* The persecutors had driven the Muslims out from their houses in Mecca and from the sacred mosque there, which was now the Muslim centre. Thus the Muslims were ordered to carry on war against their persecutors so long as they were not dispossessed of that which they had taken possession of by force. These words further show that the enemy was not to be exterminated, but only to be dispossessed of what he had unlawfully taken.

241 The word which I have rendered as persecution is *fitnah*, which originally means *a burning with fire*, and then *affliction*, *distress*, and *hardship*, *slaughter*, *misleading* or *causing to err*, and *seduction from faith by any means* (LL). The Qur-án explains its use of the word *fitnah* in v. 217: "They ask you concerning the sacred month—about fighting in it. Say: Fighting in it is a grave matter; and hindering (men) from Allah's way and denying Him and (hindering men from) the sacred mosque and turning its people out of it is still graver with Allah, and persecution is graver than slaughter," where the *fitnah* is clearly synonymous with *hindering men from Allah's way and the sacred mosque, and denying Allah and turning people out of the sacred mosque*, thus clearly indicating the persecution of the Muslims. Ibn-i-'Umar explained the word *fitnah* when he said: *And there were very few Muslims, so a man used to be persecuted on account of his religion: they either murdered him or subjected him to tortures until Islam became predominant, then there was no fitnah*, i.e. *persecution* (Bkh). The object is to state that all those who persecuted the Muslims were to be treated as enemies, because persecution of the weaker party led to graver consequences than fighting.

242 The sacredness of the Meccan territory was not to be violated by the Muslims, notwithstanding the terrible afflictions that they had to suffer there, so long as the unbelievers were not the aggressors in this respect too and fought with the Muslims within the sacred territory.

243 Note the clemency of the Islamic fighting injunctions. The Muslims were to sheathe their swords if the enemy desisted from fighting. The unbelievers took advantage of such directions in practising deception on the Muslims: "Those with whom you make an agreement then they break their agreement every time" (8:56).

244, 245, see next page.

194 The sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah, and know that Allah

١٩٤ اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ
قِصَاصٌ ط فَمَنِ اعْتَدٰى عَلَيْكُمْ
فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى
عَلَيْكُمْ ص وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ

244 The meaning of the word *fitnah* has already been explained in foot-note 241. When persecution ceases, and men are not forced to accept or renounce a religion, but are at liberty to profess any religion of the truth of which they are convinced for the sake of Allah, then there should be no more fighting. The words that follow make the sense quite clear: "But if they desist" from causing distress to the converts to Islam by their cruel persecution, the Muslims are at once to stop fighting against them, and hostilities are not to be continued against any except those who continue to oppress.

A comparison with 22:40 will show that this is the correct explanation. There the object of the Muslim fights is plainly set forth in the following words: "And had there not been Allah's repelling some people by others, surely there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered." This shows clearly that the Muslims fought not only in defence of mosques, but also in that of churches and synagogues, and even of the cloisters of monks. The same object is stated here in the words يكون الدين لله which only mean that *religion should be only for Allah*, so that there remains no compulsion in the matter of religion (v. 256), and every one is at liberty to hold any religion which he likes. The verse, in fact, lays down the broad principle of religious freedom for which one searches elsewhere in vain.

It should also be noted that if we give any other interpretation to the words which makes them signify that fighting is to be continued until the religion of Allah or Islam alone remains, all those verses in which agreements with the enemy and the enemy's desisting from fighting are spoken of as giving the Muslims cause for ceasing hostilities become meaningless. Such an interpretation not only openly contradicts other verses of the Holy Qur-án, but is belied by history itself, for many a time did the Prophet make peace with the unbelievers. A saying of Ibn-i-'Umar casts further light on this point. When he was asked to join one of the two Muslim parties then fighting with one another, he said: "You wish to fight until there is persecution and religion becomes for others than Allah" (Bkh). As the fighting forces were both Muslims, there was no danger of unbelief becoming predominant whichever party won, and therefore the meaning of *religion becoming for others than Allah* is nothing but the *vanishing of religious freedom*, and hence the words *religion should be for Allah* only signify *the establishment of religious freedom* in the country.

245 The word *'udwán* here, and the word *i'tidá* used thrice in the following verse, generally indicate *an exceeding of the proper limit*, and hence it is applied to *wrongful* or *unjust conduct*, but the punishment by which an injury is inflicted on the offender for wrongful conduct is also called *i'tidá*, for "it is sometimes in the way of aggression and sometimes in the way of requital" (LL). Rgh says *i'tadú* here means *requite* or *punish him according to his wrongful conduct*. To speak of the punishment of an evil in the terms of that evil is an idiom of frequent use in the Holy Qur-án and in Arabic literature. See further foot-note 27. The words *except against the oppressors* signify that hostilities can only be carried on against the oppressors, so that when they desist from oppressing, hostilities against them must be stopped.

is with those who guard (against evil).[246]

195 And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.[247]

196 And accomplish the pilgrimage and the visit[248] for Allah, but if you are prevented,[249] (send) whatever offering is easy to obtain,[250] and do

مَعَ الْمُتَّقِيْنَ ○
وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا
بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ
اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○
وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ط فَاِنْ
اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ

246 This is similar to what is said in v. 191. If the opponents violated the sacred months by attacking the Muslims first in those months, then they, too, were permitted to fight against them in the sacred months. And generally retaliation or requital within the limits of the original act of aggression is permitted in the case of all sacred objects, for silence in that case would be suicidal. This injunction was never abrogated nor ever violated by the Holy Prophet's order. See foot-note 278. The following four months were recognized as sacred: Rajah, Ẕiqa'd, Ẕil-ḥajj, Muharram.

247 For if you withhold monetary aid to your own people when you are attacked, your very existence would be in danger, and thus by your slackness in helping the cause of the community you would be really casting yourselves to perdition with your own hands.

248 *Ḥajj* and *'umrah*, the latter of which is generally translated as *the minor pilgrimage*, but which may more correctly be rendered as the *visit*, differ slightly. The *'umrah* may be performed at any time, while the *ḥajj* or *the pilgrimage proper* can only be performed at a particular time. Of the ceremonies connected with pilgrimage proper, the staying in the plain of 'Arafát is dispensed with in the case of the *'umrah*. Thus the principal requirements of the *ḥajj* are *Al-iḥrám*, making circuits round the Ka'ba, running between the Ṣafá and the Marwah, and staying in the 'Arafát, while that of the *'umrah* are the first three, in both cases there being a difference of opinion as to the shaving of the head subsequently, which indicates only that the pilgrimage is over.

The pilgrimage is the fourth or the last of the fundamental ordinances of a practical nature in Islam, and it in fact represents the last stage in the progress of the spiritual pilgrim in this life. Of the principal requirements of the pilgrimage, the first, or *iḥrám*, represents the severance of all worldly connections. All those costly and fashionable dresses in which the inner self is so often mistaken for the outward appearance, are cast off, and the pilgrim has only two seamless wrappers to cover himself, and thus shows that in his love for his Master he is ready to cast off all lower connections. The other important requirement is making circuits round the Ka'ba, called *ṭawáf*, and running between the Ṣafá and the Marwah, called *sa'y*, and both these are external manifestions of that fire of Divine love which has been kindled within the heart, so that, like the true lover, he makes circuit round the house of his beloved one. He shows, in fact, that he has completely surrendered himself to his beloved Master, and sacrificed all his interests for His sake.

To call these movements of a true lover "puerile rites and ceremonies," as Christians do, is not only to show contempt for the Christ-like appearance of the pilgrim but to deny that love to Allah is anything but mere talk. That the kissing of the black stone is not inconsistent with true monotheism has already been shown in foot-note 191, and as proof of this I may add here 'Umar's words: "Verily I know that thou art a stone; thou dost no good or harm in the world, and if it was not that I saw the Prophet kiss thee, I would not kiss thee" (Msh).

249 Mecca was still in the hands of the opponents of Islam, who prevented the Muslims from performing the pilgrimage. According to I'Ab and many other authorities prevention here means prevention by the enemy and not by a disease, while according to others pre-

not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing; then when you are secure,[251] whoever profits by combining the visit with the pilgrimage[252] (should take) whatever offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return;[253] these (make) ten (days) complete; this is for him whose family is not present in the sacred mosque,[254] and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتّٰى يَبْلُغَ
الْهَدْيُ مَحِلَّهٗ ۚ فَمَنْ كَانَ مِنْكُمْ
مَّرِيْضًا اَوْ بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ
فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ
نُسُكٍ ۚ فَاِذَآ اَمِنْتُمْ ۚ فَمَنْ تَمَتَّعَ
بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ
مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
ثَلٰثَةِ اَيَّامٍ فِى الْحَجِّ وَسَبْعَةٍ
اِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِى
الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللّٰهَ وَ
اعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿ع﴾

SECTION 25

The Pilgrimage and the Mischief-makers

197–203. Further ordinances relating to pilgrimage. 204–206. Enemies who work mischief in the garb of friends. 207–209. Necessity of perfect submission. 210. Unbelievers would not cease persecuting until their power is completely broken down.

197 The pilgrimage is (performed in) the well-known months;[255] so whoever determines the performance of the pilgrimage therein, there shall be then no foul speech nor abusing nor disputing in the pilgrimage;[256] and whatever good you do, Allah knows it;

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ
فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوْقَ وَلَا جِدَالَ فِى الْحَجِّ ۗ
وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ

vention of both sorts is included (Rz). I see no reason why the verse must be referred to the year of the Hudaibiyya truce.

250 That is in case of prevention, the offering should be sent to the sacred house, or if this is not possible, sacrificed where detained.

251 This is a prophecy that a time would come when the power of the enemy would be completely broken down, and the Muslims would make their pilgrimage to Mecca safe and secure, not having to fear detention by him.

252 A combination of the *visit* and the *pilgrimage* means that after the performance of the visit, the pilgrim does not remain in state of *iḥrám*.

253 That is, when returning home after the performance of the pilgrimage.

254 By this are understood those who do not live in Mecca.

255 The well-known months are *Shiwal*, *Ziqa'd*, and the first nine days of *Zil-ḥajj*.

256 The pilgrimage represents the final stage of spiritual progress, and hence the pilgrim is enjoined not to speak words which should be a source of annoyance to anybody.

and make provision,[257] for
Or, best. surely the *benefit of* provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

198 There is no blame on you in seeking bounty from your Lord,[258] so when you hasten on[259] from 'Arafát, then remember Allah near the holy monument,[260] and remember Him as He has guided you, though before that you were certainly of the erring ones.

199 Then hasten on from the place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.[261]

200 So when you have performed your devotions, then laud Allah as you lauded your fathers,[262] rather a greater lauding. But there are some people who say, Our Lord!
Ar. he. give us in the world, and *they* shall have no portion in the hereafter.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوٰى ز
وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ۝
لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا
مِّنْ رَّبِّكُمْ ۭ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ
فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ ۠ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ
وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّاۗلِّيْنَ ۝
ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ ۭ اِنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝
فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا
اللّٰهَ كَذِكْرِكُمْ اٰبَاۗءَكُمْ اَوْ اَشَدَّ
ذِكْرًا ۭ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ
رَبَّنَآ اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي
الْاٰخِرَةِ مِنْ خَلَاقٍ ۝

Rafas̱ means *obscene* or *foul speech* or *vain words* (Ab 'Ubd-Rz). According to M, Msb, Mgh, it signifies *foul, unseemly, immodest* or *obscene speech* (LL). *Fusuq*, according to a saying of the Holy Prophet, signifies *abusing* (Rz). *Jidál* signifies *contending in an altercation* or *disputing* or *litigating* (TA-LL).

257 By *provision* is meant *provision for the journey to Mecca.* Some men used to start for a pilgrimage to Mecca without sufficient means, on the pretence that they had their trust in God for their sustenance (I'Ab-Rz). This is prohibited by Islam, and every one who undertakes to perform the pilgrimage is told that he must first provide himself with the necessary requisites, while in the next verse he is even permitted to increase his wealth by trading after he has performed the pilgrimage. But *provision* may also mean *provision for the next life*, and in that case *taqwá* would have its technical meaning of guarding against evil, and the meaning would be *that guarding against evil is the best provision for the next life.*

258 *Faḍl* here stands for *trading* (Rz). The word is elsewhere used in this sense in the Holy Qur-án in several places, as in 73 : 20. What is meant is that there is no harm in seeking an increase of wealth by trading in Mecca in the pilgrimage season. Before the advent of Islam, fairs were held for trading purposes in the pilgrimage season, the most well-known of which are the *'Ukáẓ* and *Majinnah* and *Ẕul-majáẓ*. The Muslims thought it a sin to take a part in this, and they are told that trade was not forbidden to them even in these days (Bkh).

259 *Ifáḍah* signifies *the advancing or pressing on in journeying with multitude* (Ham-LL).

260 The *Mash'ar-ul-ḥarám*, which literally signifies *the holy monument*, stands for the place known as Muzdalafa, or the ground bordering on it, where the pilgrims stop for the night after their return from 'Arafát on the evening of the ninth *Ẕil-ḥajj.*

261, 262, see next page.

201 And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire![263]

202 They shall have (their) portion *of* what they have earned, and Allah is swift in reckoning.

Or, *on account of.*

203 And laud Allah during the numbered days;[264] then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him,[265] (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him,

204 And among men is he whose speech about the life of this world causes *you* to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.[266]

Ar. *thee.*

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي
الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۝
اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا
وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۝
وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ
فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ
عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ
عَلَيْهِ لِمَنِ اتَّقٰى ۭ وَاتَّقُوا اللّٰهَ
وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ۝
وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ
فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ
عَلٰي مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ۝

261 The Quraish and the Kanana, who styled themselves the *Ḥamṣ*, as indicating their strength and vehemence, used to stay at *Muzdalafah*, thinking it beneath their dignity to join other pilgrims in going forth to the plain of 'Arafát. As all distinctions were levelled by Islam, they were told to consider themselves on a par with others (Bkh, Rz).

262 In the days of ignorance they used to boast among themselves of the greatness of their fathers after they had performed the pilgrimage, when they used to assemble in 'Ukáz and other places. This shows what the Qur-án destroyed and what it constructed; what it swept off, and what it established in its place. They were forbidden to boast of the greatness of their fathers, and bidden to laud Allah instead, who would make them much greater than their forefathers. And the insignificant Arab nation was made a world-conquering one.

263 The Holy Prophet used to pray thus (Bkh), and this is the true Muslim's prayer. And as he is taught to pray for both the good of this life and that of the next, so he should exert himself to attain good in this life as well as in the hereafter. Islam points out to us the middle course between materialism and monkery.

264 The numbered days are the three days following the day of sacrifice, and are called the days of *tashríq*.

265 Ordinarily pilgrims leave on the afternoon of the last of the *tashríq* days, but they are allowed here to leave on the evening of the second day.

266 Various conjectures have been made as to the particular person meant, and the name of Akhnas bin Shuraiq is suggested, but the best authorities agree that no particular person is meant (Rz). The context also shows that the words relate to mischief-makers, who assured the Prophet of their sympathy with him, but who were really waiting for an opportunity to inflict any loss upon the Muslims.

205 And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

206 And when it is said to him, Guard against (the punishment of) Allah, pride carries him off to sin; therefore hell is sufficient for him; and certainly it is an evil resting-place.[267]

207 And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

208 O you who believe! enter into *submission one and all*, and do not follow the footsteps of the devil; surely he is your open enemy.

Or, *complete submission.*

209 But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

210 They do not wait aught but that Allah should come to them in the shadows of the clouds *along with* the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.[268]

Ar. *and.*

وَاِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ
فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ط
وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ○
وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ
الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ط وَ
لَبِئْسَ الْمِهَادُ ○
وَمِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ
مَرْضَاتِ اللّٰهِ ط وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ ○
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ
كَآفَّةً ص وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ط
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○
فَاِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ
فَاعْلَمُوْۤا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○
هَلْ يَنْظُرُوْنَ اِلَّاۤ اَنْ يَّاْتِيَهُمُ
اللّٰهُ فِىْ ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ
وَقُضِىَ الْاَمْرُ ط وَاِلَى اللّٰهِ تُرْجَعُ
الْاُمُوْرُ ○

267 *Mihād* means a cradle, and also what a man has prepared for himself (LL). Both these significances illustrate the nature of hell. It is a thing which a man prepares for himself, and for spiritual growth it serves as a cradle for those who retarded that growth here by their engrossment in the world or by pursuing evil courses.

268 The coming of Allah stands for the execution of His command or the coming of the threatened punishment for the unbelievers (Rz). A verse in the 16th chapter, which was revealed earlier, explains this: "They do not wait aught, but that the angels should come to them, or that the commandment of your Lord should come to pass . . . so the evil consequences of what they do shall afflict them, and that which they mock shall encompass them" (16:33, 34). The first part of this quotation is in almost identical words with the first part of the verse under discussion, and explains the meaning of the *coming of Allah.* The same phrase is used to indicate the execution of the Divine punishment in 59:2, where the Jews, who were ultimately banished on account of their mischiefs, are spoken of: "They were certain that their fortresses would defend them against Allah, but *Allah came to them* whence they did not expect."

In like manner the coming of the angels stands for punishment. Thus: "On the day when they shall see the angels, there shall be no good news on that day for the guilty" (25:22). Their desire to see the angels was fulfilled in the battle of Badr, and on that day the heaven was also made to "burst asunder with the clouds" (25:25), which is a metaphorical expression for the coming down of Allah and the angels "in the shadows of clouds": "When you sought aid from your Lord so He answered you: Surely I will assist

SECTION 26

Trials and Tribulations

211, 212. Signs are rejected. 213. Unity of mankind and the coming of prophets to settle differences. 214. Success has always followed trials and tribulations. 215. Money must be spent for the good of the community. 216. Fighting ordained and the Muslims' aversion to it.

211 Ask the Israelites how many a clear sign have We given them; and whoever changes the favour of Allah after it has come to him, then surely Allah is severe in requiting (evil).[269]

212 The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection: and Allah gives means of subsistence to whom He pleases without measure.[270]

213 (All) people are a single nation;[271] so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed; and none but the very people who were given

سَلْ بَنِيٓ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۢ
بَيِّنَةٍ ؕ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ
مَا جَآءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝
زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا
وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَ
الَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ؕ
وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝
كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۫ فَبَعَثَ
اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَ
مُنْذِرِيْنَ ۪ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا
فِيْهِ ؕ وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ

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you with a thousand of the angels following one another . . . and sent down upon you water from the clouds" (8:9–11).

269 By *the favour of Allah* is here meant *the revelation of the Holy Prophet*, and its *change* implies its *rejection*. Compare the buying of error for guidance in v. 16 and elsewhere. The clear signs which were given to the Israelites include the prophecies of the advent of the Holy Prophet, which were repeatedly made known to that people through their prophets, as well as the clear arguments of the truth of the Prophet's mission, which were clearly convincing when compared with what arguments they possessed of the truth of their own prophets.

270 These words give us an image of how the emigrants of Mecca, having left everything behind and being thus reduced to the last straits of poverty, were mocked by the wealthy Jews, whose trade of lending money at usurious rates everywhere brought to them the riches of other people. The mention of the Israelites in the previous verse, and reports showing the connection of this verse with the Jewish chiefs (see Rz), lead us to the same conclusion. The concluding words not only show that moral worth which raised a man above another did not depend on wealth, but also contain a prophetic reference to the time when those who were mocked at on account of their poverty would have abundance even of the provisions of this life.

271 The word *Kána* does not necessarily refer to the past, but is often used in the Holy Qur-án to convey the idea of a general truth, as in كان الانسان كفورا which means *man is ungrateful*.

it differed about it after clear arguments had come to them, revolting among themselves;[272] so Allah has guided by His will those who believe to the truth about which they differed;[273] and Allah guides whom He pleases to the right path.

214 Or do you think that you would enter the garden[274] while yet the state of those who have passed away before you has not come upon you: distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh![275]

Ar. *thee.*

215 They ask *you* as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.[276]

مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنٰتُ بَغْيًا
بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا
لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَاللّٰهُ
يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ
مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ؕ مَسَّتْهُمُ
الْبَاْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُوْا حَتّٰى يَقُوْلَ
الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ
مَتٰى نَصْرُ اللّٰهِ ؕ اَلَآ اِنَّ نَصْرَ اللّٰهِ
قَرِيْبٌ ۝
يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَآ
اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ
الْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَابْنِ السَّبِيْلِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ
فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝

272 The significance of this verse has not been rightly understood. The first part of this verse, as distinguished from the second, which is dealt with in the next note, states the universal law according to which Allah raised prophets among all nations, because all nations are a single people, as is said in the opening words of the verse, and therefore it could not be that prophets should be raised in one nation and not in another. With every one of these prophets, we are then told, a book was revealed, so that it might point out the right way to the various contending parties that existed before the advent of that prophet. But, as time passed on, the very people to whom the Book was given so that they might follow it went against it. Thus, though a prophet had been raised in every nation, yet every nation had forsaken the right way, and acted against the very directions which had been given to it, so differences again arose, which necessitated the advent of another prophet. Hence it was necessary to raise a prophet who should show the right way to all nations, and this is what is stated in the second part of the verse.

273 Allah's guiding those who believe refers to the raising of the Holy Prophet, through whom the Muslims were guided to the right path, to the truth, regarding which differences had arisen among all people. If a prophet was needed by every nation to settle its own differences, one was surely now needed to settle the differences of the various nations, for the truth which had been shown to different nations by different prophets had again become obscured. Thus among the different national religions of the world Islam occupies the position of an international religion.

274 Entering the garden stands for success against the enemy in this life and salvation in the next. The concluding words of the verse, *Allah's help is nigh*, make the reference to the triumph of the cause of truth very clear.

275, 276, see next page.

216 Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.[277]

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ
وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

275 This verse inculcates faith and perseverance under the hardest trials and is an indication of the Prophet's own unequalled endurance and faith. It refers not only to the great trials and hardships which the Muslims had already suffered at Mecca, and the privations which they had to undergo in their exile, but more particularly to the hardships which were yet in store for them, and which they could clearly see in the massing of all forces that could be used to annihilate them. As regards the trials and tribulations of the former prophets, the case of Jesus Christ crying "*Eli, Eli, lama sabachtani*" on the cross was the most recent in the history of prophets.

276 The meaning is that you should spend the wealth that you have for the benefit of such and such persons. As the fund for the defence of the Muslim society was also utilized for the help of the parents of some and relatives of others, and the fatherless children and the poor men who had not the means to quit their homes, who were still being oppressed at Mecca by the unbelievers, and for the wayfarer who had no security, the Muslims are told that what they spent on wars was really for the good of their own helpless relatives and brethren.

277 Let those who think that the Muslims fought for the booty ponder! They were too weak to carry on the struggle against the mighty forces that were bent upon their destruction, and disliked the war. Only a diseased brain could come to the conclusion that the Prophet "had now determined to resort to the sword to accomplish what his preaching had failed to do" (Wh). Where were the military forces with which the Prophet was going to convert the proud and warring Arabs who had not listened to his word? His first army at Badr, when the Quraish of Mecca were marching upon Medina with a thousand of their most experienced warriors, was 313, including boys of thirteen years of age. Could any sensible man say that the Prophet was now going to convert the hundreds of thousands of Arab warriors with his 313 unequipped and inexperienced followers? And do not the very words of the verse give the lie to this most irrational conclusion? A picture of the distresses and afflictions to which the few converts to Islam were subject is drawn in v. 214. They were few in numbers, poor, exiled, and distressed, yet it became inevitable that they should fight in self-defence or they would have been swept off. It was their utter weakness and the enormous disparity of numbers that made them dislike the fighting. And I may add that not a single instance is recorded in the whole of the Prophet's history showing the conversion of an unbeliever under the pressure of the sword, not a single case is met with of an expedition being undertaken to convert a people. If ever in the world's history a people were compelled to fight in the defence of a grand cause, no nobler instance of it could be given than that of the Prophet with his few faithful followers braving the whole of Arabia in the midst of enemies who had taken up the sword to annihilate them for no other reason than that they were upholders of the cause of Unity (see 22:40). If ever there was a just cause for war, there never was one more just than the cause of humanity at large, the combined cause of the Christian church, of the Jewish synagogue, of the Sabean's house of worship, and of the Muslim mosque, which the early Muslims set before themselves (see 22:40). Compare the injunction given here with the permission contained in v. 190 and 22:39, and the conditions under which this injunction was given will become clear. It was an injunction to fight against those who took up the sword first and turned the Muslims out of their homes. It was an injunction to fight to end persecution and to establish religious freedom, and to save the houses of worship of every religion from being ruined.

SECTION 27

Miscellaneous Questions

217. Persecution leading to apostasy. 218. The believers are not led away. 219. Wine and gambling prohibited and savings to be spent in defence 220. Orphans. 221. Intermarriages between the Muslims and the idolaters.

Ar. *thee.*

217 They ask *you* concerning the sacred month—about fighting in it. Say: Fighting in it is a grave matter; and hindering (men) from Allah's way and denying Him, and (hindering men from) the sacred mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can;[278] and whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire: therein they shall abide.[279]

يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ
فِيْهِ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ وَصَدٌّ
عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ
الْحَرَامِ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ
عِنْدَ اللّٰهِ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ
وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ
عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا وَمَنْ يَّرْتَدِدْ
مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ
فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا
وَالْاٰخِرَةِ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ
هُمْ فِيْهَا خٰلِدُوْنَ ○

278 The last verse contains the Divine injunction to the Muslims to fight with a very powerful enemy. This one gives the reason which necessitated the taking up of the sword. It first prohibits fighting in the sacred months (the reasons for which are given in v. 189) except by way of reprisal (see v. 194). It is an error to suppose that this verse legalizes fighting in the sacred months. The story of 'Abdulla bin Jahsh clearly shows that the injunction of v. 194 was never violated. The Holy Prophet's express commandments to him were to bring him news regarding a caravan of the Quraish (Rz). Seeing three men at Nakhla, 'Abdulla killed one of them and imprisoned the other two. The question arose whether this occurred in a sacred month or not. 'Abdulla's explanation was that the man was killed on the last day of Jamádí before evening, and that the new moon of Rajab was seen afterwards when the sun went down.

After mentioning the exception relating to the sacred months, the unbelievers, who made much of this incident, are told that having done all those acts of violence against the lives and property of the helpless converts of Islam within the sacred territory, and never caring for the sacred months when persecuting the Muslims, they could not question the legality of what 'Abdulla had done. Why was fighting ordained? Because the opponents indulged in serious crimes against the Muslims and showed no respect either for the name of Allah or for the sacred mosque, and continued their persecution of the Muslims, which grew daily in intensity and was worse than slaughter. As there was no hope now that the enemy would cease persecution so long as there remained a single Muslim in Arabia—note the words *they will not cease fighting with you until they turn you back from your religion, if they can*—the Muslims were compelled to take up the sword in self-defence.

279 The persons spoken of in this passage are the apostates, or those who "turn back from their religion." A wrong impression exists among non-Muslims, and among some

218 Surely those who believed and those who *fled* (their home) and strove hard in the way of Allah—these hope for the mercy of Allah, and Allah is Forgiving, Merciful.

219 They ask *you* about intoxicants[280] and games of chance.[281] Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask *you* as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder,

Or, *left.*
Ar. *thee.*
Ar. *thee.*

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ○
يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَ
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ ۗ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ○

Muslims as well, that the Holy Qur-án requires those who apostatize from Islam to be put to death, but this is not true. Some Christian writers have gone so far as to misconstrue the word *fa-yamut* as meaning *he shall be put to death*—although it really means *then he dies.* As the plain words of the Qur-án show, what is stated here is that the opponents of Islam exerted themselves to their utmost to turn back the Muslims from their faith by their cruel persecutions, and therefore if a Muslim actually went back to unbelief he would be a loser in this life as well as in the next, because the desertion of Islam would not only deprive him of the spiritual advantages which he could obtain by remaining a Muslim, but also of the physical advantages which must accrue to the Muslims through the triumph of Islam. And neither here nor anywhere else in the Holy Qur-án is there even a hint at the infliction of capital or any other punishment on the apostate.

It should also be noted that though the word *irtidád*, which is the technical word for apostasy, is used only twice in the Holy Qur-án, here and in 5 : 54, a return to unbelief after belief is mentioned several times, and on not a single occasion is death stated to be the punishment for return to unbelief. The only report which records a case of death being inflicted on apostasy is that of the party of *'Ukl*, who, after professing Islam, feigned that the climate of Medina was insalubrious, and being told to go to the place where the herds of camels belonging to the state were grazed, murdered the keepers and drove the herds along with them. But it will be easily seen that capital punishment in this case was not inflicted on change of faith, but on account of the crime of murder and dacoity. This case is generally cited by the commentators under 5 : 33, which speaks of the punishment of dacoits. There is no other case showing that the punishment of death was ever inflicted on apostasy from Islam.

It may, however, be added that after the first eighteen months of their residence at Medina the Muslims were in a state of constant warfare with the Quraish and the Arab tribes, and apostasy, under these circumstances, meant the desertion of the cause of the Muslims and joining their enemies, so it would have been quite justifiable for the Muslim Law to prescribe the punishment of death for those traitors. But the Holy Qur-án is silent.

280 "*Khamr* means *wine* or *grape-wine*. . . . It has a common application *to intoxicating expressed juice of any thing* (Q, TA) or *any intoxicating thing that clouds or obscures* (lit., *covers*) *the intellect*, as some say (Mgh, Msb) . . . and the general application is the more correct, because *khamr* was forbidden when there was not in El-Medinah any *khamr* of grapes" (LL). It will thus be seen that the word *khamr*, not only

281, see next page.

Ar. *thee.*

220 On this world and the hereafter. And they ask *you* concerning the orphans.[282] Say: To set right for them (their affairs) is good, and if you become copartners with

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ
عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ
خَيْرٌ وَإِنْ تُخَالِطُوهُمْ

with reference to its root meaning of *covering* the intellect but also having regard to its usage, includes all intoxicating substances, and therefore I make a departure in translating it as *intoxicants*, and not as *wine* or *intoxicating liquors*. The prohibition of intoxicants in connection with the mention of war shows that Islam wanted to inspire true courage into its followers, and disliked the reckless daring which a man shows under the influence of intoxicating liquors and which has so often led to acts of butchery in wars. And the prohibition spoken of here as regards both intoxicating liquors and games of chance is made plainer in 5 : 90, 91. Those who think that the verse under discussion does not contain a prohibition only fail to understand the language of the Qur-án. When the harm of a thing is stated to be greater than its advantage, it is sufficient indication of its prohibition, for no sensible person would take a course which is sure to bring him to a much greater loss than any advantage.

The change which these simple words, "their sin is greater than their profit," brought about in Arabia will always remain a riddle to the social reformer. The constant fighting of Arab tribes, one against another, had made the habit of drink a second nature with the Arab, and wine was one of the very few objects which could furnish a topic to the mind of an Arab poet. Intoxicating liquors were the chief feature of their feasts, and the habit of drink was not looked upon as an evil, nor had there ever been a temperance movement among them, the Jews and the Christians being themselves addicted to this evil. Human experience with regard to the habit of drink is that of all evils it is the most difficult to be uprooted. Yet but one word of the Holy Qur-án was sufficient to blot out all traces of it from among a whole nation, and afterwards from the whole of the country as it came over to Islam. History cannot present another instance of a wonderful transformation of this magnitude brought about so easily yet so thoroughly. It may also be added here that Sale's remark that "the moderate use of wine is allowed," and that only drinking to excess is prohibited, according to some, is absolutely without a foundation. The companions of the Holy Prophet never made use of a drop of wine after the prohibition was made known, and the Holy Prophet is reported to have said: "A small quantity of any thing of which a large quantity is intoxicating is prohibited" (AD-Rz). Nor does Kf say what Sale attributes to him, for the words which give rise to Sale's misconception deal with, not wine, but another preparation regarding which there is a difference of opinion among the jurists.

281 The original word is *maisir*, derived from *yasara*, meaning *he divided anything into parts* or *portions*. *Maisir* was a game of hazard of the Arabs, and in the legal language of Islam includes all *games of chance*. Some derive it from *yusr*, meaning *ease*, because of the ease with which wealth could be attained by it. Wine and gambling are both declared in 5 : 91 as causing "enmity and hatred to spring in your midst," and a society the members of which are imbued with feelings of hatred and enmity towards each other must be a very unfortunate society, especially when it is in a state of war with external foes.

282 In consequence of the fighting which was necessitated by the persecutions of the opponents of Islam against the helpless Muslims, it was inevitable that many children would be left orphans, so an injunction regarding the care of orphans is added here. But it may be added that the earliest revelations of the Holy Qur-án always speak of the orphans, the needy, and the slave in the kindest words, and lay special stress on helping and feeding them. One quotation from one of the earliest revelations will suffice here: "But he would not attempt the uphill road, and what will make you comprehend what the uphill road is? It is the setting free of the slave, or the giving of food in a day of hunger to an orphan, having relationship, or to the poor man lying in the dust" (90 : 11-16).

Ar. *from.*

them, they are your brethren;[283] and Allah knows the mischief-maker *and* the peace-maker; and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

221 And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you;[284] these invite to the fire,[285] and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

فَإِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ
مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ
اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○
وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ
وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ
حَتّٰى يُؤْمِنُوْا ؕ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ؕ اُولٰٓئِكَ يَدْعُوْنَ
اِلَى النَّارِ ۖۚ وَاللّٰهُ يَدْعُوْٓا اِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَ
يُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُوْنَ ○ ع

Injunctions like these give one a true insight into the character of the Holy Prophet as the greatest benefactor of humanity, with whom actual good to fellow-man was the primary duty which is always mentioned in conjunction with one's duty to God.

283 Copartnership with an orphan is expressly allowed here, because when strict injunctions were given regarding the safeguarding of orphans' property, some men thought it was a sin to have anything to do with it (Rz). It further shows that orphans must be treated as brethren.

284 The war with the idolaters, who really now stand not for a people differing in religious views but for enemies bent upon the destruction of the Muslims, had brought new conditions into existence. Intermarriages with those who were warring upon the Muslims would have led to serious troubles and numerous complications. A reference to 60:10 will show that even the marital relations already existing with these people had to be ended on account of the war. Hence the prohibition of such intermarriages. But as idolatry does not allow the intellect to develop, the prohibition, though introduced on a particular occasion, becomes permanent. It may, however, be added that all those people who have been given a scripture are treated differently (see 5:5), and hence by the idolaters here are meant particularly the Arabs, who possessed no scripture for their guidance. The Jewish law prohibited intermarriages with all other people (Deut. 7:3, 4), and even Paul, so liberal in his other views, strictly prohibited intermarriages with all unbelievers: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. 6:14). The Islamic law offers an improvement on both the Jewish and the Christian laws, for which see 667.

285 Reason is here given why marriage relations with an idolatrous people who are enemies of the Muslims are forbidden. The fire to which they invite stands for destruction in this life, as the garden stands for success. The Turks who married Greek, Austrian, and French ladies, although they knew that those people aimed at their destruction, have learned a good lesson as to what this *fire* is, for the foreign blood thus introduced among them has sapped the Turkish Empire from within.

SECTION 28

Divorce

222. When divorce cannot be pronounced. 223. The woman is the real bringer up of the child and the moulder of its character. 224–226. The limits of temporary separation. 227, 228. Divorce: Period of waiting and the re-establishment of conjugal relations.

Ar. *thee.*

Ar. *slight evil.*

Or, *as.*

222 And they ask *you* about menstruation.[286] Say: It is a *little harmful*;[287] therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

223 Your wives are a tilth for you, so go in to your tilth *when* you like,[288] and do good beforehand for yourselves; and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ۭ قُلْ هُوَ اَذًى
فَاعْتَزِلُوا النِّسَاۗءَ فِي الْمَحِيْضِ ۙ وَلَا
تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا
تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ
اللّٰهُ ۭ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ
يُحِبُّ الْمُتَطَهِّرِيْنَ ○
نِسَاۗؤُكُمْ حَرْثٌ لَّكُمْ ۠ فَاْتُوْا حَرْثَكُمْ اَنّٰى
شِئْتُمْ ۡ وَقَدِّمُوْا لِاَنْفُسِكُمْ ۭ وَاتَّقُوا اللّٰهَ
وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ۭ وَبَشِّرِ الْمُؤْمِنِيْنَ ○

286 The last section dealt with some of the questions arising out of a state of warfare in which the Muslims at this time found themselves. The last of these questions was about intermarriages with the enemy, and the subject of marriage having been introduced, the Qur-án naturally passes on to the question of marital obligations. There is another aspect, too, of the relation of this question to the subject of war. Just as war made many children orphans, it made many women widows, and the rights of the widows as well as the question of their remarriage is dealt with here; but as the rights of the divorced women and the question of their remarriage are closely related with similar questions relating to widows, the subject is introduced with matters relating to divorced women. The subject of the monthly courses is introduced as a preliminary to the subject of divorce, because any divorce pronounced at such a time is illegal and does not take effect (Bkh). In fact, divorce, being a separation, could not take place when the menstrual discharge had already brought about a kind of separation, sexual intercourse being forbidden during the time. For divorce to be effective according to Islam, it is necessary that there should exist between the parties a state making possible the loving communion of husband and wife, so that the smaller frictions of which the marriage relations are not always free may vanish into nothingness before the ecstasy of mutual love.

287 *Azá* signifies *a slight evil*, slighter than what is termed *ḍarar* (LL), or *anything that causes a slight harm* (Mgh-LL). The Jewish law contains a similar prohibition in Lev. 18: 19 and 20: 18, though Jewish practice rendered it necessary that the separation between husband and wife should be more complete, and should not be limited to the cessation of sexual intercourse.

288 *Anná* means either *matá*, i.e. *when*, or *kaifa*, i.e. *how* (AH). There is nothing disgusting in these simple words. The Qur-án contains directions for the physical as

224 And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.[289]

225 Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.[290]

226 Those who swear that they will not go in to their wives[291] should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.[292]

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ
اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ
النَّاسِ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝
لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ
قُلُوْبُكُمْ ۭ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ۝
لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَاۗىِٕهِمْ
تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَاۗءُوْ
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

well as the moral and spiritual welfare of man, and it deals with the most delicate questions in language unapproached in its purity in any other law dealing with similar questions. It is a miracle of the Holy Qur-án that while it was produced in the language of a people whose poets took pride in describing the relations of the sexes in the most indecent words and phrases, the language of the Qur-án is unsurpassed in purity, and any one who doubts this statement need only compare the treatment of such subjects in the Qur-án and the Bible. Many of the phrases dealing with the delicate relations of the sexes were introduced by the Holy Qur-án itself, and its literature is therefore one which brings no shudder to the fair reader, unlike many of the descriptions contained in the Bible. The comparison of the woman to the tilth is simply to show that it is she who brings up the child and through whom is made the character of the man, and to show that the real object of conjugal relations is not the satisfaction of carnal desires. As it is the ground on which the growth of the plant depends, so it is the mother on whom depends the growth of the man and the building up of his character. This shows the importance of the woman in the marital relation and in society.

289 The meaning is that you should not every now and then swear by Allah that you will not do such and such a thing, so that you deprive yourselves of the occasions of doing good, and at the same time, since you swear by Allah, you allege Him to be an obstacle in the way of your doing good, whereas He bids you do good. *'Urḍah* is *a thing that is set as an obstacle in the way of a thing*, or *that is set as a butt like the butt of archers.* Or it signifies *intervention with respect to good* and *evil*, and the meaning is: "Do not intervene by swearing by Allah every little while, so as not to do good, etc., or, Make not Allah an object of your oaths by ordinary and frequent swearing by Him, or a butt for your oaths like the butt of archers, in order that, etc. (Bḍ). Or, as some say: Make not the mention of Allah a means of strengthening your oaths" (LL). As the temporary separation of husband and wife with which the verse following the next verse deals rested on an oath on the part of the husband to refrain from going in to his wife, the Holy Qur-án discourages all oaths of this kind, i.e. oaths which would keep a man back from doing good of any kind, the fulfilment of marital obligations being thus shown to be a good thing. Hence the subject of oaths is only another preliminary to the question of divorce.

290 By *vain oaths* is meant *unintentional swearing* in ordinary conversation, and by *what the hearts have earned* is meant *an oath intentionally taken* (Rz).

291, 292, see next page.

227 And if they have resolved on a divorce,[293] then Allah is surely Hearing, Knowing.
228 And the divorced women should keep themselves in waiting for three courses ;[294]

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ۝
وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

291 *Ílá* signifies *an oath that one shall not go in to one's wife.* In the days of ignorance the Arabs used to take such oaths frequently, and as the period of suspension was not limited, the wife was compelled sometimes to pass her whole life in bondage, having neither the position of a wife nor that of a divorced woman free to marry elsewhere. The law of the Qur-án declares that if the husband does not reassert conjugal relations within four months the wife shall be divorced (Rz).

292 By going back is meant the re-establishing of conjugal relations (Rz).

293 *Taláq* is an infinitive noun from *talaqat*, said of a woman, meaning *she was left free to go her way* or *became separated from her husband* (TA–LL), and signifies *the dissolving of the marriage tie* (TA–LL). The subject of divorce, which is introduced here, is dealt with in this and the following two sections, and further on in the 4th and 65th chapters. It may be noted that the words in which the subject is introduced give a warning against resorting to this measure except under exceptional circumstances. At the conclusion of the previous verse we are told that if the husband reasserts conjugal relations after temporary separation he is forgiven, for Allah is Forgiving, Merciful. But if he is determined to divorce, then if he is guilty of an excess against the wife he will be punished, because the epithets *Hearing* and *Knowing* are only mentioned when the act is either disapproved or highly approved, i.e. when either punishment or a reward is to be given. As reward in such a case is quite out of the question, it is clear that the words contain a warning in case injustice should be done in divorcing.

Divorce is one of the institutions of Islam regarding which much misconception prevails, so much so that even the Islamic law, as administered in the British courts in India, is not free from these misconceptions. The chief features of the Islamic law of divorce, as dealt with in the Holy Qur-án, will be noticed under the particular verses dealing with them. Here I may state that the Islamic law has many points of advantage as compared with both the Jewish and Christian laws as formulated in Deuteronomy and Matthew. The chief feature of improvement is that the wife can claim a divorce according to the Islamic law, neither Moses nor Christ conferring that right on the woman, though it is to be regretted that this very feature is the one that is not recognized in India. Another feature of the Islamic law of divorce is that it is elastic and does not strictly limit the causes of divorce. In fact, if the civilized nations of Europe and America, who own the same religion, are at the same stage of advancement, and have an affinity of feeling on most social and moral questions, cannot agree as to the causes of divorce, how could a universal religion like Islam, which was meant for all ages and all countries, for people in the lowest grade of civilization as well as those at the top, limit those causes, which must vary with the varying conditions of humanity and society.

It may also be added here that, though divorce is allowed by Islam if sufficient cause exists, yet the right is to be exercised under exceptional circumstances. The Qur-án itself approves of the Holy Prophet insisting on Zaid not divorcing his wife, notwithstanding a dissension of a sufficiently long standing (33 : 37). And the Holy Prophet's memorable words, *of all the things which have been permitted to men divorce is the most hated by Allah* (AD), will always act as a strong check on any loose interpretation of the words of the Holy Qur-án. There are cases on record in which he actually pronounced divorce to be illegal (Bkh).

294 The period of waiting, or *'iddat*, forms the first condition in the Islamic law of divorce. But for cases in which marriage is not consummated no period of waiting is necessary (33–49).

and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation;[295] and they have rights similar to those against them in a just manner,[296] and the men are a degree above them,[297] and Allah is Mighty, Wise.

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ
اللّٰهُ فِيْٓ أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَبُعُوْلَتُهُنَّ
أَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ إِنْ أَرَادُوْٓا
إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِيْ
عَلَيْهِنَّ بِالْمَعْرُوْفِ ۚ وَلِلرِّجَالِ
عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

SECTION 29

Divorce

229. When divorce becomes irrevocable and wife's claim to it. 230. Effect of an irrevocable divorce. 231. Wife's right not to be retained for injury.

229 Divorce may be (pronounced) twice;[298] then keep (them) in good fellowship or let (them) go with kindness;[299] and it is not lawful for you to take any part of what you have given them,[300] unless both fear that they cannot keep within

اَلطَّلَاقُ مَرَّتٰنِ ۖ فَإِمْسَاكٌ بِمَعْرُوْفٍ
أَوْ تَسْرِيْحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ
أَنْ تَأْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ
شَيْئًا إِلَّآ أَنْ يَّخَافَآ أَلَّا يُقِيْمَا

295 The period of waiting is really a period of temporary separation, during which conjugal relations may be re-established. This period of temporary separation serves as a check upon divorce, and it is the second point mentioned by the Holy Qur-án in connection with the law of divorce. If there is any love in the union its pangs would assert themselves during the period of temporary separation, bringing about a reconciliation, and the differences would sink into insignificance. This is the best safeguard against a misuse of divorce, for in this way only such unions would be ended by divorce as really deserve to be ended, being devoid of the faintest spark of love. A conjugal union without love is a body without a soul, and the sooner it is ended the better. Thus, while the Islamic law of divorce makes every possible provision for love to assert itself, it requires the dissolution of the marriage tie when it is proved that mutual love is not possible.

296 The rights of women against their husbands are here stated to be similar to those which the husbands have against their wives. The statement must, no doubt, have caused a stir in a society which never recognized any rights for the woman. The change in this respect was really a revolutionizing one, for the Arabs hitherto regarded women as mere chattels, and now the women were given a position equal in all respects to that of men, for they were declared to have rights similar to those which were exercised against them. This declaration brought about a revolution not only in Arabia but in the whole world, for the equality of the rights of women with those of men was never previously recognized by any nation or any reformer; nay, it is not to this day recognized among the most civilized nations. The woman could no longer be discarded at the will of her "lord," but she could either claim equality as a wife or demand divorce.

297 The statement that "men are a degree above them" does not nullify the rights asserted in the previous passage, but refers to quite a different aspect of the question, which is made clear in 4 : 34 (see 568).

298, 299, 300, see next page.

the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby.[301] These are the limits of Allah, so do not exceed them, and whoever exceeds the limits of Allah, these it is that are the unjust.

حُدُوْدَ اللّٰهِ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا
حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا
افْتَدَتْ بِهٖ تِلْكَ حُدُوْدُ اللّٰهِ
فَلَا تَعْتَدُوْهَا وَمَنْ يَّتَعَدَّ حُدُوْدَ
اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝

298 The third rule regarding divorce is that the revocable divorce of the previous verse can be pronounced only twice. In the days of ignorance a man used to divorce his wife and take her back within the prescribed time, even though he might do this a thousand times (Rz). Islam reformed this practice by allowing a revocable divorce twice, so that the period of waiting in each of these two cases might serve as a period of temporary separation during which conjugal relations could be re-established.

299 The fourth point is that the husband must make his choice after the second divorce either to retain her permanently or to bring about a final separation. The object of a true marriage union is indicated in the simple words *keep them in good fellowship*. Where the union is characterized by quarrels and dissensions instead of good fellowship, and two experiences of a temporary separation show that there is no real love in the union, and good fellowship is therefore entirely absent, the only remedy that remains is to let the woman *go with kindness*. An earnest endeavour has been made, and has shown that the illuminating spark of love is not there; therefore the marriage union must be looked upon as a failure, and it is both in the interests of the husband and the wife and in the interests of society itself that such a union should be brought to a termination, so that the parties may seek a fresh union. But even in taking this final step the woman must be treated kindly.

300 The full payment of the dowry to the woman is the fifth rule relating to the Islamic law of divorce, and it serves as a very strong check upon the husband in resorting to unnecessary divorce. The dowry is usually sufficiently large to make divorce a step which can only be adopted as a last measure.

301 This is the sixth rule with regard to divorce, and it gives the wife a right to claim a divorce. Among the religions of the world it is one of the distinguishing characteristics of Islam that it gives the wife the same right to claim a divorce as it gives the husband to pronounce one, if she is willing to forego the whole or part of her dowry. The case of Jameelah, wife of Sâbit bin Qais, is one that is reported in numerous reports of the highest authority. Here it was the wife who was dissatisfied with the marriage. There was not even a quarrel, as she plainly stated in her complaint to the Holy Prophet: "I do not find any fault with him on account of his morals (i.e. his treatment) or his religion." She only hated him. And the Holy Prophet had her divorced on condition that she returned to her husband the garden which he had made over to her as her dowry (Bkh). It is even said that the husband's love for the wife was as intense as her hatred for him (Rz). If, then, a woman could claim a divorce for no reason other than the unsuitableness of the match, she had certainly the right to claim one if there was ill-treatment on the part of the husband or any other satisfactory reason, and among the early Muslims it was an established right. Even now it is a right which is maintained in many Muslim countries. Technically such a divorce is called *Khula'*.

It will be noted that though this verse forms the basis of the law relating to *Khula'*, the words indicate an unwillingness on the part of both spouses to continue the marriage relation: *Unless both fear that they cannot keep within the limits of Allah*, which is explained as meaning their inability to perform towards each other their marital obligations and to maintain good fellowship (Bkh). The reason for this, apparently, is

230 So if he divorces her[302] she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah;[303] and these are the limits of Allah which He makes clear for a people who know.

231 And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ
حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا
أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ○
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ

---

that the passage follows one requiring a permanence of relationship that can no more be broken when the husband has adopted this choice after a second divorce, so that the relation can only be broken if the wife finds it unbearable. Another reason seems to be that the woman is usually the last to be willing to break up the marriage relationship.

The words *if you fear* evidently refer to the properly constituted authorities (Rz), and this brings us to the seventh point with regard to the law of divorce, viz. that the authorities can interfere in the matter, and cases are actually on record in which a wrong done by an unjust divorce was mended by the authorities.

302 The words refer to the "putting off with kindness" of the previous verse, and hence by *divorce* here is meant the irrevocable divorce pronounced a third time, i.e. after there has been a divorce and a restitution of conjugal rights twice.

303 After the irrevocable divorce is pronounced the husband cannot remarry the divorced wife until she has been married elsewhere and divorced, and this is the eighth point with regard to the rules of divorce. The verse abolishes the immoral custom of *ḥalálah*, or temporary marriage gone through with no other object than that of legalizing the divorced wife for the first husband, a custom prevalent in the days of ignorance, but abolished by the Holy Prophet, according to a report which speaks of his having cursed those who indulge in the evil practice (IMj-Msh). There must be a genuine marriage and a genuine divorce.

This restriction makes the third pronouncement of divorce very cautious, and, in fact, very rare, and thus acts as another check against frequent divorce. Muir's remarks as to the hardship which this rule involves not only for "the innocent wife" but also for the "innocent children," for "however desirous the husband may be of undoing the wrong, the decision cannot be recalled," are totally unjustified, for the irrevocable divorce cannot be pronounced until a temporary separation has taken place twice and the experiences of both have shown that the marriage relationship cannot be continued. It should also be uoted that the irrevocable divorce cannot be pronounced all at once. The special checks on divorce have already been mentioned, and it may be added here that the third or the irrevocable divorce would be very rare if the rules relating to divorce as given in the Holy Qur-án are observed. Cases are on record in which long years elapsed between the pronouncement of the first and the second divorce. For instance, the case of Rukána may be noted, who first divorced his wife in the time of the Holy Prophet, then remarried her, then divorced her a second time in the time of 'Umar, the second Caliph, and finally in the time of 'Usmán, the third Caliph (AD, IMj, Tr, Dr-Msh).

injury,[304] so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery,[305] and remember the favour of Allah upon you, and that which he has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful of (your duty to) Allah, and know that Allah is the Knower of all things.

ضِرَارًا لِّتَعْتَدُوا ۚ وَمَن يَفْعَلْ ذَٰلِكَ
فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ
اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ
وَالْحِكْمَةِ يَعِظُكُم بِهِ ۚ وَاتَّقُوا اللَّهَ وَ
اعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ○ ع

SECTION 30

Remarriage of Divorced Women and Widows

232. Divorced women not to be prevented from remarrying. 233. The giving of suck to children by the divorced wife. 234. The period of waiting for the widows. 235. Remarriage within the prescribed period of waiting is illegal.

232 And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner;[306] with this is admonished he among you who believes in Allah and the last day; this is more profitable and purer for you; and Allah knows while you do not know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ
إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَٰلِكَ
يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ
وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ○

304 Hence if the husband is proved to give injury to the wife, he cannot retain her, and she can claim a divorce. Injury to the wife may be of a general nature or one given with the object of compelling her to remit the whole or part of her dowry to obtain a divorce. This practice was resorted to by the pre-Islamite Arabs, and the words are meant to abolish the evil (Rz). It is for the judge to see that the husband is not taking undue advantage of his position. On the other hand, the husband is enjoined to show liberality to the divorced wife, and the judge would no doubt see that the injunctions of the Holy Book are observed.

305 These words show that divorce is a very serious matter, and the injunctions given in this respect are not to be treated lightly.

306 This is the ninth point in the rules of divorce. It has already been stated that the conjugal relations can be re-established within the period of waiting. Here it is stated that if the period of waiting has elapsed, even then the former husband can remarry the divorced wife, on the first two occasions when the divorce is pronounced. The case of the sister of Ma'qil bin Yasár is well known on this point. Being divorced by her husband, and the period of waiting having elapsed, the two were again willing to remarry, but Ma'qil objected, and the marriage was performed when the verse was revealed (Bkh).

233 And the mothers[307] should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir;[308] but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

234 And (as for) those of you who *die* and leave wives behind, they should keep themselves in waiting for four months and ten days;[309] then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner;[310] and Allah is aware of what you do.

Ar. *are caused to die.*

235 And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ
الرَّضَاعَةَ ؕ وَعَلَى الْمَوْلُوْدِ لَهٗ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ
لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَالِدَةٌ ۢ بِوَلَدِهَا وَلَا مَوْلُوْدٌ
لَّهٗ بِوَلَدِهٖ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ
فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ؕ وَاِنْ
اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا اَوْلَادَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ
بِالْمَعْرُوْفِ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○
وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ
اَشْهُرٍ وَّعَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْٓ
اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ؕ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ خَبِيْرٌ ○
وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ
بِهٖ مِنْ خِطْبَةِ النِّسَآءِ اَوْ اَكْنَنْتُمْ
فِيْٓ اَنْفُسِكُمْ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ

The verse also legalizes the remarriage of divorced women in general, and the words *their husbands* would in this case signify *their prospective husbands.*

307 By *mothers* here are meant in particular, as the context shows, *women who have been divorced having children to suckle* (Rz).

308 In case the father dies before the child is weaned, the heir is bound to pay the expenses.

309 The period of waiting in the case of a widow is four months and ten days. But in case a divorced woman or a widow is with child, the period of waiting is extended to the time of delivery (see 65 : 4).

310 The meaning is that the widow may look out for a husband and remarry.

minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing
Ar. *reaches its end.* *is fulfilled*;[311] and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

سَتَذْكُرُونَهُنَّ وَلٰكِنْ لَّا تُوَاعِدُوهُنَّ
سِرًّا إِلَّآ أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا ۚ وَ
لَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتّٰى يَبْلُغَ
الْكِتٰبُ أَجَلَهُ ۚ وَاعْلَمُوٓا أَنَّ اللّٰهَ يَعْلَمُ
مَا فِيٓ أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوٓا
أَنَّ اللّٰهَ غَفُورٌ حَلِيمٌ ۝

SECTION 31

Additional Provisions for Divorced Women and Widows

236, 237. Provision for women divorced before consummation of marriage. 238, 239. Prayers should be observed though facing the enemy. 240. Bequeathal in favour of widows for residence and maintenance for one year. 241, 242. Divorced women are also entitled to maintenance.

236 There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).[312]

237 And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie;[313] and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you;[314] surely Allah sees what you do.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَآءَ
مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً ۚ وَّمَتِّعُوهُنَّ ۚ عَلَى الْمُوسِعِ
قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ ۚ مَتَاعًا
بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُحْسِنِينَ ۝
وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَنْ
يَعْفُونَ أَوْ يَعْفُوَا الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ ۚ وَأَنْ تَعْفُوٓا أَقْرَبُ لِلتَّقْوٰى ۚ
وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللّٰهَ
بِمَا تَعْمَلُونَ بَصِيرٌ ۝

311 The literal significance of the words is given in the margin. By *the writing* is meant the period of waiting *written* down for women (Bḍ), so that a marriage contracted during the period of waiting is illegal.

312 The *fariḍah* or *the portion* is the dowry, so that even when no dowry has been agreed upon, and marriage has not been consummated, liberality must be shown to the divorced wife, and some provision should be made for her, even though the husband may be in straitened circumstances.

313 The husband is the person in whose hand is the marriage tie (Rz). His relinquishing his due is equivalent to not claiming the half of the dowry which he is entitled to by

314, see next page.

238 Attend constantly to prayers and to the most excellent prayer, and stand up truly obedient to Allah.[315]

239 But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah as He has taught you what you did not know.[316]

240 And those of you who *die* and leave wives behind, (making) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.[317]

Ar. *are caused to die.*

حَافِظُوا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى
وَقُومُوا لِلّٰهِ قٰنِتِيْنَ ۝
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ج
فَإِذَآ أَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ
مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝
وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
أَزْوَاجًا ج وَّصِيَّةً لِّأَزْوَاجِهِمْ
مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ج فَإِنْ
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا
فَعَلْنَ فِيْ أَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ط
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

this verse. Note that relinquishing on the part of husbands is here stated to be the more commendable course: *It is nearer to righteousness that you should relinquish.*

314 By *fadl* is meant here *the doing of an act of grace* or *bounty*, that which one is not in duty bound to do; and therefore what is implied is the giving of free gifts.

315 *Aṣ-Ṣalát-ul-wusṭá* means *the best* or *the most excellent prayer*, not the middle prayer, because *wusṭá* is a comparative degree, and middle does not admit of comparison, hence the other significance of *wasaṭ*, which is *excellent*, and which can admit of comparison, must be adopted. In fact, *wusṭá* could have meant *most middle* or *most excellent*, but as the former is meaningless, the latter significance is adopted. The later afternoon prayer is said to be meant here (Bkh), but in the face of seventeen different conjectures as to what it refers to, I am of opinion that it does not refer to any particular prayer, and that the injunction simply amounts to this, that we should attend to prayer in the most excellent form. The very use of the word *wusṭá* is an answer to the critics who think that prayer in Islam is simply the observance of the outward form. The Holy Qur-án is full of injunctions showing that it is the spirit which Islam is after and not the form. The Holy Qur-án even condemns those whose prayers have no inner meaning (107: 4-6). But if regularity and method had not been adopted, Islam, like other religions, would have passed into mere idealism. It is strange that those who are so strict about regularity with regard to the needs of the body should be so adverse to regularity concerning the needs of the soul. It is absurd on the part of a Christian to pretend that there is anything like a sincere praying emotion in the vast majority of Christians. They have neglected the very faculty of prayer, and so it is almost, if not wholly, dead in them. Islam requires that faculty to be constantly exercised by enjoining prayer to be regularly attended to, even though one should be facing the enemy. For introduction of an injunction relating to prayer into a subject to which it seems quite foreign, see next foot-note.

316 The reference to danger is the danger from the enemy, who might make an onslaught on the Muslims if they neglect their defence when attending to prayer. There is thus a reversion here to the subject of fighting, which was introduced with the question of the *qiblah*, and which is really dealt with throughout this chapter; and while the question of widowhood which is being dealt with here is closely associated with this

317, see next page.

241 And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).[318]

242 Allah thus makes clear to you His communications that you may understand.

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۭ
حَقًّا عَلَى الْمُتَّقِيْنَ ۝
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَعْقِلُوْنَ ۝ ع

subject, because fighting was to leave many widows, it is plainly reverted to in the next section.

317 There is nothing to show that this verse is abrogated by any other verse of the Holy Qur-án. Neither v. 235 nor 4 : 12 contains anything contradicting this verse. The former of these states the period of waiting for a widow to be four months and ten days, but here we have nothing about the period of waiting; it simply speaks of a year's residence and maintenance, while the latter portion of the verse plainly says that if the widow of her own accord leaves the house . . . she is not entitled to any further concession, and there is no blame on the heirs of the deceased husband for what the widow does of lawful deeds, i.e. if she remarries after her waiting period of four months and ten days is over. As regards 4 : 12, the fourth or eighth part of the property of the deceased husband is hers in addition to what she obtains under this verse, and 4 : 12 plainly says that any thing which is to be paid under a will shall have precedence of the division of property into shares under that verse. Not being opposed to any other verse, there is nothing to justify us in considering this as an abrogated verse, neither is it true that the widow's share was limited only to one year's residence and maintenance at first; this was simply an additional benefit, and the verse that follows, requiring maintenance even for divorced women, makes it further clear, for they could not be imagined as claiming maintenance as heirs.

I may add here that, though Bkh has a report showing that 'Us̱mán and Ibn-i-Zubair considered the injunction as to the widow's maintenance for a year to be abrogated, yet that very report shows that even 'Us̱mán mentioned it as his own opinion; and when he was asked by Ibn-i-Zubair to leave the verse out he refused, saying that he could not make any alteration in what the Prophet had left (Bkh). This shows clearly that the Holy Prophet never said that the verse was abrogated, and 'Us̱mán was aware of this fact. Hence he did not dare to make any alteration. All that appears from that report is that 'Us̱mán thought that the year's maintenance was obligatory, and he could not reconcile this with v. 235. But not only was it not obligatory, as the translation shows, but even if it were considered obligatory, the injunction did not clash with that contained in v. 235, as Mujáhid's explanation, quoted along with what 'Us̱mán said by Bkh, clearly shows. Mujáhid says: "Allah gave her (i.e. the widow) the whole of a year, seven months and twenty days being optional under the bequest; if she desired she could stay according to the bequest (i.e. having maintenance and residence for a year), and if she desired she could leave the house (and remarry), as the Qur-án says: *then if they leave of their own accord there is no blame on you*" (Bkh).

318 Note that this provision is in addition to the dowry which must be paid to them. This shows how lenient and just are the injunctions of the Holy Qur-án towards women.

SECTION 32

The Necessity of Fighting in the Cause of Truth: Illustrations from Jewish History

243. Israelites refusing to fight were made to taste death. 244, 245. Muslims enjoined to lay down their lives and wealth to save themselves. 246–248. Saul is made king of the Israelites, but they demur, and a sign is given.

Ar. *hast thou.*

Or, *thousands.*

243 *Have you* not considered those who went forth from their homes, and they were a *congregation*, for fear of death; then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.[319]

244 And fight in the way of Allah, and know that Allah is Hearing, Knowing.[320]

Or, *cut off for Allah a goodly portion.*

Or, *straitens.*

245 Who is it that will *offer to Allah a goodly gift*,[321] so He will multiply it to him manifold, and Allah *receives* and amplifies,[322] and you shall be returned to Him.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ
هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ
مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللّٰهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ○
وَقَاتِلُوا فِي سَبِيلِ اللّٰهِ وَاعْلَمُوا أَنَّ
اللّٰهَ سَمِيعٌ عَلِيمٌ ○
مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا
فَيُضٰعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللّٰهُ
يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ○

319 *Ulúf* is plural either of *alf*, meaning *a thousand*, or *âlif* (AH, Bd, Rz), the meaning in this case being *a congregation* or *in a state of union* (Bd, Msb-LL). The congregation referred to in this verse is the congregation of the Israelites who left Egypt with Moses, the whole body of the Israelites being called a congregation in the Torah, and the clear mention of *the children of Israel after Moses* in v. 246 corroborates this. Here we have a people who left their homes for fear of death, and besides the Israelites' exodus from Egypt no incident in history answers to this description. In fact, the very word *khurúj* (*going forth*) contains a direct hint of the *Exodus*. And they were no doubt thousands, their number being over six hundred thousand according to Num. 1:46. Then there is no doubt, too, that they left Egypt for fear of death, for death would surely have been the fate of that nation if they had not emigrated. Not only were orders given by Pharaoh for their male offspring to be killed, but they were also kept in a state of bondage which would soon have brought them to a state of intellectual and moral death (compare v. 49). The next incident in the history of that nation as referred to here is the Divine commandment to them, to "die." This is more fully stated in 5:21–26. Moses told them to enter the holy land "which Allah has prescribed for you," but they refused and were made to wander about in the wilderness for forty years, so that that generation perished. This is also shown by their history as given in the Old Testament: "Your carcases shall fall in this wilderness . . . doubtless ye shall not come into the land" (Num. 14:29, 30). This was their death.

After that, we are told, *Allah gave them life*. This refers to the next generation, which was made to inherit the promised land: "But your little ones . . . they shall know the land which ye have despised" (Num. 14:31). The whole is meant as a warning for the Muslims, who are told that if they follow the footsteps of those people death must be their fate, as it was the fate of a much greater nation. This warning is made clear in the next verse: *And fight in the way of Allah.*

320, 321, 322, see next page.

Ar. *hast thou.*

Ar. *are you not near.*

Ar. *expelled from.*

246 *Have you* not considered the chiefs of the children of Israel after Moses, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah.[323] He said: *May it not be* that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been *compelled to abandon* our homes and our children.[324] But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ
بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَهُمُ ابْعَثْ
لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ ۖ قَالَ
هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ
فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا
وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ○

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320 A comparison with 2:190 will clearly show that fighting in the way of Allah is equivalent to fighting in defence of the faith and rights.

321 A misunderstanding as to the conception of these words has led to much carping at the Qur-án. *Aqrada-hú* does not originally mean *he made him a loan*, but the real significance is, *he cut off for him a portion to be requited* or *compensated for it* (LL). The root word *qard* also means *cutting* originally. Hence the idea of making a loan is not a primary but only a secondary significance of the word. Commenting on this verse, LL says: "It means, according to AIs, the grammarian, *who is he who will offer unto God a good action* or *gift*, or *any thing for which a requital may be sought*, or, as Akh, one of the most famous grammarians says, *who will do a good action by following and obeying the command of God*"; and he adds: "The Arabs say, قد اقرضتني قرضا حسنا which signifies *thou hast done to me a good deed which I am bound to requite* (TA-LL)." According to Zj, *qard* signifies *any thing done on which a reward may be expected*, and hence the Arabs say قرض حسن meaning *a deed on which a good reward is expected*, and قرض سيئ meaning *a deed on which an evil reward is expected* (Rz). And a verse of Umayyah bin Salt is an evidence of the truth of this significance:

كل امرئ سوف يجزى قرضه حسنا او سيئا و مدينا كالذي دانا

i.e. *every man will have his deeds rewarded to him in a goodly manner or in an evil manner, and he will be rewarded as he did.*

322 The meaning is either that Allah receives the gift that is offered to Him and then amplifies it, the significance being that any sacrifice made in the cause of truth is amply rewarded by Allah, or it is a general statement indicating that the tightening of the means of subsistence and their amplification are in the hands of Allah.

323 The prophet alluded to is Samuel: "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us . . . that our king may judge us, and go out before us, and fight our battles" (1 Sam. 8:19, 20). In the history which follows, the Qur-án does not show any important difference with the Bible narrative, and to call the account given here "a garbled rendering of the Israelitish history" is due to ignorance. It is quite true, however, that the Bible

324, see next page.

247 And their prophet said to them: Surely Allah has raised Saul to be a king over you.[325] They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth?[326] He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique,[327] and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing.

248 And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the *heart*[328] in which there is tranquility from your Lord and the *best*[329] of what the followers of Moses and the followers of Aaron have left, the angels bearing it:[330] most surely there is a sign in this for you if you are believers.

Or, *ark*.

Or, *residue*.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللّٰهَ قَدْ بَعَثَ
لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا أَنّٰى يَكُونُ
لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ
مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ
قَالَ إِنَّ اللّٰهَ اصْطَفٰهُ عَلَيْكُمْ
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ
وَاللّٰهُ يُؤْتِي مُلْكَهُ مَنْ يَّشَآءُ ۚ وَاللّٰهُ
وَاسِعٌ عَلِيمٌ ۝
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اٰيَةَ مُلْكِهِ أَنْ يَّأْتِيَكُمُ
التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَّبِّكُمْ وَ
بَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوسٰى وَاٰلُ هٰرُونَ
تَحْمِلُهُ الْمَلٰٓئِكَةُ ۚ إِنَّ فِي ذٰلِكَ لَاٰيَةً
لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ۝

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itself is neither an absolutely trustworthy authority nor a full record of the Israelitish history, nor is proof wanting in many cases that where the Qur-án differs from the Bible it corrects some misstatement. See, for instance, foot-note 147.

324 1 Sam. 15:33 shows that the Amalekites had killed the children of Israel, while 1 Sam. 17:1 shows that they had taken lands which belonged to Judah.

325 Saul is here called *Ṭálút*, which is of the measure of *fá'lút* from *ṭála*, meaning *he* or *it was tall*, and he is so called on account of the tallness of his stature. It appears from the Bible narrative that Saul was the tallest of men among his compatriots: "And when he stood among the people, he was higher than any of the people" (1 Sam. 10:23). The proper names used in the Holy Qur-án, while differing slightly from the Hebrew originals, have a significance of their own, and the change of names is thus a significant circumstance.

326 The murmurings of the people on Saul's selection as king, as recorded in the Holy Qur-án, have something corresponding to them in the Bible, showing that, though the Bible does not record the fact, it is still a fact: "And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (1 Sam. 9:21). And again: "But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents" (1 Sam. 10:27). This shows that the fact recorded in the Holy Qur-án is essentially true, though omitted by the Bible.

327 Compare 1 Sam. 10:24, "And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people."

328 The *tábút* mentioned here has given rise to a number of stories, because of its two-fold significance. It means a *chest* or a *box*, and it also signifies *the bosom* or *the heart* (LL). Taking the first significance, the reference is said to be to the *ark*, to which,

329, 330, see next page.

SECTION 33

Necessity of Fighting in the Cause of Truth: Illustration from Jewish History

249–252. The Israelites' religious war. 253. Followers of previous prophets fight against new apostles.

249 So when Saul departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ
إِنَّ اللّٰهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ
مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ
فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً

however, it is objected that the ark was restored to the Israelites long before the time of *Saul*. But, as I have often shown, we cannot be so certain of the Bible narrative as to reject as untrue every thing differing from it. I prefer, however, the latter significance, and the use of the word in that sense is well known. LL quotes the proverb ما اودعت تابوتى شيئا ففقدته i.e. *I have not deposited in my bosom any thing of knowledge that I have lost.* Rgh also says that *tábút* denotes *qalb* or *the heart*, and he quotes 'Umar bin Mas'úd as speaking of *tábút*: "How it is filled up with knowledge," referring evidently to the *heart*. That the word is used in the Holy Qur-án in this sense is abundantly clear from the description of it that follows. Tranquility from the Lord is not a thing which is placed in boxes, but the heart is its real repository. On five other occasions the coming down of *sakínah*, or *tranquility*, is mentioned in the Holy Qur-án, and every time it is *the heart of the Prophet* or *the faithful* that is the recipient of it. For instance, in 48:4 it is plainly said: "He it is who sent down tranquility into the hearts of the believers that they may have more of faith." According to LA, *sakínah* means also *mercy*; and he quotes a saying of the Holy Prophet: "There came down upon them *mercy* (Ar. *sakínah*), the angels bearing it."

By the coming of "the heart in which there is tranquility" is meant the change which came over Saul when he was made king. That change which came over his *heart* is thus clearly spoken of in the Bible: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (1 Sam. 10:9). This exactly corresponds with the statement made in the Qur-án. And further it is said: "And the Spirit of God came upon him and he prophesied" (1 Sam. 10:10). This is no doubt the best of what the true followers of Moses and Aaron left.

329 The word *baqiyyah* means both *a residue* and *excellence* or *the best of a thing* (LL). You say فلان من بقية القوم meaning such a one is of the best of the people (LL). And اولوا بقية in the Holy Qur-án (11:116) means *persons possessed of excellence.* And بقية الله (11:86) signifies *obedience*, or *the state of goodness that remains.* Hence *baqiyyah* in either sense signifies *the blessings of the earlier days*, i.e. *prophecy.* And thus it became a proverb among the Israelites: "Is Saul also among the prophets?" (1 Sam. 10:12).

330 The ark of 1 Samuel 4:4 was drawn by bullocks and not by angels, and since, according to the Holy Qur-án, the bearers of the *tábút* were angels, it is additional reason that by *tábút* here is meant *the heart.* But see a saying of the Holy Prophet quoted in foot-note 328, from which it is clear that "it" in the verse may refer not to *tábút* but to *sakínah* and *baqiyyah*, and the meaning would thus be that tranquility and inspiration were borne by the angels into the heart of Saul.

it as fills the hand;[331] but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have to-day no power against Goliath[332] and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.[333]

250 And when they went out against Goliath and his forces, they said: Our Lord pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا
مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ
اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوْتَ وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ
اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ
غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ؕ
وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝
وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا
رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا
وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

331 "The story of Saul is here confounded with that of Gideon"—such is the judgment of the Christian critic, and for this the Qur-án is called a "ridiculous jumble." Yet, strange to say, when the same critic reads the New Testament, his critical faculties are, as it were, quite benumbed, for when he finds Matthew stating that Mary's husband Joseph was the son of Jacob, who was son of Matthan, who was son of Eleazar, and so on, and reads on the other hand Luke stating that Joseph was the son of Heli, which was the son of Matthat, which was the son of Levi, and so on, he fails to see any ridiculous jumble, as if Joseph could be the son of two fathers.

Now I fail to see what confusion there exists in the case of the Quranic narrative. All that it states is that Saul tried his forces by a river, and the Bible does not say anything about it. On the other hand, the Bible speaks of a trial of a somewhat similar nature by Gideon (Judges 7 : 1–6), while the Qur-án does not speak of Gideon at all. We admit that the Qur-án does not undertake to give a full and detailed history of the Israelites, and no Christian does, I think, hold the belief that the Bible gives a full and detailed record of the whole history of the Israelite nation so that it could not have omitted a single incident. Nor is there anything strange if history repeated itself in any incident. Is it not a simple and natural explanation of the statements made in the Holy Qur-án and the Bible that Saul followed the example of Gideon? That these are two different incidents is made clear by the fact that while Gideon tried his forces by "the well of Harod" (Judges 7 : 1), Saul tried his forces by a river, as stated in the Qur-án. It further appears from the Bible that the river Jordan was there: "Some of the Hebrews went over Jordan to the land of Gad and Gilead" (1 Sam. 13 : 7).

332 The Arabic word is *jálút*, of the same measure as *Ṭálút*, being from the root جال (في الحرب) meaning *he assailed* or *assaulted* (in *the battle*) (LL), and thus instead of Goliath the Holy Qur-án has adopted a name which expresses his chief characteristic, viz. that his assaults in the battlefield could not be met by Saul and his army. It may be added here that, according to the Bible, too, Saul led his armies against the Philistines, and Goliath was one of their champions. Saul, of course, had to fight many battles, and the Holy Qur-án only speaks of one of them.

333 Compare 1 Sam. 14 : 6: "For there is no restraint to the Lord to save by many or by few." And on one occasion only six hundred men were left with him (1 Sam. 13 : 15).

251 So they put them to flight by Allah's permission. And David slew Goliath, and Allah gave him kingdom[334] and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder;[335] but Allah is Gracious to the creatures.

252 These are the communications of Allah: We recite
Ar. thee. them to *you* with truth; and
Ar. thou art. most surely *you are* (one) of the apostles.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ
لَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ○
تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ○

PART III

253 We have made some of these apostles to excel the others;[336] among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank;[337] and We gave clear arguments to Jesus son of Mary, and
a 128. strengthened him[a] with the
Or, spirit. holy *revelation*. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who be-
Ar. some of them. lieved and *others* who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ
بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ
الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ
آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا
اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ○

334 That David slew Goliath and afterwards was made a king is also stated in the Bible.

335 Thus the Muslims are told that they have to fight to restore order and establish peace in the country.

336 The principle is here recognized that some apostles excel the others, and it contains, apparently, a reference to the excellence of the Holy Prophet. The mention of David and Jesus in particular here is to show that, notwithstanding that these two prophets represented two different aspects of the advancement of the Israelite nation, David standing for their worldly eminence and Jesus for their spiritual eminence, they both sang praises of the Holy Prophet Muhammad, and both spoke of his advent as the advent of God Himself, thus indicating that, looked at from both standpoints, the excellence of the Holy Prophet over other prophets was so immeasurable as to have led two of the most eminent Israelite prophets to speak of him as the Lord.

337, see next page.

SECTION 34

Compulsion in Religion forbidden

254. The faithful should spend in the way of Allah. 255. All-comprehensiveness of Allah's knowledge. 256. There shall be no compulsion in religion. 257. Unbelief is utter darkness, while faith is light.

254 O you who believe! spend out of what We have given you[338] before the day comes in which there is no bargaining, neither any friendship nor intercession,[a] and the unbelievers—they are the unjust.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ
مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ
وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ وَالْكٰفِرُوْنَ
هُمُ الظّٰلِمُوْنَ ○

255 Allah is He besides whom there is no god, the Everliving, the Self-subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission?[339] He knows what is before them and what is behind them, and they cannot comprehend any thing out of His knowledge except what He pleases; His knowledge[340] extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.[341]

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ
لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۭ لَهٗ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۭ يَعْلَمُ مَا
بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ
بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَاۗءَ ۚ وَسِعَ
كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَـُٔوْدُهٗ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ○

Numerous verses of the Holy Qur-án bear testimony to the greatness of the Holy Prophet. He is repeatedly spoken of as being endowed with all those qualities of greatness in the highest degree which to others were given only partially and in a less degree. It is for this reason that the Holy Prophet is declared to be a mercy to all the generations of men (21 : 107), and his followers are called the best of the people (3 : 109), which shows that he is the greatest of the prophets.

337 Allah spoke to all the apostles, but as there were some who were exalted above others by many degrees, this form is adopted. An instance of this is furnished by v. 87: "And some of them (the prophets) you called liars, while others you slay," whereas those that were slain were also called liars.

338 The carrying on of the struggle for existence against the numerous enemies of Islam required in the first place the raising of funds and other acts of self-sacrifice; hence the repeated exhortations to spend. The subject is dealt with at length in the two sections that follow the next.

339 The twofold significance of intercession has been explained in foot-note 79. The principle is here recognized that there may be intercession with Divine permission. It is true that Islam does not recognize the doctrine that man stands in need of any mediator to reconcile him with God, and therefore mediation or intercession in the

340, 341, see next page.

256 There is no compulsion in religion;[342] truly the right way has become clearly distinct from *error*; therefore, whoever disbelieves in the devil[343] and believes in Allah, he indeed has laid hold on the firmest handle, *which shall not break off*, and Allah is Hearing, Knowing.

257 Allah is the guardian of those who believe: He brings them out of the darkness into the light;[344] and (as to) those who disbelieve, their guardians are the devils who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

Or, *the way to perdition*.

Ar. *there is no breaking for it*.

لَآ إِكْرَاهَ فِي الدِّينِ قَدْ تَّبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَّكْفُرْ بِالطَّاغُوتِ وَ
يُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقٰى لَا انْفِصَامَ لَهَا وَاللّٰهُ سَمِيعٌ عَلِيمٌ ۝
اَللّٰهُ وَلِيُّ الَّذِينَ اٰمَنُوا يُخْرِجُهُمْ مِّنَ
الظُّلُمٰتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أَوْلِيٰٓئُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِّنَ
النُّورِ إِلَى الظُّلُمٰتِ أُولٰٓئِكَ أَصْحٰبُ
النَّارِ هُمْ فِيهَا خٰلِدُونَ ۝

sense in which the Christian doctrine is held is unknown to Islam. But there is another aspect of it. The Prophet, to whom the Divine will is revealed, is the Model for his people. He is perfect, and by pointing out a way enables others to attain to perfection. In this sense he is called a *shafi'* or *an Intercessor*. See foot-note 79, where this significance is referred to, and also foot-note 607. Those who take the Prophet for their model may thus attain to perfection, which is the real meaning of salvation in Islam. But as all men are not equally gifted, nor have all equal occasion to attain to a state of perfection, although they have exerted themselves to their utmost, Divine mercy will take them by the hand and amends will be made for such defects through the intercession of the Holy One who has served for a model to his followers. It is in this sense that Islam recognizes the doctrine of intercession in the life after death.

340 The true significance of *kursi* here is not *throne* or *chair*, but *knowledge* (Bkh, Rgh); see also foot-note on 7:54.

341 This is a very well-known verse which goes under the name of *áyat-ul-kursí*, or *the verse of power* or *knowledge*, because it deals with the all-comprehensive knowledge and power of Allah. It is an assurance to the Muslims that Allah, who knows the sacrifices they have made and the wrongs that their opponents are doing them, and has power to reward and punish, shall soon deal with each party as it deserves.

342 To all the nonsense which is being talked about the Prophet offering Islam and sword as alternatives to the pagan Arabs, this verse is a sufficient answer. Being assured of success, the Muslims are told that when they hold the power in their hand their guiding principle should be that there should be no compulsion in the matter of religion. The verse was no doubt revealed later than that which has already preceded with respect to fighting in the way of Allah with those who fight first. The presumption that this passage was directed to the early converts and that it was abrogated later on is utterly baseless. The words *religion should be only for Allah* in v. 193, and the words *there is no compulsion in religion* here, are really two different forms of expressing one and the same idea.

343 *Ṭágh út* is derived from *ṭaghá*, meaning *he was inordinate* or *exorbitant*, and is variously explained as meaning "*the exorbitant in pride* or *corruptness* or *disbelief of the people of the Scriptures* (Q), or *any head* or *leader of error* (S, Q), or *he who turns from the good* (Rgh), or *the idols* or *whatever is worshipped to the exclusion of God* (Zj, Q, TA), or the devil" (LL). As the word *devil* carries most of the significances given to the word *ṭághút*, I have throughout the translation adopted it as its

344, see next page.

SECTION 35

How Dead Nations are raised to Life

258. Allah causes new nations to live and the old to die. 259. Rebuilding of Jerusalem—an illustration. 260. The dead come to life at the Divine call.

Ar. *hast thou.*

Or, *promised.*

258 *Have you* not considered him who disputed with Abraham about his Lord, because Allah had *given* him the kingdom?[345] When Abraham said, My Lord is He who gives life and causes to die, he said: I give life and cause death.[346] Abraham said: So surely Allah causes the sun to rise from the east, then make it rise from the west;[347] thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرٰهِمَ فِي رَبِّهِ
أَنْ آتٰهُ اللّٰهُ الْمُلْكَ إِذْ قَالَ إِبْرٰهِمُ
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا
أُحْيِي وَأُمِيتُ قَالَ إِبْرٰهِمُ فَإِنَّ اللّٰهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللّٰهُ
لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ○

equivalent. But it is not a proper name, as it accepts the definite article *al*. It is used as plural here, though it has also a separate plural form, *ṭawāghīt*.

344 Faith is here spoken of as *light* and unbelief as *darkness*. The contrast is brought out to the best advantage in 24 : 35–40.

345 The words "because Allah had given him the kingdom" are taken by the majority of commentators to refer to Abraham's opponent, but the view of the minority that the personal pronoun *him* in the above quotation refers to Abraham (Rz) appears to be more correct, being corroborated by 4 : 54: "We have given to Abraham's children the Book and the wisdom and We have given them a grand kingdom." By Abraham in the verse under discussion are also meant Abraham's children, because the promise was made to Abraham, and even in Genesis the promised land is spoken of as being given to Abraham: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (Gen. 15 : 7). Moreover, the word *ātā* sometimes signifies not that he actually gave the thing away, but that *he promised to give* it. Compare v. 233, where in *when you pay what you promised for*, the concluding words convey the true significance of *ātaitum* according to all commentators.

This interpretation, moreover, makes the sense of the verse very clear. The Muslims are told that just as a promise is given to them that they will be raised to great eminence from the state of insignificance in which they were, which is equivalent to raising the dead to life, a similar promise was given to Abraham, that promise being in fact the basis of the present promise to the Holy Prophet, because the kingdom to be given to him was really in fulfilment of the promise of kingdom to Abraham. It further shows why the question of raising the dead to life came under discussion, for making a great nation out of one man was really giving life to the dead, and it was this which Abraham upheld, having perfect faith in the Divine promise (v. 260), and which his adversary denied.

346 Both statements relating to *giving life* and *causing death* are silent as to what it was to which the giving of life or bringing of death relates, but, by putting into the mouth of the disputant the same words as are attributed to the Divine Being, the Qur-án makes itself clear, for quickening into life in the ordinary sense of the word could not be claimed by a mortal. Moreover, as the discussion arose out of the promise given to Abraham that he

347, see next page.

259 Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to *remain in a state of death* for a hundred years, then roused him. He said: How long *have you* tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! *you have* tarried a hundred years; then look at *your* food and drink—years have not passed over it; and look at *your* ass; and that We may make *you* a sign to men, and look at the bones, how We set them together, then clothe them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.[348]

Ar. *die.*
Ar. *hast thou.*
Ar. *thou hast.*
Ar. *thy.*
Ar. *thy.*
Ar. *thee.*

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ
ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ
مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَ
شَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا
لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ
أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

should be the father of a great nation and possess the lands of a flourishing people, who must therefore be ruined, it is clear that it refers to the life and death of nations, to the population of desolate places and the desolation of populous places. It should be noted that the words *ḥayāt* and *maut*, literally *life* and *death*, are as well applicable to nations and places as to men, animals, and vegetation. Thus ماتت الارض signifies the *land became destitute of vegetation and inhabitants* (Msb–LL). What is stated here is further illustrated in the verse that follows by the Divine promise as to the rebuilding of Jerusalem, where the *desolation* of the sacred city is spoken of as *its death* and its *rebuilding* is called its *life*. In fact, the very circumstance that the verse (259) relating to the rebuilding of Jerusalem is an illustration of this verse, is sufficient to show that it is the population and desolation of towns and the life and death of nations that are meant by *ḥayāt* and *maut* in this verse.

347 The disputant belonged to a race of sun-worshippers, and therefore when he claimed that he could give life and cause death, Abraham advanced an argument which quite confounded his adversary. If he could give life and cause death he could control even his deity, the sun, for to give life and cause death were the work of the deity and not of the devotee, and hence he could make it rise from the opposite direction. The adversary was confounded, because he saw that he had made an assertion which was opposed to his own avowed belief. The commentators are also of opinion that, in referring to the course of the sun, the continuity of the argument is not broken by Abraham, but they give a different explanation, although it is admitted that Abraham's opponent was a worshipper of the sun (AH). The explanation accepted as the correct one by Rz and AH is that, in referring to the course of the sun, Abraham suggested that his adversary's assertion that he could give life and cause death could not hold, because, admitting for the sake of argument that life and death were brought about in this world through intermediaries, these intermediaries were subject to the control of the Divine Being, and not to that of any human being, citing the sun as an instance of these intermediaries.

348 Between the two incidents relating to Abraham in verses 258 and 260, the insertion of the verse (259) relating to an incident in later Israelitish history may seem to be out of place to a superficial observer. But a careful consideration of the three verses will

Ar. *dost thou.*	260 And when Abraham said, My Lord! show me how Thou givest life to the dead, He said: What! and *do you* not believe? He said: Yes, but that my heart may be at ease. He said: Then take four	وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى ط قَالَ اَوَلَمْ تُؤْمِنْ ط قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ط قَالَ فَخُذْ اَرْبَعَةً

show that not only the subject matter of this section fits in with the context, but the three verses of the section itself are beautifully arranged. Verse 258 refers to the promise given to Abraham that a great nation should arise out of him, which would inherit the fertile lands of the powerful nations then living, and to a controversy on that subject held with the ruler of the land, who is told that Allah had power to give life to a dead nation. Verse 260 relates how Abraham was satisfied that a dead nation may be raised to life, while verse 259, citing an example of what is said in verse 258, affords in fact a proof of the assertion made in that verse, the Muslims being referred to a more recent historical incident so that the reference might carry a greater conviction to their hearts.

That the incident mentioned in this verse relates to later Israelitish history is clear from the following considerations:—

Firstly, from the interpretations given to this verse it appears that by "the town which had fallen down upon its roofs" is meant Jerusalem (Rz, AH) as it was left after its desolation by Nebuchadnezzar in 599 B.C.

Secondly, the concluding words of this incident, "look at the bones, how We set them together, then clothe them with flesh," undoubtedly refer to Ezekiel's vision as related in Ezekiel, ch. 37. The concluding verses of the previous chapter of that book state exactly what is stated in verse 258: "I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it" (Ezek. 36:36). The first part of ch. 37 relates how Ezekiel was taken (in a vision, as I will now show) "in the midst of the valley which was full of bones," and asked, "Son of man, can these bones live?" and, after a Divine assurance, Ezekiel is made to witness the scene which is also narrated in the Qur-án: "the bones came together, bone to his bone," and "the sinews and the flesh came upon them, and the skin covered them above," and then "the breath came into them, and they lived" (Ezek. 37:1–10).

The identity of this vision with that narrated in the Holy Qur-án is so clear that I need not dwell upon it any further. That what is narrated in Ezekiel, ch. 37, is a vision is clear from the introductory words of that chapter: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord"—words always used to signify a state of vision. What follows the incident makes it still more clear, for verse 11 (Ezekiel, ch. 37) goes on to say: "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost"; while verse 12 gives them the Divine promise, "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you in to the land of Israel." This shows conclusively that the bones were only a symbol of the fallen condition of the whole house of Israel. I lay stress upon the word *whole* in Ezekiel 37:11, because the actual bones were only of the very few among them who were put to the sword, by far the greater number being in captivity or held in a slavish condition in subjugation to the Babylonians. The words of verses 11 and 12 are too clear to need any further comment.

It being thus established that the incident of the bones in Ezekiel, ch. 37, is a vision of the prophet Ezekiel, it is only too clear that the identical incident related in verse (259) now under discussion is also a vision. The Qur-án usually dispenses with words showing an incident to be a vision when either the context or the nature of the incident or a reference to earlier history makes it clear that it is a vision. Compare the words in which Joseph narrated his vision to his father in 12:4: "O

Ar. *thee*	of the birds, then train them to follow *you*, then place on every mountain a part of them, then call them, they will come to	مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
Ar. *thee.*	*you* flying; and know that Allah is Mighty, Wise.[349]	ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

my father! surely I saw eleven stars and the sun and the moon—I saw them making obeisance to me," not making any mention at all that he had seen this in a vision. In the verse under discussion, however, it is not only its identity with Ezekiel 37:1–10 that shows the incident to be a vision, but the insertion of a *káf*, signifying *likeness*, before the whole is a further indication of the same; for otherwise the *káf* would be redundant, as some commentators have supposed it to be (Rz). If the incident had been a real one, as in the previous verse, the verse should have commenced with the words *or him* instead of *or the like of him*, the insertion of the *káf* giving the incident the colour of a parable or a vision. Sayed Ahmad Khan considers او كالذى مر على قرية as being equivalent to او الذى كانه مر على قرية meaning "or him who, *as it were*, passed by a town."

Thirdly, the causing the prophet to remain in a state of death is thus also an incident of the vision which, though not narrated in the Bible, is corroborated by facts, standing symbolically for the death of the Jewish nation, a death of disgrace and sorrow, or the desolation of Jerusalem, which covered a period of almost a hundred years. Jerusalem was taken by Nebuchadnezzar in 599 B.C. (2 Kings 24:10); Cyrus gave permission to rebuild the temple in 537 B.C. (Ezra 1:2), the house being eventually finished in 515 B.C. (Ezra 6:15). The Bible does not give us the history of the period from 515 B.C., and even if we are not allowed to conjecture that another fifteen years may have been taken by the Israelites to settle back in Jerusalem and to rebuild the city itself for their own habitation, the period from 599 to 515 B.C. covers almost fully the whole of the sixth century B.C., and hence the hundred years of Ezekiel's death in the vision represent the hundred years of the death of the Israelite nation.

I may further add that the reference to the food and drink of the prophet, which did not show any influence of years, and to his ass, which was still standing by, only proves that the hundred years' death which the prophet underwent was only symbolic death. The mention of the bones has been taken by some commentators to refer to the ass, but this is an obvious error, for the two statements are separated by a sentence: "And that We may make you a sign to men"; and there is also a pause after the word *ass*, separating what follows from that which has preceded.

How was Ezekiel a sign to the people? Because the vision made him a symbol of the whole Jewish nation, and his symbolical death for a hundred years represented the sorrows and afflictions of Israel for a similar period, after which they were once more to be restored to life as the prophet was raised from death.

The only word to be explained in this verse is *yatasannah*, which is from تسنهت عنده meaning *I abode with him a year*, and one says, تسنهت النخلة i.e. *the palm-tree underwent the lapse of years* (S, Msb-LL). The word applied to food and drink carries a similar significance, meaning *it became altered* (for the worse) *by the lapse of years* (LA-LL). Rz explains the lapse of years to be the real meaning of the word, for his explanation is *the years did not pass over it.*

349 This verse is a natural sequel to v. 258, which speaks of the manifestation of Allah's power in the life and death of the nations. Verse 259, as already noted, has been interposed to afford to the companions of the Holy Prophet a proof of

the assertion made in v. 258. In v. 260 it is made clear to Abraham, by means of a parable, how flourishing nations may be brought to naught and insignificant ones made to flourish, referring in particular to his own case. In Gen. 15:8 Abraham is made to say, after receiving a promise of the land of Canaan, "Lord God, whereby shall I know that I shall inherit it?" The Quranic parallel to this is: "My Lord, show me how Thou givest life to the dead." He believed in the Divine promise, and was so sure of it that he had even contended with and overcome an adversary on this point. But was it not strange that out of his seed should arise a nation that should supplant the powerful nations that ruled the land? The sign given to Abraham according to Gen. 15:9–11 is quite meaningless, not making it clear how Abraham's seed was to inherit the land. He is told to take "a heifer of three years old, a she goat of three years old, and a ram of three years old and a turtle-dove, and a young pigeon"; he "divided them in the midst." "And when the fowls came down upon the carcases, Abraham drove them away." How this was a sign of Abraham inheriting the land of Canaan is a mystery. It only shows that the text here has been tampered with.

The answer to Abraham's *how* as given in the Qur-án is a perfectly intelligible parable. If he should take four birds and tame them, they would obey his call and fly to him even from the distant mountains. If the birds, then, obey his call, he being neither their master nor the author of their existence, would not nations submit to the call of their Divine Master and the Author of their existence? Or if the birds, being only tamed for a short time by a man who had otherwise no control over them, become so obedient to their tamer, has not Allah the power to control all those causes which govern the life and death of nations? Whenever He wishes to destroy a people He brings together the causes of their decline and evil fortune overtakes them, and when He wishes to make a people prosperous He creates those causes that bring about the rise and progress of nations. That the word *ṭáir* (plural *ṭair* as used here), which signifies *a bird*, also signifies *the cause of good and evil*, or *misery* or *happiness* (TA-LL), in which sense the word is used in 7:131 and elsewhere in the Holy Qur-án, is a further indication of the significance of the parable of the *birds*, through which Abraham is made to realize how the Almighty controls the fortunes of the nations. It is an error to suppose that Abraham actually took four birds and tamed them. The Qur-án does not say it. It only makes Abraham realize the wonderful manifestation of Divine power by a parable.

The commentators have been at great pains to explain the words صرهن اليك so as to make them signify *cut them into pieces*, as it is on this interpretation that they base the puerile story of Abraham having taken four birds and cut them into pieces, which being afterwards quickened to life, satisfied Abraham that Almighty God had the power to raise the dead to life. The words do not suggest any such story. *Ṣára-hú* and *aṣára-hú*, of which *ṣur* is an imperative form, signify *he made it to incline* (S, Msb, Q-LL), and it is in this sense only that the word is followed by *ilá*. Thus one says of a man يصور عنقه الى الشئ, meaning *he inclines his neck to the thing* (Ls-LL). Agreeably with this, which is the only true significance of the word, the phrase signifies *turn them toward you* (Akh, S, M, LL), i.e. *tame the birds*. Even Rz accepts this to be the primary meaning, but even then, so fond are the commentators of the story of cutting the birds into pieces, he makes the words *cut them into pieces* to be understood. The other significance, *dissect them* or *divide them into pieces*, is accepted on the authority of I'Ab in the verse under discussion, but it seems to have been an error due to the fact that *ṣára* (aorist, *yaṣúr-u*) has two contrary significations, viz. *he separated* or *dispersed*, and *he collected* (LL, quoting Fretag, who makes the statement on the authority of Kitáb-ul-'Adad), the latter significance being clearly related to the primary meaning of the word as stated above.

SECTION 36

Spending Money in the Cause of Truth

261. Money spent in the cause of Islam compared to seed sown in fertile land. 262, 263. What may destroy the effect. 264. Those who spend for show shall not prosper—a parable. 265, 266. Two other parables.

261 The parable of those who spend their property in the way of Allah[350] is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.[351]

262 (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with
Ar. *nor*. reproach *or* injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.[352]

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ
حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ○
الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَ
لَا أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۚ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

350 The words *in the way of Allah*, as already noted, stand throughout the Holy Qur-án for the cause of the Divine faith or the defence of Islam. As Rz says, *the words apply exclusively to Jihád* (i.e. *a struggle in the cause of the faith*) in *the language of the Holy Qur-án*. This is specially made clear by 9 : 60, which mentions the heads of expenditure of the legal alms, and in which *fi sabîl illáh* (which cannot there signify anything but *defence* or *advancement of the faith*) is a particular head, in addition to helping the poor, the indigent, and the wayfarer, the setting free of slaves, etc. Hence the primary object of this and the following section in exhorting the faithful to spend money, and the inculcation of charity, is the advancement of the cause of Islam, though other objects of charity are also included. Some commentators think that the injunctions are particularly given only with regard to *Jihád*, while others hold that all charitable objects, including *Jihád*, are meant (Rz).

351 The comparison of money spent in the cause of truth to a grain yielding seven-hundredfold fruit is to show: firstly, that the progress of Islam depended on the sacrifices which the individual members of the community made; and secondly, that the expenditure of money must be accompanied with hard labour, as a seed cast on untilled ground unaccompanied by any labour would not even grow. It is noteworthy that while the Qur-án represents the increase to be seven-hundredfold, or even double of it, Jesus, in a similar parable—the parable of the sower—promises thirty, sixty, or at the most a hundredfold increase (Matt. 13 : 23; Mark 4 : 8).

352 *Mann* is originally *the conferring of a benefit* or *a favour* upon one (LL), and is so used in the Holy Qur-án frequently; it also has a secondary meaning, i.e. *giving expression to the good done to anybody* (Rz), or, *reminding one of the favour done to one by way of reproach*, and this is the meaning here. *Azá* signifies *harm* or *annoyance*, by speaking evilly of one or inflicting slight injury. Gifts, whether given in the cause of national or individual suffering, must not be accompanied by any interested motives, hence the donor is forbidden even to mention them afterwards, so as not to create the impression that he had laid anybody under an obligation by that deed or to cause annoyance or harm.

Ar. *there follows it.*

263 Kind speech and forgiveness is better than charity *followed by* injury; and Allah is Self-sufficient, Forbearing.

264 O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day;[353] so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.[354]

265 And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold, but if heavy rain does not fall upon it, then *light rain* (is sufficient); and Allah sees what you do.[355]

Or, *dew.*

266 Does one of you like that he should have a garden of palms and vines with streams flowing beneath it: he has in it all kinds of fruits, and old age

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ
صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ○
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ
بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ
رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ۭ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۭ
لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا ۭ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ○
وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ
اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ اَصَابَهَا
وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ
لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۭ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ○
اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ
مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ

353 The expression conveys a very strong disapproval of giving alms to be seen by men. It does not simply forbid the doing of alms "before men to be seen of them," as does Jesus Christ in his well-known Sermon on the Mount (Matt. 6:1), but speaks of this as being the work of those who do "not believe in Allah and the last day," thus making it utterly hateful in the sight of true believers.

354 The concluding words of the parable show that the Holy Qur-án is speaking of the efforts of the unbelievers to deal a death-blow to Islam. They were spending their money to retard the advancement of the cause of Islam, but their efforts, they are told, would be fruitless. Compare 8:36: "Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah: so they shall spend it, then it shall be to them an intense regret, then they shall be overcome." The parable conveys exactly the same significance, and being followed by the statement *they shall not be able to gain anything of what they have earned*, leaves no doubt as to its purport.

355 This is the parable of the believers who will reap the fruits of the sacrifices they make. They are spoken of as spending *to seek the pleasure of Allah*, because all their efforts were for the upholding of truth, and *for the certainty of their souls*, every act of self-sacrifice being due to their certainty of the ultimate triumph of the *truth*, which in its turn made them more certain of it.

has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.[356]

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ۝

SECTION 37

Spending Money in the Cause of Truth

267. Good things should be given in charity. 268, 269. Charity brings abundance, not poverty. 270, 271. Public and private acts of charity. 272. Public charity needed for self-defence. 273. Persons fit to receive private charity.

267 O you who believe! spend (benevolently) of the good things that you earn and of what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you *have its price lowered*, and know that Allah is Self-sufficient, Praiseworthy.

Ar. *connive at it.*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ
مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ
الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ
تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا
أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ ۝

268 The devil threatens you with poverty and enjoins you to be niggardly,[357] and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing,

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ
وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

269 He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good; and none but men of understanding mind.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ
يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

270 And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ
مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

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356 This parable shows the evil effect which reproaching and annoyance may bring to a gift which would otherwise have yielded fruit. The gifts of those who give simply to be seen and praised by others are like seed cast upon hard stones, which takes no root (v. 264), but there may be gifts which would have yielded fruit were it not that the whirlwind of reproach or annoyance had blasted them just when about to ripen.

357 *Faḥshá* here signifies *niggardliness* or *tenaciousness*, being equivalent to *bukhl* (Rz, LL).

271 If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you;[358] and this will do away with some of your evil deeds; and Allah is aware of what you do.

272 To make them walk in the right way is not incumbent on *you*, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good thing you spend shall be paid back to you in full, and you shall not be wronged.[359]

Ar. *thee.*

273 (Alms are) for the poor who are confined in the way of Allah[360]—they cannot go about[361] in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); *you can* recognize them by their mark; they do not beg from men importunately;[362] and whatever good thing you spend, surely Allah knows it.

Ar. *thou canst.*

إِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَ
إِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَآءَ فَهُوَ
خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ
وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ○
لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ
يَهْدِي مَنْ يَّشَآءُ ۗ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ فَلِاَنْفُسِكُمْ ۗ وَمَا تُنْفِقُونَ اِلَّا
ابْتِغَآءَ وَجْهِ اللّٰهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُونَ ○
لِلْفُقَرَآءِ الَّذِينَ اُحْصِرُوا فِي سَبِيلِ اللّٰهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْاَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ
بِسِيمٰهُمْ ۚ لَا يَسْئَلُونَ النَّاسَ اِلْحَافًا ۗ وَ
مَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيمٌ ○

358 The *manifesting of charity* or *giving alms openly* is a thing quite different from giving them "to be seen of men," for which see verse 264. By the giving of alms openly is meant the giving of subscriptions for works of public utility or for national defence, or for the advancement of the national or public welfare. The teaching of the Gospels (Matt. 6 : 1–4) is really defective, because it lays all the stress upon private acts of charity and makes no mention at all of subscriptions for works of public utility and for organized efforts for dealing with the poor, without which national growth is impossible. The Quranic teaching is perfect, as it takes into consideration the varying circumstances of human society and enjoins public as well as private acts of charity, mentioning public charity first, as that is of greater importance.

359 The reference in this verse seems to point to the occasions of public acts of charity. The opening words of the verse call attention to the special difficulties of Muslim society, which was required to repel its enemies in the interests of its existence. It shows that the Muslims did not fight to bring the unbelievers into the fold of Islam, for that, the Prophet is told in plain words, was not his business, but it was for the good of their people, the defence of the Muslim community, that the Muslims were required to raise subscriptions in order to be prepared to meet their enemies. And hence what they spent was for Allah's pleasure, because it was in the cause of truth. In the concluding words they are assured that for these deeds of sacrifice they will be fully rewarded. Thus public charity must be directed to the national welfare or the amelioration of mankind in general. Reports mentioned under this verse by the commentators show that Muslim charity was exercised not only for the welfare of their own co-religionists but also for that of the polytheists, and that Islam did not allow the difference of religion to be a hindrance to the bestowal of charity upon a deserving person. 360, 361, 362, see next page.

SECTION 38

Usury Prohibited

274. Good consequences of pecuniary sacrifices. 275–277. Usury forbidden. 278–281. Interest on loans already made to be foregone and the capital to be recovered with lenity.

274 (As for) those who
spend their property by night
and by day, secretly and
openly, they shall have their
reward from their Lord and
they shall have no fear, nor
shall they grieve.[363]
275 Those who swallow
down usury cannot arise
except as one whom the devil
has prostrated by (his) touch
does rise.[364] That is because
they say, Trading is only like
usury; and Allah has allowed

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ
سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○
اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ
اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ
مِنَ الْمَسِّ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا
الْبَيْعُ مِثْلُ الرِّبٰوا وَاَحَلَّ اللّٰهُ الْبَيْعَ

360 Verse 271 speaks of two kinds of charity, viz. public charity, the occasions for which are mentioned in the last verse, and private charity, which is for the poor. This verse shows who are the poor who deserve assistance by private acts of charity. Their first qualification is that they are *confined in the way of Allah*. Among these are included: (1) Those who had to fight in defence of Islam, but had no means of livelihood; (2) those who could not go forth to trade because of the insecurity of the roads and the constant raids of the enemy; (3) those who were wounded in the fighting (Rz).

361 In translating ضربا في الارض as "*knocking about in the land*," Palmer has has made a serious mistake. The unhappy similarity which he discovered between the colloquial English phrase "knock about," which means "to wander here and there in a rough, careless, and aimless way," and one of the significances of the Arabic word *ḍarb*, viz. *beating, striking,* or *smiting*, makes him draw the preposterous conclusion that the "language of the Qur-án is really rude and rugged." Now, *to beat*, is not the only significance of the word *ḍarb*; nor are *beating* and *knocking about* necessarily synonymous terms. On the other hand, the word *ḍarb* does convey a very large number of significances. Palmer would have been nearer the mark if he had said *beating the land*. But as a matter of fact the phrase here used by the Qur-án means *he journeyed in the land, seeking sustenance and for the purpose of traffic* (LL), and not wandering aimlessly, an idea quite foreign to the Arabic phrase.

362 Here we have another qualification of those who deserve to be assisted by private acts of charity; these are the men who abstain from begging. This would show that the Holy Qur-án does not countenance the practice of begging from door to door.

363 It is a prophetic assurance to the Muslims that if they made sacrifices for the national welfare, the fear of annihilation under which the Muslim community then lived would be dispelled, and they would not grieve for what they spent, as it would yield abundant fruit. This is, in fact, a prophecy of their final triumph over their enemies, for the party that is victorious in a struggle does not grieve for the sacrifices that it makes, while the vanquished party does.

364 *Ribá* (literally, *an excess* or *addition*) means *an addition over and above the principal sum that is lent* (Rgh, TA-LL), and includes *usury* as well as *interest*. The subject is introduced here very appropriately, for as charity is the broad basis of human

trading and forbidden usury.[365] To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed,[366] and his affair is in the hands of Allah; and whoever returns (to it)—these are the inmates of the fire: they shall abide in it.

276 Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.[367]

277 Surely they who believe and do good deeds and keep up prayer and pay the poor-rate—they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

وَحَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ
رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَاَمْرُهٗۤ
اِلَى اللّٰهِ ؕ وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝
يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِى الصَّدَقٰتِ ؕ
وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ۝
اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ۝

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sympathy, usury annihilates all sympathetic affection and leads to the extreme of miserliness. Thus from one point of view the subject of usury stands in contrast with that of charity, while from another point of view the connection between these two subjects is, as pointed out in the two preceding sections and the verse with which this section opens, that while the Muslims were promised great wealth and prosperity, they were warned against an inordinate desire for amassing wealth, to which usury would certainly have led them. Hence, those who devour usury are compared to those prostrated by the touch of the devil, which in this case stands for Mammon. The prohibition of usury in Islam is a very wide subject, and cannot be discussed within the limits of a foot-note. But it may be noted in passing that Islam adopts the golden mean in all cases. It does not go to the extreme of the socialistic idea which aims at the annihilation of all distinctions of property rights, but it establishes institutions which give the poor a certain proportion of the riches of the wealthier members of society. Such is the institution of *Zakát*, according to which one-fortieth portion of the amassed wealth of every member of society is taken yearly to be distributed among the poor. In perfect accordance with that institution, Islam refuses to allow the rich to grow richer by reducing the poor to still greater poverty, which is the real aim of usury. Usury, moreover, promotes habits of idleness; but its worst effect is on morals, as it causes man to be obsessed by selfishness, and this is, in fact, what is meant by the devil prostrating a devourer of usury. Facilities for borrowing money on interest, moreover, make men profligate, as similar facilities have made States and nations profligate in these days.

365 The Qur-án draws a distinction between trading and usury. In trade the capitalist takes the risk of loss along with the hope of profit, but in lending money on usury the whole of the loss is suffered by the man who uses his labour, while the capitalist may count upon his profit even in the case of loss in the actual concern. Hence trading stands on quite a different footing from usury.

366 Here is a prohibition to receive any interest on money lent, but if any one had actually received any interest before the prohibition he was not required to pay it back, because such a procedure would have hopelessly upset business.

367 *Maḥaqa* signifies, according to Rgh, *he took away the blessing thereof* or *he diminished it.* It also signifies the *blotting out* or *annihilating* of a thing. Usury is here condemned, while charitable deeds are commended as being the real source of the

278 O you who believe! be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.[368]

279 But if you do (it) not, then be apprised of war from Allah and His Apostle;[369] and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.[370]

280 And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.[371]

281 And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا
مَا بَقِيَ مِنَ الرِّبٰوٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝
فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ
اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ
رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ
وَلَا تُظْلَمُوْنَ ۝
وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى
مَيْسَرَةٍ ۭ وَاَنْ تَصَدَّقُوْا خَيْرٌ
لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝
وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى
اللّٰهِ ۣ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ۝

SECTION 39

Contracts and Evidence

282. Contracts to be put down in writing and witnesses procured. 283. Security may be taken when the debtor cannot be trusted.

282 O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ
بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ

prosperity of a nation or of humanity in general. There may also be observed a prophetic reference to the general tendency in the growth of civilization to lessening rates of interest, so much so that usurious dealings, in the proper sense of the word, are almost becoming extinct, while the tendency for public charity or personal sacrifice in the interests of a community, or even humanity in general, is daily gaining ground.

368 The balance of interest which may be due at the time when the prohibition was made known must be given up.

369 Going directly against the commandments of Allah is herein described as a war with Allah and His Apostle; and from this we may draw the conclusion that interest received on deposits in banks may be given away for the propagation of Islam, for this is really a war against the enemies of Islam.

370 The meaning is that the debtor shall not be made to pay more than the sum lent.

371 This indicates the kind of sympathy Islam demands a man shall show to other men. The poor man is not to be prosecuted and thrown into prison, but payment must be postponed till the debtor is able to pay, or, better still, the whole may be remitted.

down;[372] and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish any thing from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness;[373] and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women[374] from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other;[375] and the witnesses

وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
اللَّهُ فَلْيَكْتُبْ ج وَلْيُمْلِلِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَ
لَا يَبْخَسْ مِنْهُ شَيْئًا ط فَإِنْ كَانَ
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا
أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ
وَلِيُّهُ بِالْعَدْلِ ط وَاسْتَشْهِدُوا
شَهِيدَيْنِ مِنْ رِّجَالِكُمْ ج فَإِنْ
لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَأَتَانِ مِمَّنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ط

372 The subject of usury, which is connected with the lending and borrowing of money and trading in general, brings us to the subject of contracts. If Islam enjoins charitableness and prohibits usury, it requires at the same time that the greatest precautions must be taken for safeguarding property rights. A noteworthy thing about this is that the Arabs were quite an ignorant people, among whom writing was very rare, so much so that they took a pride in being called *ummi*, or *unlearned* people. Yet these very Arabs are now required to put down all their transactions, great or small, in writing, except in hand-to-hand dealings. Strange to say, this injunction was given at a time when Muslim society was itself in danger of being swept away. This shows that the Qur-án was not the word of the Prophet, but of the Almighty Being who knew that the Muslims must soon become a great nation, and that therefore they would need all those instructions of which a well-developed civilized society stands in need.

373 These words form the basis of the guardian and ward law, as they point out when a guardian may be appointed for one who is not able to manage his own property. The word which I have translated as *weak* really signifies *one too young* (i.e. a minor) or *too old* (Bd.) Thus a guardian may be appointed not only when the owner is a minor, but also when his understanding is not sound enough to be entrusted with the management of his property.

374 The home is the proper sphere of the woman; as, owing to her domestic responsibilities, she appears less in public, she should not be much dragged into courts of justice.

375 The personal pronoun *humá* may refer either to the testimony of the *two witnesses* or the *two women*.

The Holy Qur-án does not say that no case should be decided except on the testimony of two witnesses, but requires ordinarily the calling in of two witnesses at the time of the transaction, so that the deficiency of one may be rectified by the other. The same reason holds good for calling in two women in the place of a male witness, because ordinarily the sphere of the woman's transactions being the home, she takes very little part in the transaction of outside affairs, and is also more likely to lose her mental balance under the severe test of cross-examination than a man, hence, the deficiency in her evidence is required to be made up by the evidence of another woman.

should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and *assures greater accuracy in* testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe *or* to the witness;[376] and if you do (it), then surely it will be a transgression in you, and be careful of (your duty to) Allah, and Allah teaches you, and Allah knows all things.

Ar. *most upright for.*

Ar. *nor.*

283 And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession;[377] but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَ
لَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ
وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَ
إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا
اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ○
وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا
كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ ۖ فَإِنْ أَمِنَ
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ
أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا
الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ○

376 They must not be made to suffer loss in their own business. In other words, their convenience must be kept in view, and they should be paid.

377 This does not mean that a security cannot be taken in any other case. On the other hand, the words that follow show that security may be taken when the lender does not trust the debtor.

It further shows that advantage can be derived by the lender from the movable or immovable property which has been given into his possession as a security for the debt. Thus land mortgaged for a debt may be cultivated, or house-property may be rented or used.

SECTION 40

The Muslims shall be made Victorious

284. Kingdom and sovereignty belongs to Allah. 285. The broadness of Muslim faith. 286. Prayer for Divine help.

284 Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.[378]

285 The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles: We make no difference between any of His apostles;[379] and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

286 Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought: Our

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ
يُحَاسِبْكُمْ بِهِ اللّٰهُ فَيَغْفِرُ لِمَنْ
يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○
اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ
رَّبِّهٖ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللّٰهِ وَ
مَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَ
اَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ○
لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

378 This verse has generally been misunderstood, insomuch that some commentators think it to have been abrogated by the opening words of v. 286, but this assertion is rejected by more learned commentators (Rz). يحاسبكم به الله does not signify "Allah will call you to account for it," but that "He will call you to account *according to* it," so that he who hides (i.e. keeps under control) his evil inclinations and he who manifests (i.e. gives vent to them) shall not be dealt with in the same manner, but according to their deserts. Almost the same statement is contained in 3 : 28, where it is said: "Say, whether you hide what is in your breasts or manifest it, Allah knows it." Evil thoughts are not unpunishable; but evil inclinations which a man keeps suppressed, and which therefore gradually disappear, cannot be included in the category of evil thoughts; it is these that are meant here.

It may be added that the Arabic phrase for *he called him to account for it* is حاسبه عليه (TA), whereas the form adopted here is حاسبه به

The significance conveyed by the verse is that since kingdom or sovereignty belongs to Allah, He will grant it to a people whom He considers fit for the trust, and thus there is a prophetic allusion to the conquests of Islam.

Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us; our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant
a 2194. us protection[a] and have mercy on us, Thou art our Patron, so help us against the unbelieving people.[380]

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَ
اغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

379 The breadth of the Muslim faith, which has been dealt with in several portions of this chapter, is again mentioned in reference to the triumph of the Muslims, for even if the Muslims were triumphant their religion could not triumph over other religions unless established on very broad principles which should commend themselves to all reasonable persons. The triumph of the Muslim religion, it is hinted, would not be due to political supremacy, but to the excellence and breadth of its principles. Hence, even in these days of Muslim political decadence, Islam is making a rapid conquest among their very rulers. This is no doubt due to the breadth of its principles.

380 What a spirit of humility does the Holy Word breathe even in the hour of triumph! The aspiration of the soul to be led to the promised victory is still subjected to the holier yearnings.

The end of the chapter shows that the triumph of Islam is its real object, and this is plainly outlined in the opening and closing sections of the chapter.

CHAPTER III

THE FAMILY OF AMRAN

(Ál-i-'Imrán)

REVEALED AT MEDINA

(20 *sections and* 199 *verses*)

Abstract:

Title and subject-matter.

THE name of this chapter is taken from the mention of *'Imrán's* family in verse 32. The *'Imrán* to whom reference is made is the same as Amran, the father of Moses and Aaron, and as this chapter deals with the departure of prophethood from the Mosaic dispensation, the title is most suitable.

The chapter opens with a statement relating to the Divine origin of the Holy Qur-án as well as the Torah and the Gospel, thus affording an illustration of what is said in 2 : 4 of "that which was revealed before you." It then gives a rule of interpretation, neglect of which has led to numerous errors in religious beliefs. This rule of interpretation, which must be borne in mind in interpreting all Divine books, is that every allegorical statement must be interpreted in such a manner that it may not contradict any of the clear principles laid down by Divine revelation. As the Christian religion is based really on the wrong interpretation of certain allegorical statements, the rule is appropriately laid down as a preliminary to a discussion of the Christian religion.

The preliminary remarks of the first section are followed in the second by an assertion of the Unity of Allah, which is laid down as the clear basis of all religions, and its ultimate triumph is predicted. The third section refers to the departure of the spiritual kingdom from the house of Israel, and the last members of that chosen race are mentioned in the fourth. Among these is Jesus, various misconceptions regarding whom necessitate rather a lengthy discussion in the two sections that follow. The seventh section continues the controversy with the Jews and Christians, while the eighth deals with their machinations to discredit Islam. The ninth speaks of the testimony of previous books and prophets to the truth of Islam, while the tenth mentions the ever-living testimony afforded by the Ka'ba, the centre of Islam. This is followed by an exhortation in the following section to the Muslims to remain united if they would achieve triumph, and in view of the coming conflicts they are told in the next to have guarded relations with the Jews, who, while outwardly friendly, were inwardly hostile to the Muslims. The incidents of the battle of Uhud, the causes of the misfortune experienced in it, and how triumph can be obtained are the points discussed from the thirteenth section to the end, with only a reference in the last section but one to the Jewish carpings.

Connection.

The importance of the connection of this with the preceding chapter may be judged from the fact that taken together they are termed *zahráwán* (meaning the two *bright* and *shining* ones). The two, in fact, may be treated as a single chapter, as each supplements and explains the other. The 2nd chapter opens with a controversy with the Jews, while the latter portion deals with the necessity of, and general injunctions relating to, fighting in the cause of truth and justice and in self-defence. The 3rd chapter opens with a controversy with the Christians, while its latter portion deals with the incidents relating to the battle of Uhud. A more apparent connection in the conclusion of the one and the beginning of the other is, however, to be found in the fact that whereas the 2nd chapter ends with a statement as to the cosmopolitan nature of the religion of Islam, requiring belief in all the prophets, this one opens with a statement quoting the Torah and the Gospel as an instance of the truth of previous revelation.

As the previous chapter deals at length with the Jews and their contentions, referring only briefly to the Christians, this deals mainly with the Christians, referring only briefly to the Jews.

In the same light may be taken the fact that that chapter deals particularly with the necessity to fight against an enemy who was bent upon the extirpation of Islam, while this deals with the events of one of the battles which the enemy waged with a view to injure Islam and in which he was considered to have obtained a certain measure of success.

Date of revelation.

The whole of this chapter was revealed at Medina, and it is generally supposed to be the second or the third in order in the Medinian revelation (Itq). The latter portion, from sec. 13 almost to the end, distinctly relates the incidents of the battle of Uḥud, and therefore the third year of Hejira may be fixed as very probably the date of its revelation. But the first portion, especially that dealing with the birth and ministry of Jesus, is said to have been revealed on the occasion of the visit of a deputation of the Najran Christians which took place in the tenth year of the Hejira. The commentators generally consider the first sixty-two or the first eighty-three verses to have been revealed on that occasion, but probably only verse 60, which speaks of the *Mubáhilah*, an incident specially relating to the Najran deputation, was revealed so late, and the arguments dealing with the Christian religion in general were revealed at an earlier date, very probably in the third year of the Hejira. A consideration of the subject-matter of the chapter leads to the same conclusion. It may further be added here that to ascribe verses 26 and 27 to the Meccan revelation, as some Christian critics have done, shows an entire lack of knowledge of Islamic history.

SECTION 1

The Qur-án and the previous Revelation, and the Rule of Interpretation

1–5. The Torah and the Gospel afford a guidance to Quranic truth. 6. Rule of interpretation of doctrines. 7, 8. Prayer for guidance.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 I am Allah, the best Knower,[a]

الٓمّٓ ۝

2 Allah, (there is) no god but He, the Everliving, the Self-subsisting by whom all things subsist.[381]

اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝

Ar. *thee.*

b70.

3 He has revealed to *you* the Book with truth,[382] verifying that which is before it,[b] and He revealed the Torah and the Gospel[383] aforetime, a guidance for the people,[384] and He sent the Distinction.[385] Surely they who disbelieve in the communications of Allah—they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.[386]

نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَ
الْاِنْجِيْلَ ۝ مِنْ قَبْلُ هُدًى لِّلنَّاسِ
وَاَنْزَلَ الْفُرْقَانَ ۝ اِنَّ الَّذِيْنَ كَفَرُوْا
بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ
وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ۝

381 In consonance with its character as controverting Christian doctrines, this controversy being carried on to the 83rd verse, the chapter fitly opens with two attributes of the Divine Being, the Ever-living and the Self-subsisting by whom all things subsist, which deal a death-blow to the doctrine of the divinity of Jesus Christ, because birth and death did not entitle him to claim these attributes. The statement (there is) *no god but He* contains an ideal expression of the religion of Islam in four words. Thus, while the doctrine of the Unity of the Divine Being is dealt with at great length in the previous chapter, that doctrine finds a clear expression here. The whole of the religion of Islam is really contained in these four words, *lá iláha ill Alláh.*

382 For the sake of simplicity I render *bil-ḥaqq* as meaning *with truth*, but *ḥaqq* primarily signifies *suitableness to the requirements of wisdom, justice, right, truth,* or *fact;* or *to the exigencies of the case* (Rgh, TA-LL). Hence the true sense of the phrase is that the Qur-án was revealed suitably to the requirements of wisdom and justice, and to the exigencies of the case; in other words, it was revealed at a time when revelation was sorely needed by humanity. This argument of its truth is one which even the most hostile critic is unable to refute. To say nothing of earlier religions, Christianity, which was then the latest phase of monotheism, was corrupt to the core. "The Christianity of the seventh century," says Muir, "was itself decrepit and corrupt. It was disabled by contending schisms, and had substituted the puerilities of superstition for the pure expansive faith of early ages" ("Life of Muhammad," intr., p. lxxxiii).

The commentators explain *bil-ḥaqq* as signifying *the pointing out of the right way* in the *differences which existed before it*, or *as giving a correct account of the past histories of the prophets*, or as *being true with respect to the promises and threats relating to the future, and thus making believers stick to the right path* (Rz). Some commentators explain it as meaning *with arguments and proofs* (AH).

383, 384, 385, and 386, see next page.

Ar. *nor.*

4 Allah—surely nothing is hidden from Him in the earth *or* in the heaven.

5 He it is who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise.

إِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝
هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

383 In the whole of the previous chapter the *Taurát* and the *Injíl*, i.e. the Torah and the Gospel, are not mentioned by name, though frequently referred to, specially the former, as *that which is with you.* *Taurát* is the name given to the books of Moses, or the Pentateuch, and hence its correct rendering is the Hebrew word *Torah.* The *Taurát* does not signify the Old Testament, because the latter is the name of the whole collection of the books of the Israelite prophets, and includes the Taurát, the Zabúr, and other books. Torah in the Hebrew literature signifies *the revealed will of God.* Some commentators trace the word *Taurát* to the root *wary*, as in ورى الزند meaning *lighting*, and thus consider its literal meaning to be *light.* The word *kitáb* conveys, however, a more general significance, and signifies sometimes the Old Testament and sometimes the Bible.

The word *Injíl* does not signify, as supposed by Muir and others, the New Testament. According to the Holy Qur-án no prophet to whom any book should have been revealed appeared among the Israelites (or among the followers of Christ) after the death of Jesus Christ, who, being the last of the Israelite prophets, was granted a revelation called the *Injíl*, which stands for the Evangel or the Gospel, and signifies literally *good tidings.* The reason why Jesus' revelation was called *Gospel*, or *good tidings*, is that it gave the glad news of the advent of the last of the prophets, which is variously described in Jesus' metaphorical language as the advent of the kingdom of God (Mark 1 : 15), the coming of the Lord (Matt. 21 : 40), the appearance of the Comforter (John 14 : 16), or the spirit of Truth (John 14 : 17), etc. Not only are the Acts, the Epistles, and the Book of Revelation not recognized by the Qur-án as parts of *Injíl*, or the Gospel, but it does not even recognize the Gospels according to Matthew, etc., as the *Injíl* which was revealed to Jesus Christ, though the current Gospels might contain fragments of the original teaching. This view of the Gospel as taken by the Qur-án is now admitted to be the correct one, as all criticism points to some original of the synoptics which is now entirely lost. The Qur-án nowhere suggests that the original *Injíl*, the revelation of Jesus Christ, existed at the time of the Holy Prophet.

384 The Torah and the Gospel, even as they now exist, contain numerous prophecies fulfilled in the advent of the Holy Prophet Muhammad, and therefore they are spoken of as being a guidance for men. But the whole sentence "And He revealed the Torah and the Gospel aforetime" may be parenthetical, and thus the words *a guidance for the people* may only qualify the Book revealed to the Holy Prophet.

385 For an explanation of the word *furqán* see foot-note 84. The *Furqán* is really a proof of the truth of the revelation, and the Jews and the Christians are warned that they should not be hasty in rejecting the truth. As the *Furqán* or Distinction in the case of the Holy Prophet was afforded by the battle of Badr, this event is referred to in verse 12 in a prelude to the actual controversy. Some commentators think that *Furqán* is another name for the Holy Qur-án, for the Holy Qur-án is spoken of as having been revealed to distinguish truth from falsehood (Rz).

386 *Intiqám* is derived from *niqmat*, which, according to all authorities, means *the retribution of one who is guilty* (Rgh, TA). It conveys the idea of avenging but not of revenging, انتقمت منه signifying *I inflicted penal retribution on him for that which he had done*, or *I punished him* (LL). Rz interprets it similarly. Hence, ذو انتقام as an attribute of the Divine Being, signifies the *inflicter of retribution.*

Ar. thee.

Ar. its.

6 He it is who has revealed the Book to *you*: some of its verses are decisive, they are the basis of the Book, and others are allegorical;[387] then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead, and seeking *to give it* (*their own*) interpretation;[388] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord;[389] and none do mind except those having understanding.

هُوَ الَّذِيٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ
اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ
مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ
زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ
الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ
تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي
الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ
عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا
الْاَلْبَابِ ۝

387 The verses of the Holy Book are here stated to be partly *muḥkam* (decisive) and partly *mutashábih* (allegorical), whereas in 11 : 1 the Holy Qur-án is spoken of as *a Book whose verses are made decisive*, and in 39 : 23 it is called *kitában mutashábihan*. A little consideration will show that not only is there no discrepancy in the three statements, but they actually explain each other. Literally, *muḥkam* (from *ḥakama*, meaning *he prevented*, whence *aḥkama*, i.e. *he made a thing firm* or *stable*), is *that of which the meaning is secured from change* and *alteration*, and *mutashábih* (from *shib-h*, meaning *likeness* or *resemblance*) is *that which is consimilar* or *conformable in its various parts*, and *mutashábihát* are therefore *things like* or *resembling one another*, hence *susceptible of different interpretations* (LL). Therefore when it is stated that the whole of the Book is *muḥkam*, the meaning is that all its verses are decisive, and when the Qur-án is called *mutashábih* (39 : 23), the meaning is that the whole of it is *conformable in its various parts*; while in the verse under discussion is laid down the important principle how verses susceptible of different interpretations may be interpreted so that a decisive significance may be attached to them. The Qur-án, we are here told, establishes certain principles in clear words which are to be taken as the basis, while there are statements made in allegorical words or susceptible of different meanings, the interpretation of which must be in consonance with the other parts and the spirit of the Book. In fact, this is true of every writing. When a certain law is laid down in a book in unmistakable words, any statement carrying a doubtful significance or one which is apparently opposed to the law so laid down must be interpreted subject to the principle enunciated. The subject is very appropriately dealt with here as a prelude to a controversy with the Christians, who attribute divinity to Jesus and uphold the doctrine of atonement by blood on the basis of certain ambiguous words or allegorical statements, without heeding the fundamental principles established by the earlier prophets. This attitude, which seeks to give to ambiguous and allegorical words a significance opposed to the general principles of the book it is meant to interpret, is the chief reason of most of the erroneous beliefs prevailing in the world. The same error lies at the root of some miraculous feats attributed to Jesus Christ by the Muslims themselves.

388 The *fitnah* is the *misleading* of the people (TA-LL), or *the sowing of dissension*, or *difference of opinion* (Q-LL), by giving to one part an interpretation which is falsified by another. *Ta'wíl* (from *aul*, meaning *to return*) is *the final sequel* or *the end* of a thing, or *the interpretation* of what is ambiguous or allegorical, such as the interpretation of dreams, etc. Kf explains *ta'wíl-hú* here as meaning *the interpretation which they desire*, and this, according to AH, is the significance; hence the addition of *their own* within brackets;

389, see next page.

7 Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ
أَنتَ الْوَهَّابُ ۝

8 Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.[390]

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ
فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝

SECTION 2

The Unity of Allah as the Clear Basis of all Religions and its Ultimate Triumph

9–11. Prophecy of the vanquishment of the unbelievers. 12. A sign in the battle of Badr. 13–16. Unity is the great goal of life. 17. It is the grand basis of all religions. 18, 19. Hence Islam is the only true religion.

9 (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire,[391]

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ
هُمْ وَقُودُ النَّارِ ۝

10 *Like the striving* of the people of Pharaoh[392] and those before them; they rejected Our communications, so Allah destroyed them on account of their faults;[393] and Allah is severe in requiting (evil).

Or, *after the manner.*

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن
قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا ۚ فَأَخَذَهُمُ
اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

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they do not care to seek the real interpretation, which can only be found by referring to the principles laid down elsewhere. But the words may also signify their giving an interpretation to an ambiguous verse *alone*, i.e. without considering it in conjunction with other consimilar verses or the principles laid down elsewhere.

389 These words afford a clue to the right mode of interpretation. The words *it is all from our Lord* signify that there is no disagreement between the various portions of the Holy Book, because the word of the all-knowing Lord cannot be self-contradictory. Hence, the rule of interpretation which they follow is that they refer passages which are susceptible of various interpretations to those whose meaning is obvious or to consimilar passages, and subject particular statements to general principles, and thus reading various passages in the light of each other, discover the true significance of ambiguous passages.

390 There seems to be a reference here to the gathering of the hostile forces in the battles and to Allah's promise to grant victory to the faithful. The verses that follow leave no doubt; see particularly verse 11.

391 Verses 9–11 contain a clear prophecy of the vanquishment of the opponents of the Holy Prophet. This prophecy is no doubt mentioned here to serve as a proof of the truth of the Holy Prophet. Though the Quraish had suffered a crushing defeat in the battle of Badr, they could yet muster heavy forces against the Muslims, who were yet small in numbers, and they had sworn to take their revenge upon them. It should be borne in mind that the Muslims were still too weak for an attack on their opponents, and

392, 393, see next page.

11 Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.[394]

12 Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye;[395] and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَ
تُحْشَرُوْنَ اِلٰى جَهَنَّمَ ؕ وَبِئْسَ الْمِهَادُ ۝
قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ؕ
فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى
كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْيَ الْعَيْنِ ؕ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ
فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ۝

a clear prediction of the vanquishment of their opponents was therefore quite opposed to any inference that could be drawn from the comparative strength of the two parties.

392 *Da'b* signifies *striving hard* or *labouring* (from *da'aba*, meaning *he strove* or *exerted himself*) (T, S, LL). Zj and Asamm consider this to be the significance here (Rz) instead of *manner* or *wont*, which interpretation is adopted by other commentators. The former interpretation not only agrees with the original significance of the word, but also suits the context. The unbelievers are told that their striving against the Holy Prophet with their wealth and their men will end in their own destruction, as the striving of the people of Pharaoh against Moses brought about their destruction.

393 The word *ẕanb* is derived from *ẕanaba*, meaning *he followed his tail*. Rgh says: *Ẕanb is originally the taking the tail of a thing, and it is applied to every act of which the consequence is disagreeable or unwholesome.* According to LL, *ẕanb* means *a sin, a crime, a fault, a transgression*, or *an act of disobedience*. It is said to differ from *iṯm* in being either intentional or committed through inadvertence, whereas *iṯm* is particularly intentional (Kull-LL). It will thus be seen that *ẕanb* is a word which carries a wide significance, and is applicable to *all shortcomings resulting from inattention, incapacity, or perversity*, and even to *defects* or *imperfections of which the result may be disagreeable.* The use of this word in the Holy Qur-án, where it is applied to all shades of shortcomings, from the grossest transgressions of the wicked to those defects and imperfections of which even the most perfect mortal cannot be free, is quite in accordance with the lexicons. I have therefore adopted the word *fault* as its equivalent, for it somewhat approaches the word *ẕanb* in the breadth of its significance.

394 This is one of the passages in which the punishment of this life, which is *vanquishment*, is spoken of in the same breath with the punishment of the hereafter, which is *hell*. It is noteworthy that the vanquishment of the opponents of the Holy Prophet, though hinted at frequently in the foregoing chapter, was not mentioned in such clear and definite words as in this verse.

395 The reference here is to the battle of Badr. The meaning is that the Muslims saw the unbelievers to be twice as many as themselves. The statement does not contradict that made in 8 : 44 : "And when He showed them to you, when you met, s few in your eyes, and He made you to appear little in their eyes." The actual strength of the two parties was: unbelievers about 1,000, Muslims 313. The statement made in this verse is that the Muslims saw the unbelievers to be twice as many as themselves, i.e. about 600. Therefore they were still fewer in the eyes of the Muslims as compared with their actual strength, and this is what is alleged in 8 : 44. As to why they were shown to the Muslims to be twice as many as themselves, 8 : 66 helps us to understand: "If there are a hundred

13 The love of desires,[396] of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with whom is the good goal (of life).[397]

14 Say: Shall I tell you of what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and
a 42. pure mates[a] and Allah's pleasure; and Allah sees the servants.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ
وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ
الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ
قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ
لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَ
اَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ
وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ۚ

patient ones of you, they shall overcome two hundred, and if there are a thousand, they shall overcome two thousand." And as the Divine purpose was to bring about an encounter, the actual strength of the hostile force was not made known to the Muslims, lest the great disparity in numbers should make them lose heart. The part of the enemy not seen by the Muslims was behind a hillock. The battle of Badr was a sign of the truth of the Prophet, not only because of the prophecies of victory contained in the Qur-án, which were fulfilled notwithstanding the great strength, efficiency, and equipment of the enemy as compared with the weakness, inexperience, and utter want of armour and equipment of the Muslims, but also because of the clear prophecy in Isaiah, where, after speaking of a future scene in the land of Arabia (Isa. 21 : 13), the prophet goes on to say: "The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished" (Isa. 21 : 14–17). Kedar was the son of Ishmael (Gen. 25 : 13), and the word is used freely in the Bible for the Arab tribe that sprang from him (Ps. 120 : 5; Song 1 : 5; Isa. 42 : 11, 60 : 7, etc.). There is only one person in history whose flight has become a memorable fact as the Era of Flight (the Hejira). It was Muhammad (on whom be peace), who, attended by but one faithful companion, fled from the drawn swords of the guard that surrounded his house, and it was after one year from his Flight that the glory of Kedar departed in the battle of Badr, which took place in the second year of Hejira. The Jews and the Christians are therefore particularly enjoined to witness this sight, which could help them in understanding the Prophet rightly because of the fulfilment of prophecies in the Qur-án and the Bible. The second year after the Flight, from which counts the Muslim era, had not yet come to a close when the power of Kedar was broken at Badr. The battle of Badr was also a sign to the Jews and the Christians, because it indicated that their fate would be the same as that of the idolaters if they joined them, for "whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder" (Matt. 21 : 44).

396 The word *desire* here stands for the *object of longing*, as the original *shahawát* stands for *the things desired* (Rz). These desired things are then enumerated.

397 This verse and the one that follows contrast the yearnings of the ungodly with those of the faithful. We are here told that though the enjoyments of this life have their attractions, yet the desire to be with Allah is the goal which the true believer sets before himself.

15 Those who say: Our Lord! surely we believe, therefore forgive us our faults and keep us from the chastisement of the fire;

16 The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

17 Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge,[398] being maintainer of justice;[399] there is no god but He, the Mighty, the Wise.

18 Surely the (true) religion with Allah is Islam,[400] and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah—then surely Allah is quick in reckoning.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ
لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝
الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝
شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ
وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ
إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

398 Nature, which is the handiwork of Allah, bears witness to His Unity, and the angels bear witness by the prophecies of which they are the bearers to the prophets, or by their working within man, whose nature bears testimony to Divine Unity; and those who have a true knowledge of the holy scriptures of any religion bear undoubted testimony to the great truth of the Unity of Allah. The Unity of Allah is, in fact, the common principle which is recognized by all religions. Thus the whole creation, the nature of man, and the broad and common principles of all religions are all at one in declaring the Divine Unity, whereas the Trinity of the Christian faith is but a solitary doctrine which does not find any support either in physical nature, the nature of man, or in the religion of humanity.

399 The words *being maintainer of justice* may qualify Allah as being the true maintainer of justice. But the other meaning of the Arabic phrase is *maintaining justice*, and considering what is said in the next verse as to the injustice of those to whom knowledge had been given, it is more likely that the words qualify only *those possessed of knowledge*, the meaning being that the possessors of knowledge, to whatever religion they may belong, bear witness to the grand truth of Divine Unity if they maintain justice in bearing witness. The truth of these words shines the more clearly when we find the advanced Christian thinkers of to-day bearing witness to the truth of Divine Unity.

400 *Al-Islám* (lit., *submission*), as the name of the religion preached by the Prophet, does not occur in the last chapter, although derivatives of it are frequently used, as in 2:112, etc.; an explanation of the word has, however, been already given in footnote 156. It should also be borne in mind that according to the Holy Qur-án, *Islám* was the religion of all the prophets: it is particularly mentioned as the religion of Abraham several times, and on one occasion the Israelite prophets who followed Moses are spoken of as *the prophets who were Muslims* (lit., *submitted*). Not only is Islam the religion of every prophet, but, according to the Holy Qur-án, it is also the natural religion of man, as in

Ar. *thee.* 19 But if they dispute with *you*, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves?[401] So if they submit, then indeed they follow the right way; and if they turn back, then upon *you* (Ar. *thee.*) is only the delivery of the message and Allah sees the servants.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ
لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِّلَّذِينَ أُوتُوا
الْكِتٰبَ وَالْأُمِّيّٖنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ الْبَلٰغُ ۗ وَاللّٰهُ بَصِيرٌۢ
بِالْعِبَادِ ۝

SECTION 3

The Kingdom of God must depart from the House of Israel

20–24. The opponents of Islam shall find themselves helpless. 25, 26. A dead nation shall be raised to life and granted honour and kingdom. 27. Muslims not to look for help from their enemies. 28, 29. Good and evil must be followed by their respective consequences.

20 Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.[402]

إِنَّ الَّذِينَ يَكْفُرُونَ بِاٰيٰتِ اللّٰهِ وَ
يَقْتُلُونَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

30 : 30 it is described as being "the nature made by Allah in which He has made men." This is corroborated by a saying of the Holy Prophet: "Every child is born in Islam: it is his parents that make him a Jew or a Christian."

The word *Islám* does not only signify *submission*, it also signifies *entering into peace*, from *aslama*, meaning *he entered into peace* (Rz). In fact, the idea of *peace* is the dominant idea in Islam, and the goal to which Islam leads is called *the abode of peace* (10 : 25).

401 By *unlearned* people are meant *the Arabs* (see foot-note 117). The Arabs, as well as the Jews and the Christians, are specially addressed here, and invited to accept the religion of Islam, because it is shown to be based on the broad principles of Abraham's religion, and Abraham was accepted as a prophet as well by the Jews and the Christians as the Arabs. Hence the words *aslamtum* and *aslamú* are used here, being the very words used to signify the religion of Abraham. See 2 : 128, 131. Since all parties were agreed as to the righteousness of Abraham, the broad principles of his religion alone could serve as the basis of an understanding among the four parties, the Jews, the Christians, the idolatrous Arabs, and the followers of the Holy Prophet. Sec. 7 deals with this subject at length.

402 *Bashshara-hú* signifies originally *he announced to him an event which produced a change in the complexion* (Rz); consequently it is more often used to signify the announcement of good news, but, as here, it is used in its original sense several times in the Holy Qur-án, in 9 : 34 and 84 : 24. The Jews are specially mentioned as a people who were guilty of slaying prophets (2 : 61), but this reference seems to point to their plans for killing the Holy Prophet, which were, however, all frustrated.

21 Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.[403]

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ○

Ar. *Hast thou.* 22 *Have you* not considered those who are given a portion of the Book?[404] They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.[405]

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ○

23 This is because they say: The fire shall not touch us but
a 118. for a few days;[a] and what they have forged deceives them in the matter of their religion.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ○

24 Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ○

25 Say: O Allah, Master of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things.

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

403 The meaning is that all their attempts against the Prophet shall be fruitless, and they themselves shall be reduced to a condition of helplessness. And thus it was.

404 The Jews are spoken of as being given only a portion of the Book, because much of it was lost long before this period; they then had but a portion with them.

405 Some commentators think that this decision was given in a case of adultery; but there is nothing in the Qur-án warranting such a limitation. It is, of course, remarkable, as Sale has noticed, that while the law of Moses as now preserved in Lev. 20 : 10 mentions simply *putting to death* as the punishment for adultery, John 8 : 5 gives us to understand that *stoning to death* was the real punishment, and the Holy Prophet is also said to have stated stoning to be the punishment prescribed for adultery by the Jewish law, though the rabbis refused to accept the judgment of their own law. It seems to be a clear instance of the corruption of the Book.

What is meant here has no reference to a particular criminal case, but to the broad principles of religion regarding which the Jews, or the Jews and the Christians, differed. The *Book of Allah* is the Holy Qur-án, which had given the true judgment, and the truth of which was even then manifest from the scattered prophecies met with in the pages of the Bible.

26 Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.[406]

27 Let not the believers take the unbelievers for friends rather than believers;[407] and whoever does this, he shall have nothing of (the guardianship of) Allah, *but* you should guard yourselves against them, guarding carefully;[408] and Allah makes you cautious of (retribution from) Himself[408A]; and to Allah is the eventual coming.

Ar. *except that.*

تُولِجُ الَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ
فِي الَّيْلِ ز وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ز وَتَرْزُقُ مَنْ
تَشَآءُ بِغَيْرِ حِسَابٍ ۝
لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ اَوْلِيَآءَ
مِنْ دُونِ الْمُؤْمِنِينَ ج وَمَنْ يَّفْعَلْ
ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِي شَيْءٍ اِلَّآ اَنْ
تَتَّقُوا مِنْهُمْ تُقٰىةً ط وَيُحَذِّرُكُمُ اللّٰهُ
نَفْسَهٗ ط وَاِلَى اللّٰهِ الْمَصِيرُ ۝

406 This and the previous verse apparently refer to the fact that kingdom and honour shall be given now to another nation, whose night shall be made to pass into a day of triumph. It is on account of having failed to grasp their real significance that Rodwell thinks that these verses are misplaced here, "interrupting as they do the connection of the preceding and subsequent verses." The connection is clear. The Jews had already been warned by Jesus that "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). A living nation of Muslims was brought forth from among the dead Arabs, and the living nation of Israelites was represented now by a people who were spiritually dead. Compare 4:54, where the Holy Qur-án says: "But surely We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom." A reference to that very kingdom is contained in verse 25. The word *mulk* (kingdom) in Arabic is not limited to temporal rule (Rz).

407 The Muslims, being in a state of war with the unbelievers, were forbidden to look to their enemies to guard their interests or for help of any kind. The clear statement made in 60:8, 9 settles the point beyond all doubt: "Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes, that you show them kindness and deal with them justly. Allah only forbids you respecting those who made war upon you on account of your religion and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them." *Auliyá*, which I translate as *friends* here, is the plural of *walí*, which is derived from a root meaning *he held command* or *had charge of* or *superintended a thing*, and it accordingly means *the manager of a thing* or *of the affairs of another*, and the *guardian* or *maintainer of an orphan*, and the *guardian of a woman* who gives her away in marriage. It also means *the executor* or *heir of a deceased person* (LL). According to Rgh, it indicates *nearness in respect of place, relation, and religion, and in respect of friendship and help and belief*, etc. The word therefore includes all relations of nearness. A man may also be said to be *walí-Ullah*, as meaning one *near to Allah* or a *friend of Allah*. The significance of the word therefore seems to be the close and intimate relationship in which one's interests are entrusted to another.

408 This is a new sentence. For this meaning of *illá*, when it is used as marking the beginning of a statement cut off from the first, see foot-note 59. It is as if it were said: *Do not look to them for guarding your interests, rather guard yourselves against them.*

408A TA explains *nafs* here as meaning *'uqúbah*, i.e. *retribution*. In fact, retribution of evil is a requirement of Divine nature. Or the meaning is that Allah warns you against disobedience to Himself.

Ar. *breasts*.

28 Say: Whether you hide what is in your *hearts* or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

29 On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself[a]; and Allah is Compassionate to the servants.

a 408A.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ
يَعْلَمْهُ اللّٰهُ ۚ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْاَرْضِ ۚ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○
يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُّحْضَرًا ۚ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ
لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا بَعِيْدًا ۚ
وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۚ وَاللّٰهُ
رَءُوْفٌ بِالْعِبَادِ ○

SECTION 4

The Last Members of a Chosen Race

30, 31. How to become the beloved ones of Allah. 32, 33. Divine choice of Abraham's and Amran's family. 34–40. The last members of Amran's family.

30 Say: If you love Allah, then follow me, Allah will love you,[409] and forgive you your faults, and Allah is Forgiving, Merciful.

31 Say: Obey Allah and the Apostle; but if they turn back, then surely Allah does not love the unbelievers.

32 Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations,[410]

33 Offspring, one of the other; and Allah is Hearing, Knowing.[411]

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ
يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۚ وَ
اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○
قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا
فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ○
اِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّاٰلَ
اِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ○
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۚ وَاللّٰهُ
سَمِيْعٌ عَلِيْمٌ ○

409 The love of Allah is the great goal of life to which Islam leads. Compare John 4:15, 16: "If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever"; and John 15:10: "If you keep my commandments, ye shall abide in my love." This Comforter appeared in the person of the Holy Prophet, whom the Jews and the Christians should therefore have followed. Elsewhere (5:18) the Jews and the Christians are mentioned as calling themselves "the children of Allah and His beloved ones"; and so they are here told that they could only become the beloved ones of Allah by following the Holy Prophet.

410 The *'Imrán* of the Holy Qur-án is the same as the Amran of the Bible. The descendants of Amran are Moses and Aaron. Moses became the founder of the Israelite law and Aaron the head of the Israelite priesthood. The last of this race were John and Jesus, and their parents are first spoken of here, viz. Zacharias and Mary.

411 Noah was a descendant of Adam, Abraham a descendant of Noah, and Amran and

34 When a woman of Amran[412] said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

35 So when she brought it forth, she said: My Lord! surely I have brought it forth a female—and Allah knew best what she brought forth[413]—and the male is not like the female, and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil.[414]

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○
فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي
وَضَعْتُهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا
وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا
بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ
الرَّجِيمِ ○

his descendants were the offspring of the descendants of Abraham, not a separate race. The reason for mentioning them separately is twofold: (1) the immediate descendants of Amran became the founders of a great law in Israel, and the Israelite nation had, in fact, received a new birth with them, and (2) it was with the descendants of Amran, viz. John and Jesus, that the Mosaic dispensation came to an end.

412 *Imra'at* means *a woman* and also *a wife*. I take امرأة عمران as meaning *a woman of the family of Amran*. It should be borne in mind that the name of a great ancestor is frequently used to indicate the nation which has sprung from him. Thus Kedar stands for the Ishmaelites and Israel for the Israelites. The interpretation of the words as *a woman of the tribe of Amran* is in perfect accord with what is said in the previous verse as to the election of the descendants of Amran. The general statement is followed by a particular instance relating to one of the descendants of Amran: the second instance of choice related here also relates to one of the descendants of Amran, viz. John the Baptist, who was also of "priestly descent through both parents" (*Bib. Dic.*, Cambridge University Press). Though we know very little regarding the parentage of Mary, yet the fact that she was, according to the only tradition that we have about her, devoted to the Temple from three to twelve years of age, shows clearly that she belonged to the priestly class. It is for this reason that she is elsewhere called *the sister of Aaron* and not a sister of Moses, for priesthood was an exclusive prerogative of the descendants of Aaron. In the Semitic languages the words *ab* (father), *umm* (mother), *akh* (brother), and *ukht* (sister) are used broadly, and do not necessarily imply the very close relations of real mother, father, brother, and sister. Thus we have a saying of the Holy Prophet in which he speaks of himself as *the prayer of my father Abraham*. Jesus was also addressed as "son of David." There is further a very strong indication in the use of اخت هارون or the sister of Aaron, in 19:28, that the reference in both places is to the old ancestors. See further foot-note 1543. The only other possible conclusion for the use of ancestral names is that the Holy Qur-án is guilty of anachronism, that it considers Mary the sister of Moses to be the same woman as Mary the mother of Jesus, and therefore calls her the sister of Aaron, and calls her father Amran, a conclusion so absurd on the face of it that no one not blinded by prejudice could bring this charge against the Qur-án. A number of passages may be cited showing that the Holy Qur-án speaks of Moses and Jesus as two prophets who were separated from each other by many generations.

413 and 414, see next page.

36 So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zacharias; whenever Zacharias entered the sanctuary to (see) her, he found with her *food*. He said: O Mary! whence comes this to *you*? She said: It is from Allah; surely Allah gives to whom He pleases without measure.[415]

Ar. *sustenance.*

Ar. *thee.*

37 There did Zacharias pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.[416]

38 Then the angels called to him as he stood praying in the sanctuary: That Allah gives *you* the good news of John,[417] verifying a word from Allah,[418] and honourable and chaste and a prophet from among the good ones.

Ar. *thee.*

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَّاَنْۢبَتَهَا
نَبَاتًا حَسَنًا ۙ وَّكَفَّلَهَا زَكَرِيَّا ۚ كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ
عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ
هٰذَا ۚ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۚ اِنَّ
اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝
هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ
هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ
اِنَّكَ سَمِيْعُ الدُّعَآءِ ۝
فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ
فِي الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى
مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا
وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ۝

413 The words *and Allah knew best what she brought forth* are parenthetical. She had vowed the child to be devoted to the service of the Temple, but a female could not do the priestly work.

414 *Rajīm* is derived from the root *rajm*, meaning the *throwing* or *casting of stones*, and also *reviling, cursing, driving away, expelling, cutting off from friendly intercourse.* It therefore signifies *accursed* or *driven away from the Divine presence.* This is what is implied here, and this is apparent from 38:78, where Satan is thus accosted: "And surely My curse is on you till the day of judgment." The other significance of *rajīm*, i.e. *one pelted with stones*, is not applicable here.

It is noteworthy that Mary's mother while praying for Mary prays also for her *offspring*, which shows that when she dedicated her daughter to the Temple she had never an idea that she would remain a *virgin* all her life. On the other hand, she entertained the hope that Mary would become a wife and a mother.

415 Mary's reply to Zacharias' question, as to whence she got the things which she had, has been made the basis of a legend which does not find the least support from the words of the Holy Qur-án or any authentic saying of the Holy Prophet. The reply that she got sustenance *from Allah* is the reply of every devout person who believes that Allah is the sustainer of all, and that therefore all provision or sustenance comes from Him. The Holy Qur-án itself says: "And there is not a thing but *with Us* are the treasures of it, and We do not send it down but in a known measure" (15:21), where not only is it affirmed that the treasures of all things are with Allah, the same word *'inda* being used here, but it is further asserted that those things are sent down by Allah. Hence there is nothing extraordinary in the statement. She being attached to the Temple, the worshippers would naturally bring gifts to her, and as it was through Divine grace that she received these gifts, she said that it was Allah who gave her these things. At least one commentator holds the same opinion (Rz).

416, 417, and 418, see next page.

39 He said: My Lord! when[419] shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: Even thus does Allah what He pleases.

قَالَ رَبِّ أَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّقَدْ
بَلَغَنِيَ الْكِبَرُ وَامْرَاَتِيْ عَاقِرٌ ۭ قَالَ
كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَاۗءُ ۝

416 The devoutness of Mary, notwithstanding the tenderness of her age, raised in Zacharias a yearning for such virtuous offspring.

417 The Arabic word is *Yaḥyá* (being from the root *ḥayát*, meaning *life*), meaning *he shall live*. The Qur-án elsewhere states that Zacharias prayed to God, saying, *I fear my cousins after me*, the fear being no doubt due to their leading unrighteous lives. Hence the significance underlying the name *Yaḥyá* was that *he would not die in sin* like his other relations. Rgh gives the same explanation: *He gave him this name* (*Yaḥyá*), *because sin was not to bring about his death.*

418 The promise given to Zacharias was a word from Allah, and John was the verifier of that word, because his birth brought about the fulfilment of the prophecy. *A word from Allah*, therefore, stands for *a Divine prophecy*. Somewhat similar to this explanation is the one given by Abú 'Ubaida, who interprets كلمة من الله as meaning *a book from Allah*, because "one says انشد فلان كلمة (literally, *such a one recited a word*), *when you mean a lengthy poem*" (Rz). The Qur-án itself never uses the word *kalimah* in the very restricted sense in which the grammarians take it, viz. *a word assigned to convey a simple significance*. On the other hand, its use in the Qur-án as meaning a prophecy is of frequent occurrence, as "there is no changing the *words* of Allah" (10 : 64), or in "there is none to change the *words* of Allah" (6 : 34), or again "And the *word* of your Lord has been accomplished truly and justly; there is none who can change His *words*" (6 : 116), in all of which places, as the context clearly shows, Divine prophecies are meant. Similar instances are contained in 18 : 27 and elsewhere.

One other significance of the word *kalimah* as used in the Holy Qur-án is *the creation* of God. Thus in 18 : 109 we have, "If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add thereto." A similar statement is made in 31 : 27, and in both places it is clear that the *words* of the Lord signify His *creation*.

However, a comparison with 66 : 12 makes it quite clear that *kalimah* in this verse as well as in verse 44 and in 4 : 171 signifies *prophecy*, for in 66 : 12, speaking of Mary, the Holy Qur-án says: "And she accepted the truth of the words of her Lord and His books, and she was of the obedient ones." Just as John is the verifier of a *word from Allah*, Mary is the verifier of *the words of her Lord*. As "the words of her Lord" do not mean *Christ* in the latter case, neither in the former do they mean *Christ*, and the opinion of the commentators that they do so must be rejected in the face of the clear evidence from the Holy Qur-án itself. The only meaning that can be given to *kalimát* in 66 : 12 is *the prophetic words of her Lord*, i.e. the Divine inspiration which Mary received relating to the birth of a Messiah.

Rgh gives prominence to two significances, viz. either *kalimah* here signifies *the expression of Divine Unity* or *the Book of Allah*, the latter agreeing with Abú 'Ubaida's explanation as given above.

419 There is no disbelief on the part of Zacharias; his question is simply an expression of wonder as to when a son shall be born to him, for he had already reached a very old age and had no offspring.

Ar. *thy*.
Ar. *thou shouldst*.
Ar. *thy*.

40 He said: My Lord! appoint a sign for me. Said He: *Your* sign is that *you should* not speak to men for three days except by signs;[420] and remember *your* Lord much and glorify Him in the evening and the morning.

قَالَ رَبِّ اجْعَل لِّيْ آيَةً ۚ قَالَ آيَتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ
وَاذْكُر رَّبَّكَ كَثِيرًا وَّسَبِّحْ بِالْعَشِيِّ
وَالْإِبْكَارِ ۝

SECTION 5

The Birth of Jesus and His Ministry

41–43. Mary is chosen. 44–47. Announcement of the birth of a son to her. 48–50. Jesus preaches to his people. 51, 52. His disciples. 53. Plan against the life of Jesus and its frustration.

Ar. *thee*.
Ar. *thee*.
Ar. *thee*.

41 And when the angels said: O Mary! surely Allah has chosen *you* and purified *you* and chosen *you* above the women of the world.

Ar. *thy*.
Ar. *thyself*.

42 O Mary! keep to obedience to *your* Lord and humble *yourself*, and bow down with those who bow.

Ar. *thee*.
Ar. *thou wast*.
Ar. *thou wast*.

43 This is of the announcements relating to the unseen[421] which We reveal to *you*; and *you were* not with them when they cast their pens (to decide) which of them should have Mary in his charge, and *you were* not with them when they contended one with another.[422]

وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ
اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ
عَلٰى نِسَآءِ الْعٰلَمِينَ ۝
يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَ
ارْكَعِيْ مَعَ الرّٰكِعِينَ ۝
ذٰلِكَ مِنْ أَنْبَآءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ
أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۖ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۝

420 The Qur-án does not say that Zacharias became dumb. According to it he was only commanded not to talk with men for three days. But he was commanded to remember Allah much during those three days, which he could not do if he had been struck mute. Rz accepts this as the correct explanation of the Quranic words. The Bible makes Zacharias mute during the whole period, from the time of the announcement of the birth of a son to its actual delivery, and that only for a question which, if it implied unbelief at all, was much milder than that of Mary; compare Luke 1:20 and 1:34.

421 By the "unseen" is not meant the past history of the prophets, which cannot properly be called unseen. It is something which is yet to happen that is really "unseen," and the reference is to the election of the Holy Prophet above all others, which is undoubtedly hinted at in the story of the election of Mary.

422 The commentators think the reference here is to the priests, who, it is supposed, contended with each other regarding Mary's charge and at last cast lots, and Zacharias thus had the charge. But compare 38:69: "I had no knowledge of the exalted chiefs when they contended together," where the angels are spoken of as having contended at the election of the Holy Prophet; also the mention of the election of Adam as narrated in 2:30, where the angels are spoken of as contending on that occasion. Of course, it is an allegorical contention, but the two references clearly show that the contention spoken of in this verse at the birth of a prophet is of the same nature. It should be noted that both in the previous and the subsequent verses there is no mention at all

44 When the angels said: O Mary! surely Allah gives you good news with a word from Him[423] (of one) whose name is the Messiah, Jesus, son of Mary,[424] worthy of regard in this world and the hereafter, and of those who are made near (to Allah):[425]

اذ قالت الملئكة يمريم ان الله
يبشرك بكلمة منه اسمه المسيح عيسى
ابن مريم وجيها في الدنيا و
الاخرة ومن المقربين ۝

of Zacharias or of the priests, but angels are spoken of in both verses as addressing Mary; therefore the personal pronoun in the middle verse may more probably refer to angels and not to the priests, who are nowhere mentioned. The *pen* is associated with the fate of men, because fate is represented as being written down. See a quotation in the TA: سبق القضاء و جفت الا قلام i.e. *the decree has already gone forth, and the pens have dried.* The use of the word in the Qur-án, says Ibn-i-Sayyidah, is peculiar and "I do not know the nature of it" (TA).

423 The phrase ان الله يبشرك بكلمة منه might mean either that *Allah give you good news with a word from Him* or that *Allah gives you good news of a word from Him*, but as *kalimah* means *word* or *prophecy*, and as the personal pronoun in *ismu-hú* stands for the masculine gender, while *kalimah* is in the feminine gender and requires the personal pronoun *há*, the former meaning is adopted. The good news was given *by means* of a prophetic word from the Divine Being. Compare 15: 54, 55, where Abraham's question فبم تبشرون i.e. "What is it of which you give me good news?" is answered thus: قالوا بشرناك بالحق i.e. "They said, We give you good news with truth," where the object is understood, as in the words under discussion, the significance being *we give you good news* (of a son) *with truth.* The two statements are parallel, and if the latter does not admit of any significance other than *we give you good news* (*of a son*) *with truth*, the former may also signify *Allah gives you good news* (*of a son*) *with a word from Him.* For further explanation of what is meant by *kalimah,* see foot-notes 418 and 2525. One of the explanations given by Rz, although he takes it for granted that by *kalimah* is meant Jesus Christ, amounts substantially to what I have stated above, because it holds *kalimah* as an equivalent of *bashárat*, i.e. *good news.* Commenting on verse 38, Rz observes: "The announcement (of Jesus' advent) had been made in the books of the prophets before him, so when he came it was said, *This is that prophetic word*, and so he was called *a word*, according to this explanation." In support of this he cites instances of such phrases as جاء قولى and جاء كلامى i.e. "my word came" or "my speech came," which are spoken when an event foretold by a person happens, the real significance of the phrases being *that which I said* or *that of which I spoke has come about.* This explanation shows that *kalimah* really applies to the *prophecy*, a fulfilment of which has come about, and hence the word is rightly rendered here as meaning *a prophetic word.*

One of the explanations given by Rgh is that Jesus is here called a *kalimah* in the same sense as the Holy Prophet is called *zikr* (lit., *a reminder*) in 65: 10.

424 Three names are given for the child—*Al-Masíḥ*, *'Ísá*, and *Ibn-i-Maryam.* The first of these is more a title than a name, being preceded by *al.* The literal significance of *Masíḥ* is either *one who travels much* or *one wiped over with some such thing as oil* (LL, Rgh, Rz, etc.). It is the same word as the Aramaic *Messiah*, which is said to mean *the anointed.* Jesus Christ is said to have been so called because *he used to travel much* (Rz, Rgh), or because *he was anointed with a pure blessed ointment with which the prophets are anointed* (Rz). Various other explanations are given. The former of these

425, see next page.

45 And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.[426]

46 She said: My Lord! *when* shall there be a son (born) to me, and man has not touched me?[427] He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

Or, *how*.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّ
مِنَ الصّٰلِحِيْنَ ○
قَالَتْ رَبِّ أَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّ
لَمْ يَمْسَسْنِيْ بَشَرٌ قَالَ كَذٰلِكِ
اللّٰهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضٰى أَمْرًا
فَإِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

explanations, however, cannot be true if Jesus' mission was limited to a few Syrian towns, but it is the explanation which finds the foremost acceptance with the commentators as well as the lexicologists, and lends support to the evidence recently discovered which shows that Jesus travelled in the East after his unfortunate experience at the hands of the Syrian Jews and preached to the lost ten tribes of the Israelites who had settled in the East, in Afghanistan and Cashmere. In giving the title Messiah there is a reference to the prophecies of the advent of a deliverer, which became definite at the close of the exile. Earlier prophecies, as those contained in Deut. 18 : 18, were never looked upon by the Jews as relating to the Messiah, and hence we have the plain admission that such prophecies "did not have so much effect on Jewish belief about the Messiah as we might expect" (*Bib. Dic.*, Cam. Press, Art. "Messiah").

'Isá is the Arabic form of the Hebrew *Yoshua*, Jesus being the Greek form of the same name; and *Ibn-i-Maryam*, or son of Mary, is a surname, known in Arabic as *kunyat*. It is remarkable that the Qur-án makes no mention at all of Mary's husband, and in this respect the circumstances bear a strong resemblance to those connected with Moses' birth, for there too no mention at all is made of Moses' father. The mere fact, therefore, that there is no mention of Jesus' father is not sufficient to show that Jesus had no father.

425 Those made near are not necessarily the angels, as some have thought. Compare 56 : 7-11, where people are divided into three classes, one of these being *those drawn nigh*, the same word (*muqarrabin*) being used in both cases. Hence Jesus is here placed among the foremost line of the righteous servants of the companions of the Holy Prophet.

426 It should be remembered that Jesus throughout the Holy Qur-án is spoken of as "one of those made near," "one of the righteous," thus showing that he is regarded only as one of the prophets. As to speaking in the cradle and when of old age, neither of them can be considered a miracle. Every healthy child which is not dumb begins to talk when in the cradle, and *speaking when of old age* also shows that this speaking is the ordinary experience of every human being who is healthy and lives to an old age. The good news consists in the fact that the child announced will be a healthy child and shall not die in childhood. According to Rz, the reason for mentioning Jesus speaking in childhood and old age is *to show the change of condition of Jesus from childhood to old age, while change in the Divine Being is impossible.*

Kaḥl is, according to Rgh, *he in whose hair hoariness or greyness has become intermixed.* LL has, on the authority of Msb, TA, and Mgh, that a man is *kaḥl* after he has attained the limit of being a *shább*, which is variously fixed at 32, 40, and 51 years. The same authority gives the meaning of *kaḥl* as of *middle age*, or *between that age and the period when his hair has become intermixed with hoariness.* It would thus appear that, according to the Holy Qur-án, Jesus did not die at thirty-three years of age, but lived to a sufficiently old age.

It is absurd to say that Jesus will attain to old age in his second advent, for this

427, see next page.

47 And He will teach him the Book and the wisdom and the Torah and the Gospel;

48 And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission,[428] and

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ
وَالْاِنْجِيْلَ
وَرَسُوْلًا اِلٰى بَنِيْٓ اِسْرَآءِيْلَ ۙ اَنِّيْ قَدْ
جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّيْٓ اَخْلُقُ لَكُمْ
مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ
فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَ

is equivalent to saying that he will not undergo any change during several thousand years, as all mortals must.

427 The announcement of the birth of a son to any unmarried girl would draw from her the words which are here put into the mouth of Mary. But the words do not show that she would conceive out of the ordinary course of nature, for there is no doubt that Mary had other children, which no one supposes to have been conceived out of the ordinary course of nature. Nor do the words that follow prove anything beyond the simple fact that Mary must give birth to a son in accordance with the prophecy.

428 To understand the full significance of this passage it is necessary to bear in mind that the chief characteristic of Jesus' speeches is that he spoke in parables and preferred to clothe his ideas in allegorical language. If this is kept in mind, there is no difficulty in interpreting this passage. The first of the statements in this passage speaks of the making of birds and breathing into them. It is perfectly intelligible if taken as a parable, but quite incomprehensible as a statement of fact. If on the one hand a prophet's dignity is much above such actions as the making of toy birds, on the other the act of creation is not attributable to any but the Divine Being. To understand this parable, however, the several words used may be explained first. In the passage

انی اخلق لکم من الطین کهیئة الطیر فانفخ فیه فیکون طیرا باذن الله

the four words required to be explained are *khalq*, *ṭín*, *nafkh*, and *ṭair*. The primary significance of *khalq* is *measuring*, *proportioning*, synonym *taqdir* (LL); hence *khalq* comes to signify the mere act of *the determining of a thing*. Zuheir says, ولانت تفری ما خلقت و بعض القوم یخلق ثم لا یفری i.e. *And you cut* (i.e. *execute*) *what you have determined and some of the people determine, then do not cut.* It is in this sense and not in the sense of creation that the word is used here (Bd, Kf, Rz, etc.), for the act of *khalq* in the sense of creation cannot be attributed to any being except Allah. The Qur-án has laid the greatest stress upon this point. It again and again speaks of the Divine Being as *the Creator of every thing*, so that there is nothing of which any one else may be said to be a creator. And of those who are taken as gods by any people it says in particular that *they do not create any thing, while they are themselves created* (16 : 19 and 25 : 3). This is not affirmed only of idols, but also of men taken for gods, as the use of *allazína* in 16 : 19 clearly shows. The attribute of Allah as being the sole Creator of all things is specially affirmed in connection with the doctrine of sonship in 6 : 102 : "How could He have a son when He has no consort and He Himself created every thing?" It is therefore certain that the "creation" of birds by Jesus is opposed to the principle laid down in clear words by the Holy Qur-án.

Then there are the two words *ṭín* and *nafkh*. Man is spoken of as being created from *ṭín* or *dust*, which stands for his humble origin, but the *nafkh* or *breathing* into him makes him deserving of respect by the angels. This, while hinted at on various occasions, is clearly stated in 38 : 71, 72 : "When your Lord said to the angels, I am going to create a mortal from dust. And when I have made him complete and breathed into him of My inspiration, then fall down, making obeisance to him." Thus it is by the breathing of the Divine Spirit into man that he is made perfect.

I heal the blind[429] and the leprous, and bring the dead to life[430] with Allah's permission, and I inform you of what you should eat and what you should store in your houses;[431] most surely there is a sign in this for you, if you are believers.

أُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَىٰ
بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ
وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي
ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

The word *ṭair* or *ṭáir* means *a bird*, but just as the word *asad* (lit., *a lion*) is metaphorically used for *a brave man*, in a parable it is quite unobjectionable to take the word *ṭair* as signifying *one who soars into the higher spiritual regions and is not bent down upon earth or earthly things*. In 6:38 it is said: "And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves," the meaning apparently being that among men there are those who only walk upon the earth and do not rise above their earthly concerns, while others soar into the higher spiritual regions. Elsewhere (in 7:179 and 25:44) those who having hearts do not understand, and having ears do not hear, are likened to cattle. So what is meant here is that Jesus, by breathing a spirit into mortals, will make them rise above those who are bent low upon the earth, and the apostles of Jesus, who were all men of humble origin (which is referred to in the word *dust* in the parable), whose thoughts had never risen higher than their own humble cares, left every thing for the master's sake and went into the world by the command of the master preaching the truth. Here was, no doubt, mere dust having the form of a bird, which the messenger of God converted into high-soaring birds by breathing the truth into them. The fact that a story of Jesus making birds is related in a Gospel of Infancy is in no way a bar to this explanation, for it is very likely that a parable was misunderstood by the writer of that Gospel and the Qur-án has only referred to it to cast light upon the truth.

429 The miracle of Jesus healing the sick has been rationally explained in the *Enc. Bib.* by the Rev. T. K. Cheyne, who has shown that all the stories of healing of the sick have arisen from the spiritual healing of the sick, as in Matt. 9:12: "They that be whole need not a physician, but they that are sick"; and as in Jesus' message to John the Baptist: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. 11:5), the concluding words of which clearly show that the sick and the lame and the blind belong to the same category as the poor to whom the Gospel is preached, being the poor in heart. Compare also Matt. 13:15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and should understand with their hearts, and should be converted, and I should heal them." Here the *healing* cannot refer but to healing of the spiritual diseases. The Holy Qur-án gives a similar explanation of the healing of the sick when, speaking of itself, it says that it is "a healing for what is in the breasts" (10:57), i.e. for the spiritual diseases, and it is called a *guidance* and a *healing* elsewhere (41:44). The healing by the prophet is a spiritual one, not a healing of the physical diseases. The Qur-án speaks of the blind and the deaf frequently, but it never means those who had lost the senses of seeing and hearing.

430 Last come those who are dead. The Qur-án says plainly that those who die are not sent back to this world: "Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death, and sends the others back till an appointed term" (39:42). And again, speaking of the dead: "And before them is a barrier until the day they are raised" (23:100). But the use of the word *mautá*, i.e. *the dead*, and of their *raising to life*, is frequent in the Holy Qur-án in a spiritual sense: "Is he who was dead then We raised him to life . . . like him whose likeness is that of one in utter darkness" (6:123). And

431, see next page.

49 And a verifier of that which is before me of the Torah, and that I may allow you part of that which has been forbidden you,[432] and I have come to you with a sign from your Lord, therefore be careful of (your duty to) Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ
وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ
وَأَطِيعُونِ ○

50 Surely Allah is my Lord and your Lord, therefore serve Him[a]; this is the right path.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هٰذَا
صِرَاطٌ مُّسْتَقِيمٌ ○

51 But when Jesus perceived unbelief on their part, he said: Who will be my helpers in Allah's way? The disciples[433] said: We are helpers (in the way) of Allah: we believe in Allah and bear witness that we are submitting ones:

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ
مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ
بِأَنَّا مُسْلِمُونَ ○

52 Our Lord! we believe in what Thou hast revealed and we follow the apostle, so write us down with those who bear witness.

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ○

53 And they[b] planned and Allah (also) planned,[434] and Allah is the best of planners.[435]

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ○ ع

a 1547.

b i.e. *the Jews.*

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again: "O you who believe! answer the call of Allah and His Apostle when he calls you to that which gives you life" (8 : 24). Similarly we have: "Neither are the living and the dead alike; surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves" (35 : 22). The prophets are raised only for quickening to life those who are spiritually dead, and it is to this quickening through Jesus Christ that the Holy Qur-án refers here. It should be noted that three classes of men are spoken of as being regenerated, viz.: (1) those who were found in the natural state of dust, and who, like dust, humbly submitted themselves to the prophets' handling, and who were made to soar high into the spiritual regions, not caring for their worldly concerns: (2) those who were spiritually diseased, and they were healed and made whole, i.e. able to work; and (3) those who were quite dead and were spiritually quickened. Hence the three different descriptions.

431 Jesus' preaching laid special stress upon not having any care "for the morrow," and his advice to rich men when they came to him was to sell all that they had. He would have them lay up their treasures in heaven. It is to this aspect of his teaching that the verse refers, the plain meaning of the words being that he told them of what they had lawfully earned, and what they should store in their houses (meaning that they should not amass riches but should spend them in Allah's way, and thus lay up for themselves treasures in heaven). It is remarkable that there is not a single aspect of Jesus' teaching that his followers have not gone against directly.

432 The law given by Moses was upheld by all the Israelite prophets, but its deficiencies were removed and other changes introduced from time to time to make it suit the needs of new times. These changes are particularly marked out in Jesus' teaching, as any one who reads any of the Gospels, and especially the Sermon on the Mount, can easily see.

433, 434, 435, see next page.

SECTION 6

Jesus is cleared from False Charges

54. Divine promise for Jesus' triumph over his enemies. 55–57. The rejecters to be punished. 58, 59. He is a mortal like others. 60–62. The disputers called upon to pray.

54 When Allah said: O
Ar. *thee.* Jesus! I will cause *you* to
Ar. *thee.* die[436] and exalt *you* in My
Ar. *thee.* presence[437] and clear *you* of
those who disbelieve[438] and
Ar. *thee.* make those who follow *you*
above those who disbelieve to
the day of resurrection;[439] then

٥ إِذْ قَالَ اللّٰهُ يٰعِيسٰۤى إِنِّيْ مُتَوَفِّيْكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ
كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ
الَّذِيْنَ كَفَرُوْۤا إِلٰى يَوْمِ الْقِيٰمَةِ ثُمَّ

433 The Arabic word is plural of *ḥawárí*, which is thus explained by LL: "*One who whitens clothes by washing and beating them* (S, M, Msb, Q). Hence its plural, *ḥawáriyyún*, is applied *to the companions of Jesus*, because their trade was to do washing (M, S, Msb)." That seems to be the best explanation, and it is traceable to Sa'íd bin Jubair (Rz). Some commentators, however, suggest that they may have been so called because of the purity of their hearts (Rz).

434 *Makr* is explained by Rgh as *the turning of another with ingenuity* or *skill from that which he aims at*, and he considers *makr* as of two sorts, *a good one* and *an evil one*. Therefore the best interpretation of the word *makara* (including both sorts) is that adopted by TA, viz. *he exercised craft, cunning, art,* or *skill in the management* or *ordering of affairs with excellent consideration* or *deliberation, and ability to manage according to his own free will* (LL). The idea of the plan being contrived for an evil purpose or clandestinely, which is included in the significance of the word, has led many to take that idea as its exclusive significance, which is not the case. *Makr-ullah* may also signify *Allah's recompensing* or *requiting for makr* (Msb, TA-LL). According to some, *its original significance is the gathering of an affair and its strengthening* (Rz). All these explanations show that it is the equivalent of the word *plan*, the good or evil nature of the plan being dependent on the object or doer's intention. Allah is called here *Khair-ul-mákirín* or *the best of planners*, the qualifying word *khair* being inapplicable to an evil object.

435 The Jews planned to put Jesus to death by crucifixion, and Allah made a plan to frustrate their plans; and Allah's plan was successful, i.e. he was saved from death on the cross, for which see 436 and 645.

436 Bkh has from IAb متوفيك مميتك i.e. the significance of *mutawaffí-ka* is *I will cause you to die.* And توفاه الله does not convey any significance other than *Allah took his soul* or *caused him to die.* The Qur-án itself makes this significance clear in 39: 42. LA says "You say توفي فلان وتوفاه الله when you mean قبض نفسه or, according to S, قبض روحه i.e. *He* (*Allah*) *took his soul* or *caused him to die.* And توفاه الله according to LL, signifies "God took his soul (S, Q) (either at death or in sleep, see the Qur-án, 6: 60); or *caused him to die* (Msb)." No other significance can be attached to the words when thus used. Hence some commentators say that Jesus remained dead for three hours; others say for seven hours,

437, 438, 439, see next page.

to Me shall be your return, so I will decide between you concerning that in which you differed.[440]

55 Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.[441]

56 And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.[442]

57 This We recite to *you* of the communications and the wise[a] reminder.

Ar. *thee*.

a 1110.

إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ○
فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِنْ نَاصِرِينَ ○
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ
أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ○
ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ ○

and so on (Rz). But the word is used here really to show that the Jewish plans to cause Jesus' death on the cross would be frustrated and that he would afterwards die a natural death (see 645).

437 *Raf'* signifies *raising* or *elevating*, and also *exalting* or *making honourable* (Rgh, TA-LL). But where the *raf'* of a man to Allah is spoken of in the Holy Qur-án, or in the religious literature of Islam, it is without a single exception in the latter sense, for raising a man in his body to Himself implies that the Divine Being is limited to a place. This is made plain by the prayer which every Muslim repeats several times daily, و ارفعني meaning "and exalt me, O Lord!" Of course no one supposes this prayer to be for the raising of the body to the heavens. Hence even those commentators who are predisposed, having, no doubt, been misled by Christian traditions, to accept Jesus Christ as having been raised alive to heaven, have been compelled to admit that the word *raf'* is here used not for raising aloft but for *exalting and honouring*. And commenting on the words و جاعل الذين اتبعوك فوق الذين كفروا which follow this statement, Rz says *This verse shows* that *raf'* here *is the exalting in degree and in praise, not in place and direction. The exaltation* of Jesus is mentioned here as a reply to the Jews, whose object was to make him die an accursed and ignominious death on the cross.

438 *Clearing of those who disbelieve* signifies clearing Jesus of the false charges relating to the alleged illegitimacy of his birth, and so on, charges of which Jesus was cleared by the Holy Qur-án (see 644).

439 This verse contains four promises relating to Jesus' triumph over his enemies as against their plans, three of which have already been noticed, viz.: (1) his being saved from death on the cross and being made to die a natural death; (2) his being made honourable in the Divine presence, whereas the object of the Jews was to show that he was an accursed person: (3) his being cleared of all false charges. And the fourth promise is that those who follow Jesus shall be made dominant over his rejecters till the day of judgment. The truth of this fourth prophecy is witnessed to this day in the dominance of the Muslims and the Christians over the Jews. It is a sufficient proof of the incompleteness of the current Gospels that these promises are not mentioned in them.

440 The differences referred to are the differences that exist between those who accept Jesus—the broad differences of the Muslims and the Christians.

441 The condition of the Jews bears testimony to the fulfilment of this threat.

442 By *the unjust* are meant the Christians, because they have exceeded the limits of justice and deified Jesus.

58 Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.[443]

Ar. *thy*.

59 (This is) the truth from *your* Lord, so be not of the disputers.

Ar. *thee*.
Ar. *thee*.

60 But whoever disputes with *you* in this matter after what has come to *you* of knowledge, then say: Come! let us call our sons and your sons and our women and your women and our people and your people, then let us *be earnest in prayer*,[444] and pray for the curse of Allah on the liars.[445]

Ar. *humble ourselves*.

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ
آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ
كُن فَيَكُونُ ○
الْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ○
فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا
وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ
اللَّهِ عَلَى الْكَاذِبِينَ ○

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443 Adam may stand for man generally, because *all men are created from dust*. Thus in 18 : 37 the believer says to his non-believing companion : " Do you disbelieve in Him who created you from dust ? " And in 22 : 5, 30 : 20, and elsewhere, all men are spoken of as having been created from dust. All that is meant, therefore, is that Jesus is no more than a mortal, and that it is an error to take him for a god, as the Christians do.

If Adam be taken as a proper name, the chosen one of God mentioned in v. 32, the meaning would still be only this, that just as Adam was created from dust and then chosen or purified by Allah, so was Jesus created from dust, and his election was similar to the election of Adam, the command contained in *kun* in this case referring to the election of a righteous servant of Allah. In either case there is no reference to Jesus being brought into existence without the agency of a male parent. The controversy is here carried on with the Christians, and it is their false belief in the divinity of Jesus that is here condemned.

444 *Ibtahala* means *he humbled* or *abased himself* or *addressed himself with earnest* or *energetic supplication* (S, Msb, Q-LL). That is the real significance, but some explain it as meaning *natabâhil*, in which case the meaning would be *let us call down a curse upon such of us as is the liar*.

445 This chapter starts with a discussion of the Christian doctrines in particular. The persons addressed in particular here are the members of the Christian deputation from Najran that came in 10 A.H. This deputation, consisting of sixty men, was headed by Abdul Masih, the chief of the Najran Christians (Rz, AH), and the members of the deputation were lodged in the mosque. Thus did the Holy Prophet set an example of freedom of religious thought which remains without a parallel to this day. The Holy Prophet related to them arguments showing that Jesus Christ was not God, but a man and a prophet. After having argued the question fully, and finding them still insisting in their false belief in the deity of Jesus, they were invited as a last resort to pray earnestly that the curse of Allah might overtake the party that insisted upon falsehood. They wanted respite for a day to consider the matter, and the next day Abdul Masih and two others came to the Holy Prophet and told him that they had decided not to pray against him as suggested. Thereupon they were given a pledge by which they were free to practise their religion : " their authority and rights shall not be interfered with, nor anything that is customary amongst them, so long as they conducted themselves peaceably and uprightly " (Muir).

It is strange to find Christian writers referring to this as " a strange mode of settling the dispute." But evidently their Arabian co-religionists did not think so over 1,300 years ago. They believed in the efficacy of prayer, for such was the teaching of Jesus. They saw the

61 Most surely this is the true explanation, and there is no god but Allah; and most surely Allah—He is the Mighty, the Wise.
62 But if they turn back, then surely Allah knows the mischief-makers.

إِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَ
مَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ ۚ وَإِنَّ اللّٰهَ لَهُوَ
الْعَزِيزُ الْحَكِيمُ ۝
فَإِنْ تَوَلَّوْا فَإِنَّ اللّٰهَ عَلِيمٌ بِالْمُفْسِدِينَ ۝

SECTION 7

Controversy with the Jews and the Christians continued

63. The Unity of Allah as the common basis of all revealed religions. 64–67. Invitation to the faith of Abraham. 68–70. The followers of the Book reproved.

63 Say: O followers of the Book! come to an equitable proposition between us and *you* that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.[446]

Ar. *between you.*

قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعَالَوْا إِلٰى كَلِمَةٍ
سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللّٰهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللّٰهِ ۚ فَإِنْ
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ۝

righteousness of the Prophet, and they were convinced of their own false beliefs and dared not invoke curses upon themselves with their own tongues, while they knew that the Holy Prophet was too generous to curse them. Therefore they adopted the wise course of not calling with their own mouths for destruction to overtake them. Had they considered the Holy Prophet as an impostor and Antichrist, as their descendants do to-day, they would not have had the least fear in accepting the challenge.

As regards the reasonableness of the mode here suggested, a community that called, and still insists upon calling, the law of the Holy Prophet "a curse" to humanity cannot well dispute it. If indeed Jesus was God, and the most righteous of men is condemned so long as he does not believe in his atonement, and any and every law which aims at making men righteous, while rejecting the doctrine of atonement as utterly false, is, according to the teaching of the apostle Paul, a curse to humanity, why should a Christian hesitate to curse the founder of such a law? As regards the alleged love for enemies, enough of it is seen in the abuses that are heaped upon the Holy Prophet to this day.

446 It was exactly in these words that the Prophet wrote a letter to Heracleus in the year 6 A.H. (Bkh), discovery of a copy of which has furnished proof of the reliability of the reports relating to the Holy Prophet in general, for the manuscript letter contains the very words given by Bkh. This circumstance further shows that this part was not revealed so late as the year of the Najran deputation. In this verse the Jews and the Christians are called upon to accept the broad principles of the faith of Abraham, which were also the basic principles of the faith of Islam, but which the Jews had given up in practice for doctrines of later growth and the Christians for the doctrines of the divinity of a man and his atonement for sins. The reference in the sentence *some of us shall not take others for lords* is not only to the Christian doctrine of the divinity of Jesus Christ, but also to the doctrine of the Jews, who revered their priests with the reverence due to Allah, as is said elsewhere: "They have taken their doctors of law and their monks for lords

64 O followers of the Book! why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him; do you not then understand?

يٰۤاَهۡلَ الۡكِتٰبِ لِمَ تُحَآجُّوۡنَ فِىۡۤ اِبۡرٰهِيۡمَ
وَمَاۤ اُنۡزِلَتِ التَّوۡرٰٮةُ وَالۡاِنۡجِيۡلُ اِلَّا
مِنۡۢ بَعۡدِهٖ ؕ اَفَلَا تَعۡقِلُوۡنَ ○

65 Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.[447]

هٰۤاَنۡتُمۡ هٰٓؤُلَۤاءِ حَاجَجۡتُمۡ فِيۡمَا لَـكُمۡ بِهٖ
عِلۡمٌ فَلِمَ تُحَآجُّوۡنَ فِيۡمَا لَـيۡسَ لَـكُمۡ بِهٖ
عِلۡمٌ ؕ وَاللّٰهُ يَعۡلَمُ وَاَنۡتُمۡ لَا تَعۡلَمُوۡنَ ○

66 Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

مَا كَانَ اِبۡرٰهِيۡمُ يَهُوۡدِيًّا وَّلَا نَصۡرَانِيًّا
وَّلٰكِنۡ كَانَ حَنِيۡفًا مُّسۡلِمًا ؕ وَمَا كَانَ
مِنَ الۡمُشۡرِكِيۡنَ ○

67 Most surely the nearest of people to Abraham are those who followed him and this Prophet and those who believe (in him); and Allah is the guardian of the believers.

اِنَّ اَوۡلَى النَّاسِ بِاِبۡرٰهِيۡمَ لَـلَّذِيۡنَ
اتَّبَعُوۡهُ وَهٰذَا النَّبِىُّ وَالَّذِيۡنَ اٰمَنُوۡا ؕ
وَاللّٰهُ وَلِىُّ الۡمُؤۡمِنِيۡنَ ○

68 A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

وَدَّتۡ طَّآٮِٕفَةٌ مِّنۡ اَهۡلِ الۡكِتٰبِ لَوۡ
يُضِلُّوۡنَكُمۡ ؕ وَمَا يُضِلُّوۡنَ اِلَّاۤ اَنۡفُسَهُمۡ
وَمَا يَشۡعُرُوۡنَ ○

69 O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

يٰۤاَهۡلَ الۡكِتٰبِ لِمَ تَكۡفُرُوۡنَ بِاٰيٰتِ
اللّٰهِ وَاَنۡتُمۡ تَشۡهَدُوۡنَ ○

70 O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

يٰۤاَهۡلَ الۡكِتٰبِ لِمَ تَلۡبِسُوۡنَ الۡحَـقَّ بِالۡبَاطِلِ
وَتَكۡتُمُوۡنَ الۡحَـقَّ وَاَنۡتُمۡ تَعۡلَمُوۡنَ ○ ع

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besides Allah" (9 : 31). The same charge holds good against the Muslims of to-day, who pay undue reverence to their *pîrs* (spiritual guides), which is the real cause of their degeneration.

447 The Christians held a controversy with the Holy Prophet regarding Jesus Christ, of whom they had some knowledge, but about Abraham they had no detailed knowledge.

SECTION 8

Machinations to discredit Islam

71–73. A show of false belief followed by relapse. 74–76. Their dishonest dealings with other people. 77. Their alteration of scriptures. 78, 79. Claim to divinity not attributable to any prophet.

71 And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve *at the end* of it, perhaps they may go back:[448]

Or, the latter part.

72 And do not believe but in him who follows your religion.[449] Say: Surely the (true) guidance is the guidance of Allah—that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord.[450] Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing,[451]

وقالت طائفة من اهل الكتب
امنوا بالذي انزل على الذين
امنوا وجه النهار واكفروا اخره
لعلهم يرجعون ۝
ولا تؤمنوا الا لمن تبع دينكم
قل ان الهدى هدى الله
ان يؤتى احد مثل ما اوتيتم
او يحاجوكم عند ربكم قل ان
الفضل بيد الله يؤتيه من
يشاء والله واسع عليم ۝

448 The words would bear two different significances according to what the personal pronoun in *ākhira-hū* refers to, for it may either refer to *that which has been revealed* or to *the day*. The meaning in the first case is that the Jews planned to express a false belief in the earlier part of the revelation and to deny the latter portion, with the object of creating doubts in the minds of the believers as to the sincerity of the Prophet. They would say, for instance, that the earlier revelation was no doubt true, but that the Prophet aimed at personal aggrandizement in later revelation, a position which is to this day adopted by most of the Christian writers who make a show of being fair to the claims of Islam. Some understand by *that which has been revealed in the first part of the day* the Prophet's adherence to Jerusalem as his *Qiblah* and by the latter portion the change to the Ka'ba (Rz).

If we adopt the other significance, the meaning would be that they should avow a belief in the truth of Islam in the morning and deny it in the evening, and thus perturb the minds of those who had gone over to Islam, creating the impression that the religion of Islam was a false religion, otherwise the Jews, who possessed the scriptures, could not have apostatized after they had embraced Islam (Rz). The adoption of this plan is a clear proof that apostates were not put to death.

449 The meaning is that the Jews should not believe in any prophet who did not follow their law, i.e. the Mosaic law.

450 The contention of the Jews in the beginning of this verse is met with the reply that a revelation should be given to another prophet like the revelation that had been given to Moses, for the Divine promise to Moses was: "I will raise them up a prophet from among their brethren like unto thee, and will put My words in his mouth" (Deut. 18: 18). This promise must be fulfilled, and the Prophet who was thus raised, being "like unto" Moses, would be the real guide. This is the meaning of "one should be

451, see next page.

73 He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.[452]

74 And among the followers of the Book there are some
Ar. *thou.* such that if *you* entrust one (of them) with a heap of wealth,
Ar. *thee.* he shall pay it back to *you*; and among them there are
Ar. *thou.* some such that if *you* entrust one (of them) with a dinar[453]
Ar. *thee.* he shall not pay it back to *you*
Ar. *thou.* except so long as *you* remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.[454]

75 Yea, whoever fulfils his promise and guards (against evil)—then surely Allah loves those who guard (against evil).

يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ۝
وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ
بِقِنْطَارٍ يُّؤَدِّهٖۤ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ
اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖۤ اِلَيْكَ
اِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ؕ ذٰلِكَ
بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِى الْاُمِّيّٖنَ
سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ
وَهُمْ يَعْلَمُوْنَ ۝
بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ
اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

given by Him the like of what you were given." But if the argument of the Jews and the Christians were correct, that prophethood was to be confined to the line of Israel and no prophet was to be raised among the children of Ishmael, who were also the "seed" of Abraham, then that would give rise to a contention at the hands of the Ishmaelites as to the non-fulfilment of the promise given to Abraham. The significance thus is: or they (i.e. the Ishmaelites or Arabs) would contend with you (i.e. the Israelites) by an argument (relating to the non-fulfilment of the promise) with your Lord (i.e. their contention would then be right). For the fulfilment of the prophecy of Deut. 18 : 18 in the person of the Holy Prophet compare 46 : 10: "And a witness from among the children of Israel has borne witness of one like himself," and 73 : 15 : "Surely We have sent to you an apostle, a witness against you, *as* We sent an apostle to Pharaoh."

There can be another interpretation of the verse, as *yuḥājjūkum* means "they may be triumphant over you"; the significance of this interpretation is that it fully conveys the sense that Allah is so bountiful and powerful that He can in His grace not only give to others (the Ishmaelites) "the like" of what was given to the Israelites, but He can make those others even triumphant over them, as Islam has undoubtedly triumphed.

451 *Grace* here indicates *prophethood.* Compare the use of *good* in 2 : 105 and footnote 151.

452 Allah's choosing for His mercy stands here for His choice of a prophet, as in 2 : 105.

453 *Dīnār* is an Arab gold coin of the value of about 10s.

454 They considered themselves free from all responsibility towards the unlearned Arabs, notwithstanding any engagement they might have made with them. Hence it was that instead of bearing true witness to the claims of Islam, prophecies of which were abundantly outlined in their books, they thought it lawful to play all sorts of tricks to discredit it. If this was true of the Jews in the time of the Holy Prophet, it is true of the Christians now, whose missionaries are ever ready to make use of every falsehood against Islam, and whose politicians do not generally regard Muslim kingdoms as entitled to the benefit of the international laws of Europe.

76 (As for) those who take a small price for the covenant of Allah and their own oaths—surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

77 And most surely there is a party of them who lie about the Book,[455] that you may consider it to be (a part) of the Book while it is not (a part) of the Book, and they say, It is from Allah, while it is not from Allah; and they tell a lie against Allah whilst they know.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّٰهِ وَ
أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولٰٓئِكَ لَا خَلَاقَ
لَهُمْ فِي الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَ
لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝
وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوٗنَ أَلْسِنَتَهُمْ
بِالْكِتٰبِ لِتَحْسَبُوهُ مِنَ الْكِتٰبِ وَمَا
هُوَ مِنَ الْكِتٰبِ وَيَقُولُونَ هُوَ مِنْ
عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ وَ
يَقُولُونَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝

455 There has been much misconception as to the true significance of يلوٗن السنتهم بالكتب because primarily one says لويت الحبل i.e. *I twisted the rope*, and much learning has been spent in explaining the meaning of *twisting their tongues with the Book*, which significance is adopted from the analogy of the *rope*. Rgh makes the point clear in very few words when he says, لوى لسانه بكذا i.e. *the twisting of the tongue with such a thing* implies *the lying about and forging of a narration.* He cites as instances of this use of the word the phrase occurring in this verse as cited above and ليا بالسنتهم occurring in 4:46. Both the LA and the TA give a variety of uses of the word which makes the point further clear. Thus both agree that *laww* and *layy* mean *the falsehood* and *ḥaww* and *ḥayy* mean *the truth*, and cite the proverb فلان لا يعرف الحو من اللو i.e. *such a one does not recognize truth from falsehood.* Again, both explain الوى بالكلام as meaning *he turned it* (i.e. *a speech* or *saying*) *away from its drift* or *altered or changed it altogether.* And again لويت عنه الخبر is, according to LA, equivalent to *I informed him of it otherwise than it was*, and لوى فلان خبره means *he concealed the information*, according to the same authority. Rz quotes the following comment on the words of this verse from I'Ab: *What is implied is the reading of the false book.* And he says that in Arabic you use different words for an action according as the good or evil of it is to be expressed, and then cites 2:79, which shows that the book which they read is not the book revealed by Allah, but one which they had written with their own hands. The concluding words of this verse also point to the same conclusion: "They tell a lie against Allah." This shows clearly that the Qur-án considered the Bible to have been already altered.

78 It is not meet for a mortal that Allah should give him the Book and the judgment and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it).[456]

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللّٰهُ الْكِتٰبَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ
كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَ
لٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ
الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ۝

79 And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims? [457]

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ
وَالنَّبِيّٖنَ أَرْبَابًا ؕ أَيَأْمُرُكُمْ بِالْكُفْرِ
بَعْدَ إِذْ أَنْتُمْ مُّسْلِمُوْنَ ۝ ع

SECTION 9

Previous Books and Prophets testify to the Truth of Islam

80, 81. A covenant in favour of the Prophet. 82, 83. Islam is the natural religion of man, and implies an equal belief in all prophets. 84–90. End of those who turn away from Islam.

80 And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom—then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.[458]

وَإِذْ أَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ
اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ
رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ
ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلٰى ذٰلِكُمْ
إِصْرِيْ ؕ قَالُوْٓا أَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا
وَأَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ۝

456 *Rabbáni*, which is the same as *ribbi* (from *rabb*, or *Lord*), means *one who possesses a knowledge of the Lord*, or *one who is a worshipper of the Lord*. According to a saying of the Holy Prophet, a *ribbi* is *a learned man, a teacher of others, who nourishes people with the small matters of knowledge before the great* (LL).

457 This and the previous verse show that according to the Holy Qur-án no prophet—Jesus included—ever taught his followers to take him for a god; in other words, any one who actually taught so could not be a prophet of Allah. The angels are mentioned because the pagan Arabs worshipped the angels.

458 Several explanations have been given of the words ميثاق النبيين which literally signify *the covenant of the prophets*, and may therefore mean either the covenant of the prophets *with Allah* or the covenant of the prophets *with their people*. As the words that follow are plainly addressed to the people, the Jews and the Christians being particularly addressed in the last two verses, I adopt the latter interpretation, and therefore translate the words as meaning *a covenant through the prophets*. It is very like

81 Whoever therefore turns back after this, these it is that are the transgressors.

82 Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.[459]

83 Say: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we
a 175. submit.[a]

84 And whoever desires a
b 400. religion other than Islam,[b] it shall not be accepted from him, and in the hereafter he shall be one of the losers.[460]

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ
الْفٰسِقُوْنَ ○
اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ
مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا
وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ○
قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَ
مَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ
اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ
مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ○
وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ
مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ○

what Kf accepts: *When Allah made the covenant which the prophets confirmed with their peoples.* As the Jews and the Christians are specially addressed here as well as in the foregoing verses, it is sufficient to note that both Moses and Jesus specially laid an obligation on their people to accept the prophet about whom they prophesied. Thus, through Moses, Almighty God had warned the Israelites, after promising them "a prophet from among their brethren like unto thee," that "whosoever will not hearken unto My words which he shall speak in My name, I will require it of him" (Deut. 18 : 19). And Jesus was equally emphatic when, prophesying the advent of the Comforter, he added: "He will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak" (John 16 : 13). The prophet, however, of whom Moses speaks in Deut. 18 : 15–19, and which description cannot apply to any prophet except the Holy Prophet Muhammad, had his advent foretold by all the prophets, and we read in Acts 3 : 21–22: "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of *all His holy prophets since the world began.* For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you." The covenant referred to was made through each prophet separately as he appeared in the world. And just as all the prophets foretold the advent of the Holy Prophet and laid an obligation upon their people to accept him, so the Holy Prophet also taught his followers to believe in all the prophets that had appeared among different people in different ages, and this is plainly taught in what follows. See v. 83.

459 It is very amusing to find a Christian annotator of the Qur-án seeing in these words "a threat against unbelieving Arabs." This curious suggestion is too absurd to need any comment. Compare 13 : 15, 22 : 18, etc., where it is said that all those who are in the heavens and the earth make obeisance to Allah. The verse, in fact, shows that

460, see next page.

85 How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people.[461]

86 (As for) these, their reward is that upon them is
a 131. the curse[a] of Allah and the angels and of men, all
b 201. together,[b]

87 Abiding in it; their chastisement shall not be lightened nor shall they be respited;[462]

88 Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

89 Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.[463]

90 Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it; these it is who shall have a painful chastisement, and they shall have no helpers.

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ
إِيْمَانِهِمْ وَشَهِدُوْٓا أَنَّ الرَّسُوْلَ حَقٌّ
وَّجَآءَهُمُ الْبَيِّنٰتُ ۚ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الظّٰلِمِيْنَ ○
أُولٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ
اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ أَجْمَعِيْنَ
خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ○
إِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَ
أَصْلَحُوْا فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○
إِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ إِيْمَانِهِمْ ثُمَّ
ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ
وَأُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ○
إِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ
فَلَنْ يُّقْبَلَ مِنْ أَحَدِهِمْ مِّلْءُ الْأَرْضِ
ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ۗ أُولٰٓئِكَ لَهُمْ
عَذَابٌ أَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

Islam, or the rule of submission to law, is a law which is seen working throughout nature, and this is an argument of the truth of the religion of Islam.

460 The cosmopolitan nature of the religion of Islam having been clearly set out in the previous verse, it is now stated that any one who refused to accept such a religion would unfailingly lose in the end.

461 The persons meant are those who believed in the former prophets and disbelieved in the Holy Prophet Muhammad. Having clear signs of the Prophet's truth with them, and professing a belief in the prophets who had foretold the advent of the last of the prophets, they still disbelieved in the Holy Prophet. How should Allah guide a people who thus rejected guidance?

462 Instead of hell here it is the curse in which the guilty shall abide, and thus a light is thrown upon the nature of hell.

463 Their repentance consisted in their accepting the Holy Prophet, as indicated by v. 88, but when they turned away again to disbelief, increasing in that disbelief, their previous repentance became quite useless, because it bore no fruit, and hence it was not accepted by the Divine Being (I'Ab-Rz).

SECTION 10

An Ever-living Testimony to the Truth of Islam

91. Necessity of sacrifice. 92–94. Islam possesses main features of Abraham's religion. 95, 96. Mecca and its security. 97–100. Exhortation and warning.

PART IV

91 By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.[464]

92 All food was lawful to the children of Israel[465] except that which Israel had forbidden to himself before the Torah was revealed. Say: Bring then the Torah and read it, if you are truthful.[466]

93 Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

94 Say: Allah has spoken the truth, therefore follow the religion of Abraham, the upright one; and he was not one of the polytheists.

95 Most surely the first house appointed for men is the one at Bekka,[467] blessed and a guidance for the nations.[468]

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوا مِمَّا تُحِبُّوْنَ ۚ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللّٰهَ بِهٖ
عَلِيْمٌ ○
كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيْٓ إِسْرَآءِيْلَ
إِلَّا مَا حَرَّمَ إِسْرَآءِيْلُ عَلٰى نَفْسِهٖ مِنْ
قَبْلِ أَنْ تُنَزَّلَ التَّوْرٰىةُ ۗ قُلْ فَأْتُوْا
بِالتَّوْرٰىةِ فَاتْلُوْهَآ إِنْ كُنْتُمْ صٰدِقِيْنَ ○
فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْ بَعْدِ
ذٰلِكَ فَأُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○
قُلْ صَدَقَ اللّٰهُ ۗ فَاتَّبِعُوْا مِلَّةَ إِبْرٰهِيْمَ
حَنِيْفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○
إِنَّ أَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ
بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ ○

464 The connection with the last verse is clear. No wealth will buy redemption for a man if he has wasted his opportunity here, and to make the best of that opportunity a man must spend here what he loves most. Attention is thus called to the sacrifices which it was necessary for the Muslims to make.

465 The Jews objected to the Muslims making use of certain foods which the law of Moses did not allow. An answer is given here that such foods were lawful for Abraham and his descendants, and Islam agreed in principle with the religion of Abraham. By *all food* is thus meant *all food which is lawful for the Muslims.*

466 What was that which Israel had forbidden to himself before the revelation of the Torah? The commentators say it was camel's flesh. Camel's flesh was, no doubt, forbidden to the Israelites, as were several other things which were lawful for the Muslims, and the objection of the Jews was, as shown in the last note, to this departure from the Israelite law. This has been stated earlier in 6:147, where, after mentioning the foods prohibited to the Israelites in particular, it is added: "This was a punishment We gave them on account of their rebellion." These words explain what is stated here: that which Israel had forbidden to himself was, in fact, what was made unlawful for the Israelite nation on account of their rebellious attitude towards the Divine laws. Israel thus stands here for the Israelite nation.

467 Bekka is the same as Mecca, from *tabák*, meaning *the crowding together of men* (Rz). Others say it is from a root meaning *the breaking of the neck*, and the name is given to it

468, see next page.

96 In it are clear signs: the standing-place of Abraham, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah,[469] (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

97 Say: O followers of the Book! why do you disbelieve in the communications of Allah, and Allah is a witness of what you do.

98 Say: O followers of the Book! why do you hinder him who believes from the way of Allah? you seek (to make) it crooked, while you are witnesses, and Allah is not heedless of what you do.

فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَ
مَنْ دَخَلَهٗ كَانَ اٰمِنًا ۭ وَلِلّٰهِ عَلَى النَّاسِ
حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۭ وَ
مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ○
قُلْ يٰٓاَھْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ
اللّٰهِ ۤۖ وَاللّٰهُ شَهِيْدٌ عَلٰي مَا تَعْمَلُوْنَ ○
قُلْ يٰٓاَھْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا
وَّاَنْتُمْ شُهَدَاۗءُ ۭ وَمَا اللّٰهُ بِغَافِلٍ
عَمَّا تَعْمَلُوْنَ ○

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because whenever a tyrant has forced his way to it, his neck has been broken (Rz). Some think that Bekka is the name of the mosque or the House itself that is in Mecca. This is also an answer to the Jews, who objected to the Muslims making the Ka'ba and not the Temple at Jerusalem their *Qiblah*. They are told that the Temple at Jerusalem was erected long after Abraham, while the Holy House at Mecca was there even before Abraham, and was, in fact, the first House on earth for the worship of the Divine Being. The subject has been fully discussed in foot-note 170.

468 If, on the one hand, Mecca is declared to be the *first House* raised on earth for the worship of the Divine Being, it is, on the other, announced to be *mubárak*, which word, though ordinarily rendered as *blessed*, signifies the *continuance for ever of the blessings which a thing possesses* (Rz), and thus it is the first as well as the last House in which the nations of the world have found and will find their true inspiration and guidance.

469 The clear signs in Mecca, as enumerated here, are three, and these, in fact, are three prophecies with regard to the future of Mecca. The first sign is that it is the standing-place of Abraham, which has already been declared to be the Muslim centre (see 169). Hence the first prophecy is that the doctrine of the Unity of the Divine Being shall be proclaimed to the whole world from this centre. The second sign is that Mecca shall always be secure, i.e. it shall not fall into the hands of an enemy who should destroy it, because, we are told, it affords security to those who enter it, which it could not do if it were not itself secure. There is a saying of the Holy Prophet to the effect that the Antichrist (and the plague) shall never have access to Mecca. Thus its security is assured both physically and spiritually. And the third prophecy is that a pilgrimage to the Sacred House shall continue to be made for ever, and no power in the world shall ever be able to put a stop to it. The most striking fact about these prophecies is that they were all announced at a time when the Holy Prophet and his followers had apparently been driven away for ever from the sacred place, when that place was in the exclusive possession of an enemy who did not allow the Muslims to visit the place even during the sacred months, and when the small Muslim community was in danger of being utterly destroyed by the powerful enemy at any moment. To make such grand and majestic announcements about the place under such circumstances was undoubtedly a thing quite beyond the scope of human knowledge.

99 O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after *you have believed*.[470]

Ar. *your believing.*

100 But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Apostle? And whoever holds fast to Allah, he indeed is guided to the right path.

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوْا
فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ۝
وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ
اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ۭ وَمَنْ
يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ۝

SECTION 11

Muslims are exhorted to remain united

101, 102. The believers should be firm in union. 103. The necessity of a missionary propaganda. 104–108. Evil consequences of divisions and disagreements.

101 O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

102 And hold fast by the covenant of Allah[471] all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His favour you became brethren; and you were on the brink of a pit of fire,[472] then He saved you from it; thus does Allah make clear to you His communications that you may follow the right way.

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ
وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ۝
وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّ
لَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ
عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۗءً فَاَلَّفَ
بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ
اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ
النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ۭ كَذٰلِكَ يُبَيِّنُ
اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ۝

It may be added here that the pilgrimage to the Sacred House is not an unconditional obligation; it is incumbent only on those who are able to do it.

470 By obeying is here meant accepting what the followers of the Book said, or walking in the way in which they walked.

471 The original word is *ḥabl*, which means primarily *a rope* or *a cord*, and hence *a bond, a cause of union, a bond of love* or *friendship, a covenant* or *a compact by which one becomes responsible for the safety of a person or a thing.* One says كانت بينهم حبال فقطعوها i.e. *there were covenants between them and they broke them* (TA-LL). By *ḥabl-illáh*, or *the covenant of Allah*, is meant *the Qur-án*, a significance supported by two sayings of the Holy Prophet, according to one of which he is reported to have said that *the*

472, see next page.

103 And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.[473]

104 And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement,

105 On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? taste therefore the chastisement because you disbelieved.[474]

106 And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall abide.

107 These are the communications of Allah which We recite to *you* with truth, and Allah does not desire any injustice to the creatures.

Ar. *thee.*

108 And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah *all things return.*

Ar. *all affairs are returned.*

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○
وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا
مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ
أُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ○
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ
فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ ○
وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي
رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ○
تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ○
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ○

Book of Allah is the covenant (or *rope*) *of Allah*, and according to the other that *the Qur-án is the firm covenant* (or *rope*) *of Allah* (AH). The other explanations all tend to support this.

472 Before the advent of the Holy Prophet the Arabs were in a state of continual and mutual warfare which threatened to devastate the whole country. It should be noted that in Arabic literature and in the Qur-án, *nár*, or *fire*, is often a symbol of *war*. The Arabs used to kindle a *fire* as a sign that war was contemplated, so that the tribes should assemble. Hence the use of the word as implying war. In the Qur-án itself we read, "Whenever they kindle a fire for war Allah puts it out" (5 : 64).

473 The heated imagination of a Christian annotator sees a flash of "the sword" in these words. Compare 9 : 122 : "And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth, that they may apply themselves to obtain understanding in religion and that they may warn their people when they come back to them that they may be cautious?" Both verses, in fact, direct the Muslims to have always among them a missionary party, whose only object should be the propagation of Islam and rightly directing their own people.

474 By *the faces turning white* is meant *their being expressive of joy*, and by *their turning black*, *their being expressive of sorrow* (Rgh-LL). Az says you say a man is *abyaḍ* (white) when you mean that he is free from dross and defects (TA).

SECTION 12

Relations of the Jews with the Muslims

109. The Muslims raised for the welfare of others. 110, 111. They should not fear any harm from the Jews. 112–114. The good among them are an exception. 115, 116. Their strength against the Muslims shall be a failure. 117–119. Muslims not to take them for intimate friends.

109 You are the best of the nations raised up for (the benefit of) men: you enjoin what is right and forbid the wrong and believe in Allah;[475] and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

110 They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.[476]

111 Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.[477]

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُم
مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفٰسِقُونَ ○
لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَاتِلُوكُمْ
يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ○
ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا
إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ
وَبَاءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ
عَلَيْهِمُ الْمَسْكَنَةُ ذٰلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيٰتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ
بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوا وَّكَانُوا
يَعْتَدُونَ ○

475 Not only are the Muslims the chosen people of God, who are now called upon to be the standard-bearers of truth in the world, but they are at the same time declared to be the best of the people that had ever been chosen for this purpose. This was no doubt due to the excellence of that Great Teacher who thoroughly purified them of the worst vices of humanity and made perfect the light within them. No prophet ever found a people in a worse condition, and none ever raised his people to such pre-eminence.

476 The Jews in Arabia sided with the enemies of Islam in their endeavour to extirpate the new religion, and this notwithstanding their agreement with the Muslims, but they were not successful in inflicting any serious harm upon the Muslims, and whenever they openly faced the Muslims they fled. The polytheists, who gave them secret promises of help, never came to their aid when they were in distress.

477 Almost the same words (excluding the exception) occur in 2:65. The Jews had already been subjected to the greatest humiliation and disgrace before the appearance of the Holy Prophet. But with the advent of Islam they could better their condition either by accepting the covenant of Allah, by which is meant the acceptance of Islam, or by making a compact of security with such men as could give them protection, thus showing that they would no more be rulers in the world, but would remain subject to others.

112 They are not all alike; of the followers of the Book there is an upright party: they recite Allah's communications in the night-time and they adore (Him):

113 They believe in Allah and the last day, and they enjoin what is right and forbid the wrong, and they strive with one another in hastening to good deeds, and those are among the good.

114 And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).[478]

115 (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

116 The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed-produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.[479]

لَيْسُوْا سَوَآءً ۭ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ
قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ
وَهُمْ يَسْجُدُوْنَ ○
يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ
بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ
فِى الْخَيْرٰتِ ۭ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ○
وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ۭ
وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○
اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِىَ عَنْهُمْ اَمْوَالُهُمْ
وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ۭ وَاُولٰٓئِكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○
مَثَلُ مَا يُنْفِقُوْنَ فِىْ هٰذِهِ الْحَيٰوةِ
الدُّنْيَا كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ اَصَابَتْ
حَرْثَ قَوْمٍ ظَلَمُوْٓا اَنْفُسَهُمْ فَاَهْلَكَتْهُ ۭ
وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ
يَظْلِمُوْنَ ○

478 The opinion has been held, very plausibly indeed, that from v. 112 to this point the Holy Qur-án speaks of the good among the Jews and the Christians, and not of those who had become converts to Islam, because the Muslims could not be said to be a *party of the followers of the Book*. It is a fact that the Qur-án does not deny that there is good in others, its own eminence over others lying in the fact that it makes man attain the highest degree of perfection in goodness. It is for this reason that the description of the upright party among the followers of the Book concludes with the words, *And whatever good they do, they shall not be denied it.* If on the one hand there were very few who could be said to be upright among the followers of the Book, as compared with the vast majority who were transgressors (v. 109), they could not, on the other, attain perfect uprightness.

It is noteworthy that this praise of the good among the Jews belongs to a period when the Jews had secretly joined the enemies of the Muslims, openly venting their feelings of animosity. This shows how fair was Islam even to its greatest enemies. Generally, however, the commentators are of opinion that the description given here refers to those Jews and Christians who became converts to Islam (Rz).

479 The failure which is throughout the Holy Qur-án prophesied for the enemies of Islam is referred to here. The parable is similar to the one given in 68 : 17–33.

117 O you who believe! do not take for intimate friends from among others than your own people:[480] they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً
مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ط
وَدُّوْا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَآءُ
مِنْ اَفْوَاهِهِمْ وَمَا تُخْفِيْ صُدُوْرُهُمْ
اَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ
كُنْتُمْ تَعْقِلُوْنَ ○

118 Lo! you are they who will love them while they do not love you,[481] and you believe in the Book, (in) the whole of it; and when they meet you they say, We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ
وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ وَاِذَا لَقُوْكُمْ
قَالُوْٓا اٰمَنَّا وَاِذَا خَلَوْا عَضُّوْا
عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ قُلْ
مُوْتُوْا بِغَيْظِكُمْ اِنَّ اللّٰهَ عَلِيْمٌ
بِذَاتِ الصُّدُوْرِ ○

119 If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their *struggle*[a] will not injure you in any way; surely Allah comprehends what they do.

Or, *scheme*. a 965.

اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَاِنْ
تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا وَاِنْ
تَصْبِرُوْا وَتَتَّقُوْا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْـًٔا اِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ○

480 This injunction against contracting intimate friendship with others than Muslims should be read along with what is said in 60 : 8, 9: "Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes, that you show them kindness and deal with them justly: surely Allah loves the doers of justice. Allah only forbids you respecting those who made war upon you on account of your religion and drove you forth from your homes and backed others in your expulsion, that you make friends with them." These two verses lay down a principle which explains the relations that may exist between Muslims and non-Muslims. As the preceding verses have shown and as what follows shows, the Jews assisted the enemies of Islam to make war upon the Muslims, so the Muslims were warned against close and intimate relations with them.

481 This verse clearly indicates the difficulties which the Muslims had in establishing friendly and loving relations with non-Muslims. The Muslims would fain proffer friendship, but the other party was always on the look-out for some opportunity to inflict loss on them, and the candour of the Muslims was repaid with insincerity and treachery.

SECTION 13

The Battle of Uhud

120. Preparations. 121. Some men lose heart. 122. Divine assistance at Badr. 123-126. Significance of Divine assistance with angels. 127, 128. Allah's forgiveness.

Ar. *thou didst.*

Ar. *thy.*

120 And when *you did* go forth early in the morning from *your* family, to lodge the believers in encampments for war;—and Allah is Hearing, Knowing.[482]

121 When two parties[483] from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.[484]

122 And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

Ar. *thou didst say.*

Ar. *thousands.*

123 When *you said* to the believers: Does it not suffice you that your Lord should assist you with three *thousand* of the angels sent down?[485]

وَاِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ
الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ ۭ وَاللّٰهُ
سَمِيْعٌ عَلِيْمٌ ۝
اِذْ هَمَّتْ طَّاۗىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ
وَاللّٰهُ وَلِيُّهُمَا ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝
وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ
اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝
اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ
يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ
الْمَلٰۗىِٕكَةِ مُنْزَلِيْنَ ۝

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482 It is to the events of the battle of Uhud that this and the following sections are devoted. In the third year of the Hejira, Abu Sufyan marched against Medina at the head of an army of three thousand and encamped at Uhud, a mountain about four miles from Medina. The Prophet at first intended to stay within the town, but afterwards marched into the open field with a thousand men, one-third of whom, under the leadership of Abdulla bin Ubayy, the great hypocrite leader, left him and returned to Medina. The enemy were first completely routed, but fifty Muslim archers, who were placed in a strong position to cut off the retreat of the enemy, made a mistake, and in order to join in the pursuit left their position. The enemy fell back upon the Muslims, who were now in disorder and had lost their naturally fortified position, and after inflicting some loss upon them, left the field secure from the pursuit of the Muslim force. It was neither a victory for the Quraish, who thought it safe to go back when they found the Muslims involved in their own troubles, nor for the Muslims, who were unable to continue their pursuit, though it was resumed next day when it was too late. Had the Quraish been victorious, they would have at least taken some prisoners from among the Muslims, but they had not a single prisoner of war, nor had they the courage to attack Medina, their real object in this expedition, and for which they gathered a strong force of ten thousand men exactly two years later.

483 The two tribes of *Banu Salmá* and *Banu Ḥáris̱a* are meant (Bkh).

484 This shows that they did not actually show cowardice. The desertion of the Muslim force by Abdulla bin Ubayy with his three hundred men made some of the Muslims also entertain the idea of deserting the army on account of superior enemy forces, but they did not after all desert it, as the words of the Qur-án clearly show.

485 The enemy numbered only one thousand where one thousand angels are stated to have been sent (8 : 9). The fulfilment of this promise is referred to in v. 151. What was

124 Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five *thousand* of the havoc-making angels.[486]

Ar. *thousands.*

125 And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise,

126 That He may cut off *a portion* from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.[487]

Or, *the chiefs.*

بَلَىٰٓ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن
فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ
آلَافٍ مِّنَ الْمَلَٰٓئِكَةِ مُسَوِّمِينَ ○
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَ
لِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا
مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ○
لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوٓا أَوْ
يَكْبِتَهُمْ فَيَنقَلِبُوا خَآئِبِينَ ○

the object of the coming of the angels? The matter is fully explained in the 8th chapter in connection with the promise of the coming of angels in the battle of Badr. As here, it is first stated there that the promise was given only "as a good news, and that your hearts might be at ease thereby, and victory is only from Allah" (8:10), and then the verse that follows makes the object clearer: "When He caused calm to fall on you as a security from Him, and sent down upon you water from the clouds that He might thereby purify you and take away from you the uncleanness of the devil, and that He might fortify your hearts and steady your footsteps thereby." Hence the object was to strengthen the Muslims by improving their position in the field of battle and by strengthening their hearts, and this is given expression to still more clearly further on: "When your Lord revealed to the angels: I am with you, therefore make firm those who believe; I will cast terror into the hearts of those who disbelieve" (8:12), and the believers being thus strengthened while terror was cast into the enemy's heart, the object of sending the angels was achieved, and the small Muslim force was able to "strike off" the necks and "strike off every finger-tip" (8:12) of a powerful enemy that outnumbered them by three to one.

486 The word used in the original is *musawwim* and not *musswwam*, and it is from سوم على القوم meaning *he urged his horse against the people and made havoc among them.* Hence *musawwim* is *one who makes havoc.* The assistance of the angels stated in this verse refers to a third occasion, when the enemy came "in a headlong manner," all the tribes uniting with the Quraish to crush the Muslims. This happened in the battle of *Aḥzáb*, or the Confederates, when ten thousand men suddenly attacked Medina, and the dispersal of such a large army when the Muslims were only about a thousand strong was no doubt due to Divine intervention.

487 Notwithstanding that the object of the unbelievers in their war on the Muslims was their extirpation, the Muslims are here told that the Divine object in punishing the unbelievers by war was not to extirpate them, but to cut off a part of them, or their ringleaders and chiefs. The word *taraf* signifies *a part* or *a portion* of a thing (Rgh), and hence it is applied to *a company of men*, and also the *leading men.* LL translates اطراف الارض as meaning *the exalted* or *the noble and the learned men of the earth.* When the leaders of mischief were cut off, the rest would be disappointed of attaining the object of extirpating Islam, and the persecution would cease. The verses that follow corroborate this conclusion. The enemy's description as having returned *disappointed of attaining what they desired* in this battle shows clearly that they were not successful or victorious in the battle. Their great general Khalid became a convert to Islam on his way back to Mecca.

Ar. thou hast.

127 *You have* no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.[488]

128 And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.[489]

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ
عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ○
وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط
يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ط
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○ ع

SECTION 14

How Success can be achieved

129–138. Refraining from usurious bargains, obedience to the Apostle, spending liberally in the cause of religion and mutual forbearance, seeking Divine protection, studying the causes of the rise and fall of nations, must ultimately lead to triumph. 139. Loss already inflicted on the enemy. 140–142. Misfortune at Uhud brought about a distinction.

Or, doubling and redoubling.

129 O you who believe! do not devour usury, *making additions again and again*,[490] and be careful of (your duty to) Allah, that you may be successful.

130 And guard yourselves against the fire which has been prepared for the unbelievers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا
اَضْعَافًا مُّضٰعَفَةً ص وَّاتَّقُوا اللّٰهَ
لَعَلَّكُمْ تُفْلِحُوْنَ ○ ج
وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ○ ج

488 Note how mercy has the upper hand throughout the Holy Qur-án. As a mortal the Holy Prophet might have sometimes entertained the idea that the serious crimes of his enemies would bring upon them a severe punishment which might extirpate them; but he is told in plain and simple words that he had no concern in the affair, for Allah might as well forgive them, *for surely they are unjust*. The reason given for showing mercy is really one which calls for punishment, yet so great is the Divine love and mercy for man that no reason for not showing mercy is too great for Divine mercy to overcome it. The all-comprehensiveness of the Divine mercy expressed in this verse is unapproached in sacred literature.

489 Allah's attribute of mercy is brought in to indicate that though their crimes were many and serious, deserving punishment, yet Allah was Merciful, and He would forgive them.

490 The original words are اضعافا مضعفة which, if rendered literally, would mean *likes* or *doubles multiplied* or *doubled*. The idea underlying *taḍ'íf* is *adding to a thing until it becomes twofold* or *manyfold* (LL). *Aḍ'áf*, being a plural of paucity, is followed by *muḍá'afah* to make the idea more intensive (AH). The Arab practice was that of compounding the interest, i.e. the interest was, at the end of the term for which the loan was given, added to the capital, and thus within a few years the original sum became several-fold. It may be added here that borrowing money on interest is as much against the tenets of Islam as lending it on interest; and perhaps the Muslim kingdoms would not have been ruined if they had not borrowed money on interest from other peoples, which gave foreigners the first opportunity to interfere in their affairs. This would to some extent

131 And obey Allah and the Apostle, that you may be shown mercy.[491]

132 And hasten to forgiveness from your Lord and a Garden, the extensiveness of which is (as) the heavens and the earth[a]; it is prepared for those who guard (against evil):

a 2454A.

133 Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and *pardon* men; and Allah loves the doers of good (to others).[492]

Ar. *the pardoners of.*

134 And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah? and (who) do not *knowingly* persist in what they have done.

Ar. *while they know.*

135 (As for) these—their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the labourers.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝
وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ
جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ۝
الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ
النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝
وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا
أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا
اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ۝
أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ
الْعَامِلِينَ ۝

show the relation of the subject of usury to that of wars. But there is also another reason for mentioning it in connection with wars, which is that, notwithstanding the strained relations between the Muslims and the non-Muslims, the former still entered into usurious bargains with the latter, which, in addition to being a large drain upon the finances of the Muslim society, created difficulties in the political relations in the state of warfare on which the two communities had now entered, the great money-lending race of the Jews being also among the opponents of Islam. Moreover, as the chapter deals in particular with the Jews, the Muslims are warned against all those evils, of which usury was one, which had dealt a deathblow to the noble qualities of the Jewish race.

491 The loss suffered at Uhud was due to disobedience in relation to a certain position, which having been forsaken against the orders of the Prophet, the retreating Meccan army turned upon the pursuers, among whom disorder had ensued, and several Muslims were slain, the Prophet himself being wounded.

492 Restraining of anger, pardoning, and doing good to each other strengthen the bond of union which is so necessary for success. The verse has on many occasions inspired the noblest thoughts of toleration and charitableness. Hasan's servant having on one occasion thrown a boiling hot dish on his master, obtained his liberty along with monetary help by reciting this verse. Thinking that he would be punished for his fault, he repeated the words: "Those who restrain their anger." Ḥasan said he was not angry: "And pardon men," added the servant. Ḥasan said: "I pardon you." "And Allah loves the doers of good," concluded the offending slave. "I give you liberty and four hundred pieces of silver," was the response. "A noble instance of moderation and generosity," is Sale's comment upon this incident.

136 Indeed there have been *examples*[493] before you; therefore travel in the earth and see what was the end of the rejecters.

Or, *ways*.

137 This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).

138 And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

139 If a wound has afflicted you, a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know[494] those who believe and take witnesses from among you; and Allah does not love the unjust,

140 And that He may purge those who believe and deprive the unbelievers of blessings.

141 Do you think that you will enter the garden while Allah has not yet known[a] those who strive hard from among you, and (He has not) known the patient?[b]

a 494.

b Cf. 2 : 214.

142 And certainly you desired death before you met it: so indeed you have seen it and you look (at it).[495]

قد خلت من قبلكم سنن فسيروا
في الأرض فانظروا كيف كان
عاقبة المكذبين ○
هذا بيان للناس وهدى و
موعظة للمتقين ○
ولا تهنوا ولا تحزنوا وأنتم الأعلون
إن كنتم مؤمنين ○
إن يمسسكم قرح فقد مس القوم
قرح مثله وتلك الأيام نداولها
بين الناس وليعلم الله الذين آمنوا
ويتخذ منكم شهداء والله
لا يحب الظالمين ○
وليمحص الله الذين آمنوا ويمحق الكافرين ○
أم حسبتم أن تدخلوا الجنة ولما
يعلم الله الذين جاهدوا منكم
ويعلم الصابرين ○
ولقد كنتم تمنون الموت من قبل
أن تلقوه فقد رأيتموه وأنتم
تنظرون ○

493 *Sunan* is plural of *sunnat*, meaning *a way* or *rule* or *manner of acting* or *conduct* or *life* or *the like* (LL). Hence the significance here is *ways* or *examples of Allah's dealing with the righteous and the wicked* (Bd).

494 That Allah knows all that is seen or unseen and all that is manifest or concealed is asserted in numerous places in the Holy Qur-án. The *knowing* here and the *not knowing* in v. 141 refer to a knowledge of the event. Allah knew who *would prove* themselves true believers, who would strive hard in His way, and who would be patient under trials; but who *did* prove themselves true believers, who *did* strive hard, and who *were* patient in suffering could only be said to be known when these things had happened.

495 This refers to the desire of those who insisted that they should meet the enemy in the open field, while the Holy Prophet's own desire was that the Muslims should defend themselves within Medina. Their desire for fighting the enemy or for being slain in the cause of truth is called a desire for *death*, because it was a cause of death.

SECTION 15

Sufferings should be met with Perseverance

143, 144. The Prophet's death could not make the Muslims turn back to evil and idolatry. 145–147. Companions of prophets did not give way before sufferings.

143 And Muhammad is no more than an apostle; the apostles have already passed away before him;[496] if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful;[497]

144 And a soul will not die but with the permission of Allah; the term is fixed;[498] and whoever desires the reward of this world, We will give him of it, and whoever desires the reward of the hereafter, We will give him of it; and We will reward the grateful.

145 And how many a prophet has fought with whom were many worshippers of the Lord;[499] so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ ۭ اَفَا۟ئِنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ وَمَنْ يَّنْقَلِبْ
عَلٰي عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ۭ
وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ۝
وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ
اللّٰهِ كِتٰبًا مُّؤَجَّلًا ۭ وَمَنْ يُّرِدْ ثَوَابَ
الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ
ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ۭ وَ
سَنَجْزِي الشّٰكِرِيْنَ ۝
وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ
كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَآ اَصَابَهُمْ فِيْ
سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ۭ
وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ۝

496 The Holy Prophet received severe wounds in the battle of Uhud, insomuch that it was thought that he was killed. It is to this that the verse refers. Even if the Prophet were killed, Islam was so far superior to all forms of faith that the Muslims could not go back to their former religions. Truth was truth, though its advocate might be killed in a battle, and truth was not to be forsaken; nor could falsehood and superstition be accepted, though their advocates might prevail for a time.

While this verse lays stress on the essential truth of Islam, it served another important purpose at the death of the Holy Prophet. Some of the companions thought that the Prophet was not dead. Abu Bakr went in, and seeing that life had departed, ascended the pulpit and read this verse, which had a magical effect upon his hearers, all of them being convinced that the Holy Prophet had passed away, as all prophets had passed away before him. The prophets were but mortals, and their span of mortal life must no doubt terminate like that of other mortals. This verse affords a conclusive proof that Jesus Christ was also dead, otherwise Abu Bakr's arguments could not have silenced the doubters of the Holy Prophet's death.

497 The doing of harm to Allah stands for the doing of harm to the Divine cause, i.e. the truth as represented by Islam.

498, 499, see next page.

146 And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair, and make firm our feet and help us against the unbelieving people.

147 So Allah gave them the reward of this world and better reward of the hereafter; and Allah loves those who do good (to others).

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا
اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِينَ ○
فَآتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ
ثَوَابِ الْآخِرَةِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِينَ ○

SECTION 16

Causes of the Misfortune in the Battle of Uhud

148–150. Dread will be cast into the hearts of the opponents. 151. Delinquency of a part of Muslim troops after victory in fulfilment of Divine promise. 152. The enemy took advantage of disorder. 153. Tranquility after the loss and murmurings of a certain class. 154. Delinquents pardoned.

148 O you who believe! if you obey those who disbelieve, they will turn you back upon your heels, so you will turn back losers.[500]

149 Nay! Allah is your Patron and He is the best of the helpers.

150 We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire; and evil is the abode of the unjust.[501]

يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ
كَفَرُوا يَرُدُّوكُمْ عَلٰى أَعْقَابِكُمْ
فَتَنْقَلِبُوا خٰسِرِينَ ○
بَلِ اللّٰهُ مَوْلٰىكُمْ وَهُوَ خَيْرُ النّٰصِرِينَ ○
سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطٰنًا
وَمَأْوٰىهُمُ النَّارُ وَبِئْسَ مَثْوَى الظّٰلِمِينَ ○

498 These words seem to refer to the death of the Holy Prophet, giving an assurance to the Muslims that the time of his death had not yet come. They also point to the special Divine protection of the Holy Prophet, for were it not for Divine protection he could not have escaped from death under such critical circumstances (Rz).

499 For the meaning of *ribbi* see foot-note 456. It is a curious coincidence that Sale, Rodwell, and Palmer have all given a wrong translation of this verse: "How many prophets have encountered those who had many myriads of troops." This is Sale's rendering, and the others are similar. I find no commentator lending any support to this significance, nor can the words bear this interpretation.

500 The war was carried on only with the object of making the Muslims renounce their religion, and hence they could not think of accepting the unbelievers as their rulers, for obedience on their part was sure to lead to persecution, which the enemy would not have stopped until they had made the Muslims renounce their faith.

501 Notwithstanding the great preponderance of their numbers, the Muslims being less than one-fourth of their opponents, and not so well equipped as their foes, and in spite of the disorder into which the Muslim forces had fallen, the enemy had to flee, leaving the Muslims in the field, not even making a show of attacking Medina, which was quite

151 And certainly Allah made good to you His promise,[502] when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved;[503] of you were some who desired this world, and of you were some who desired the hereafter;[504] then He turned you away from them that He might try you;[505] and He has certainly pardoned you, and Allah is Gracious to the believers.

152 When you ran off precipitately, and did not wait for any one, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.[506]

153 Then after sorrow He sent down security upon you,

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗ اِذْ تَحُسُّوْنَهُمْ
بِاِذْنِهٖ حَتّٰى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى
الْاَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا اَرٰىكُمْ مَّا
تُحِبُّوْنَ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ
مَّنْ يُّرِيْدُ الْاٰخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللّٰهُ
ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ○
اِذْ تُصْعِدُوْنَ وَلَا تَلْوٗنَ عَلٰى اَحَدٍ
وَّالرَّسُوْلُ يَدْعُوْكُمْ فِىْ اُخْرٰىكُمْ
فَاَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوْا عَلٰى
مَا فَاتَكُمْ وَلَا مَا اَصَابَكُمْ وَاللّٰهُ
خَبِيْرٌ بِمَا تَعْمَلُوْنَ ○
ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْغَمِّ اَمَنَةً

defenceless. This clearly shows that they were terror-stricken even after they had inflicted some loss upon the Muslims, considering it safer to retreat to Mecca while the Muslims were yet occupied with their own troubles and were unable to pursue them.

502 The promise is contained in v. 123.

503 It clearly shows that the Muslims had obtained a victory at Uhud, later incidents depriving them of the fruits of that victory.

504 Two parties are here spoken of, those who desired this world and those who desired the hereafter. It should be remembered that these were the two parties of the body of archers (fifty in number) who were placed in an important position to cut off the enemy's retreat. When the enemy was apparently routed, some of these archers were led by the love of plunder to leave their position, while their chief, Abdulla bin Jubair, and only some ten men stuck to their post (Rz). Thus the words refer to the two parties of the small body of archers.

505 The enemy, who was being pursued, turned against the pursuers on seeing the important position of the archers vacated.

506 It refers to the Prophet's call, at whom the Muslims now saw the attack of the enemy was directed. So they did not grieve for losing an opportunity of pursuing the enemy, but for the dangerous position in which they saw their Prophet. This is, in fact, plainly stated in what follows: "So that you might not grieve at what had escaped you," i.e. the booty which they would have had by pursuing the flying enemy, "nor at what befell you," i.e. the slight loss which they themselves suffered. *Aṣába-hú* ordinarily means *he recompensed him*, but sometimes it conveys the idea of giving one thing instead of another, as in اثابه من هبته which means *he gave him a substitute, something instead* or *in exchange* or *a compensation for his gift* (LL).

Or, *sleep.*

a *calm* coming upon a party of you,[507] and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly,[508] saying: We have no hand in the affair.[509] Say: surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here.[510] Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain,[511] and that Allah might test what was in your breasts and that He might purge what

نُعَاسًا يَّغْشٰى طَآئِفَةً مِّنْكُمْ ۙ وَ
طَآئِفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ
بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ط
يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَيْءٍ ط
قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ط يُخْفُوْنَ فِيْٓ
اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ط يَقُوْلُوْنَ
لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا
هٰهُنَا ط قُلْ لَّوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ
لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى
مَضَاجِعِهِمْ ج وَلِيَبْتَلِيَ اللّٰهُ مَا

507 *Nu'ás*, according to Rgh, means *slight sleep*, but after giving this significance he adds: *It is said that nu'ás here implies calm and quiet.* I adopt this significance, because the idea is more in consonance with the field of battle. But if we adopt the first significance, it must have happened when the enemy departed. The slumber was a sign of security, for no army could have gone to rest while yet in the field of battle if it had the least anxiety as to its security. Whichever significance may be adopted, it shows clearly that the enemy had not inflicted a defeat upon the Muslims, for if the Muslims had been defeated an army of three thousand ought to have succeeded in utterly destroying a small force of seven hundred which was now quite disordered. What happened was really this: seeing the Muslims pursuing them in disorder, and finding the archers' position vacated, a party of the enemy directed a severe attack against the Holy Prophet to cover the retreat of the rest, and when the Muslims became aware of the danger and rallied round the Prophet, the enemy retreated secure from pursuit.

508 The persons spoken of here are the disaffected who had taken no part in the fighting, but some of them might have remained with the Muslims. They now gave vent to their hidden rancour against the Muslims. The evil thoughts which they entertained about Allah, were, that Allah had not helped them as the Prophet had said. ظن الجا هلية means either *thoughts of the party of ignorance* or *of the days of ignorance*.

509 Their murmurings were due to the fact that their counsel as to remaining in Medina and defending themselves within the town was not accepted, for the opinion of the majority was in favour of meeting the enemy in the open field.

510 Their contention was that the disaster would not have befallen the Muslims if their advice as to remaining within the town had been accepted.

511 By those for whom slaughter was ordained are meant the Muslims, slaughter here meaning the slaughter of, or fighting with, the enemy. The weak-hearted who murmured are told that even if they had not marched forth to meet the enemy the true believers would surely have come out, and the desertion of the weak-hearted would not have deterred the true believers (Rz). Or, the meaning may be that the disaster was the result of disobedience, and even if they had remained within Medina, disobedience would have brought about a similar result.

was in your hearts; and Allah knows what is in the breasts.[512]

154 (As for) those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

فِيْ صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ
قُلُوْبِكُمْ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝
اِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجَمْعٰنِ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ
بِبَعْضِ مَا كَسَبُوْا وَلَقَدْ عَفَا اللّٰهُ
عَنْهُمْ اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ۝

SECTION 17

The Battle of Uhud distinguished the Faithful from the Hypocrites

155–157. Cause of the trouble. 158, 159. Necessity of consultation. 160–163. The Prophet would not have deprived the archers of their share, for he was not only pure but a purifier of others. 164–167. The hypocrites separated. 168–170. The martyrs.

155 O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain;[513] so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death; and Allah sees what you do.

156 And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

157 And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

158 Thus it is due to mercy from Allah that *you deal* with them gently, and *had you* been rough, hard-hearted, they

Ar. *thou dealest.* Ar. *hadst thou.*

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ
كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا
فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى لَّوْ كَانُوْا
عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا لِيَجْعَلَ
اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ
وَاللّٰهُ يُحْيٖ وَيُمِيْتُ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ۝
وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ
لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ
مِّمَّا يَجْمَعُوْنَ ۝
وَلَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِلَى اللّٰهِ تُحْشَرُوْنَ ۝
فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ
وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ

512 This explains what is meant by Allah's testing what is in the hearts. He knows it, and His testing it means making it manifest to others.

513 By "their brethren" are meant their relatives who had accepted Islam, and who were not therefore now safe when they travelled in the land, or who had to lay down their lives in defence of their faith. Yet ultimately they themselves had to regret not having accepted Islam.

would certainly have dispersed from around *you*;[514] pardon them therefore and ask protection[a] for them, and take counsel with them in the affair;[515] so when *you have* (thus) determined, then place *your* trust in Allah;[516] surely Allah loves those who trust.

Ar. *thee.*

a 2194.

Ar. *thou hast.*

Ar. *thy.*

159 If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

160 And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.[517]

لَانْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ
فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ اِنَّ
اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ○
اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ
وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ
مِّنْ بَعْدِهٖ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○
وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ وَمَنْ
يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ
ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُوْنَ ○

514 It is remarkable that the Holy Qur-án calls attention to the Prophet's gentle dealing with those around him when speaking of his experience in the field of battle as a general leading his men against overwhelming forces, a capacity which required him to be very strict in punishing any delinquency, especially when disobedience to express orders had brought about such a heavy disaster. But no, he was not a mere general. His ability in leading his men, in occupying positions of advantage in the field of battle, and in directing a handful of men to face three, four, and sometimes ten times their own number, marks him out as the ablest general the world has ever seen, yet his gentle manners and his practical forbearance in dealing with his friends as well as foes stand in remarkable contrast with his capacity as a commander in the field of battle. It is related that after the Uhud trouble the Prophet did not speak even a harsh word to those who were guilty of disobeying his orders (Rz).

The Qur-án is full of references to the Holy Prophet's gentleness and kind dealing with his fellow-men. The following verse gives us an insight into this trait of his character: "Certainly an apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you, to the believers he is compassionate, merciful" (9 : 128).

515 The Prophet had gone out to meet the enemy as the result of a council, and against his own inclination, for he sided with the minority in the opinion that they should not meet the enemy in the open field. Apparently that council had brought about the present trouble, yet so firm was he in adhering to sound principles that at such a critical time he did not waver for a minute from the course of taking counsel in important matters, and just at this juncture we find Divine revelation clearly laying down the principle of adhering to counsel.

516 It should be noted that trusting in Allah, in the language of the Qur-án, does not imply inaction. Everything necessary is to be done, a course of action must be deter-

517, see next page.

161 Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

162 There are (varying) grades with Allah, and Allah sees what they do.

163 Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

164 What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.[518]

165 And what befell you on the day when the two armies met was with Allah's knowledge, and that He might
a 494. know[a] the believers,
b 494. 166 And that He might know[b] the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves.[519] They said: If

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ
بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوٰىهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ ○
هُمْ دَرَجٰتٌ عِنْدَ اللَّهِ ۗ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ○
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ
فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُوا
عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ
قَبْلُ لَفِي ضَلٰلٍ مُّبِينٍ ○
أَوَلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ
مِّثْلَيْهَا ۙ قُلْتُمْ أَنّٰى هٰذَا ۖ قُلْ هُوَ مِنْ
عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلٰى كُلِّ
شَيْءٍ قَدِيرٌ ○
وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ فَبِإِذْنِ
اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ۙ○
وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ
لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ
اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ

mined in the proper manner, and then in pursuing that course trust must be placed in Allah, which clearly implies that a man should do his utmost and then leave the consequences in Allah's hand; that is, he must be resigned to what follows, taking the consequences with a cool mind.

517 The disaster at Uhud was due to the fact that some of the archers thought they would be deprived of their share in the booty. They are told that an ordinary commander might have been guilty of such unfaithfulness towards his men, but not a prophet, who was raised for the purification of others (see v. 163).

518 The unbelievers had already suffered twice at the hands of the Muslims, once in the field of Badr and again in the early stages of the battle of Uhud.

519 If they could not realize what was meant by fighting in Allah's way they could easily see that they stood in need of defending themselves. In fact, the alternative phrase is introduced to explain the necessity of fighting to such as were unable to grasp the real significance of fighting in Allah's way, or in the cause of truth, for self-defence required the community to fight for its life.

Or, *that it was a fight.*

we knew *fighting*,[520] we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts; and Allah best knows what they conceal.

نَعْلَمُ قِتَالًا لَّاتَّبَعْنٰكُمْ ۗ هُمْ لِلْكُفْرِ
يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ
يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ۗ
وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ۝

167 Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ
اَطَاعُوْنَا مَا قُتِلُوْا ۗ قُلْ فَادْرَءُوْا عَنْ
اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

168 And reckon not those who are killed in Allah's way
a 196, 197. as dead; nay, they are alive[a] (and) are provided sustenance from their Lord;

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ
اللّٰهِ اَمْوَاتًا ۚ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُوْنَ ۝

169 Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ
وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا
بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ۝

170 They rejoice on account of favour from Allah and (His) grace, and that Allah will not waste the reward of the believers.

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ
اَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ۝

SECTION 18

The Uhud Trouble was no Gain to the Enemy

171–174. The believers sally forth again fearless of odds. 175–177. Unbelievers shall not be able to inflict injury and the respite will add to their ruin. 178–179. The believers shall be separated from hypocrites.

171 (As for) those who responded to the call of Allah and the Apostle after the
Ar. *wound.* *misfortune* had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward;[521]

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْ
بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۛ لِلَّذِيْنَ اَحْسَنُوْا
مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ۝

520 Or the meaning may be, *if we knew that it was a fight*, it being implied that the Muslims were going, not to fight, but to sure destruction with such a disparity in numbers.

521 The Meccan army was pursued the next day to a place known as *Ḥamrá-ul-asad*, under which name the expedition is known; but they dare not encounter the Muslims, notwithstanding their superior numbers. The verses that follow (172–174) refer to the expedition known as *Badr-uṣ-Ṣughrá* (the smaller Badr) undertaken next year because Abu Sufyan, commander of the Meccan army, announced, when leaving the field of Uhud, that he would meet the Muslims the following year at Badr, but notwithstanding its threats the Meccan army never marched forth.

172 Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ○

173 So they returned with favour from Allah and (His) grace; no evil touched them[521A] and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ○

174 It is only the devil that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.[522]

إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ○

175 And let not those grieve *you* (Ar. *thee.*) who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ○

176 Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ○

177 And let not those who disbelieve think that our granting them respite is better for their souls: We grant them respite only that they may *add to their sins* (Ar. *increase in sin.*); and they shall have a disgraceful chastisement.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ○

178 On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ○

521A See last note. There was no fighting at *Badr-uṣ-Ṣughra*, and the Muslims gained much benefit by trading in a fair held there at the time. 522 see next page.

179 And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.[523]

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ
اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا
لَّهُمْ ۭ بَلْ هُوَ شَرٌّ لَّهُمْ ۭ سَيُطَوَّقُوْنَ
مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۭ وَلِلّٰهِ
مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَ
اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝

SECTION 19

Carpings of the Followers of the Book

180. Jewish carpings at the Prophet's calling for subscriptions. 181–184. Their refusal to accept any prophet who did not follow the Mosaic law. 185. Muslims will have to suffer loss of property and life and also to bear with abusive language. 186–188. Covenant to keep the Book intact and its violation.

180 Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. We will record what they say, and their killing the prophets unjustly, and We will say: Taste the chastisement of burning.[524]
181 This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.
182 (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes.[525] Say: Indeed,

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا
اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَاۗءُ ۘ سَنَكْتُبُ
مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَاۗءَ بِغَيْرِ حَقٍّ ۙ
وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝
ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝
اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ
اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا
بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ۭ قُلْ قَدْ

522 An emissary hired by the Meccans to spread terror among the Muslims, said to be Nu'aim, is the devil spoken of here (Rz). At any rate it was the devil in human form.

523 The same idea, though in more general terms, as to the effect of deeds being bound to the neck, is expressed in 17 : 13 : "And We have made every man's actions to cling to his neck ; and We will bring forth to him on the resurrection day a book which he will find wide open." Thus every man carries the effect of his deeds with him in this life, but on the day of resurrection that effect will become clearly visible. Thus is the effect of niggardliness made to cling to the necks of the niggardly. The verse no doubt gives us a picture of the holy mind, which hated niggardliness, of one of whom it is said in trustworthy reports that he never rejected a petitioner and that he was the most charitable of men.

524 These were certain Jews who ridiculed the poverty of the Muslims and their borrowings from the Jewish money-lenders. They also ridiculed the raising of funds for the defence of the faith by subscriptions. See 716 and 5 : 64.

525 The reference is to the burnt-offerings of the Mosaic law, for which see Lev. 1 : 9 : "And the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by

there came to you apostles before me with clear arguments and with that which you *demand*; why then did you kill them if you are truthful? [526]

Ar. *say.*

183 But if they reject *you*, so indeed were rejected before *you* apostles who came with clear arguments and scriptures and the illuminating book.[527]

Ar. *thee.*

Ar. *thee.*

184 Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

185 You shall certainly be tried respecting your wealth and your souls,[a] and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much *annoying talk*;[528] and if you are patient

a 2 : 155.

Or, *abuse.*

جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ
وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ
اِنْ كُنْتُمْ صٰدِقِيْنَ ۝
فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ
مِّنْ قَبْلِكَ جَآءُوْ بِالْبَيِّنٰتِ وَ
الزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ۝
كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ط وَاِنَّمَا تُوَفَّوْنَ
اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ط فَمَنْ زُحْزِحَ عَنِ
النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط وَمَا
الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ۝
لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ قف وَلَتَسْمَعُنَّ
مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ
الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ط وَاِنْ تَصْبِرُوْا

fire," and Deut. 33 : 10 where, blessing Israel, Moses says: "They shall put incense before thee, and whole burnt-sacrifice upon thine altar." Compare also Lev. 8 : 18. The demand of the Jews that the Holy Prophet should bring to them an offering which the fire should consume is only a demand for the burnt-offering of the Israelite law, so that what they persisted in was that the promised prophet should be an Israelite and should revive the Israelite law, forgetting the promise of Deut. 18 : 18, which only promised a prophet from among their brethren, i.e. the Ishmaelites, and a prophet *like* Moses, who could not therefore be a follower of the Mosaic law.

526 The carpers are here told that they even killed those prophets who followed the Mosaic law, who came "with that which you demand," hence their rejection was due to the stubbornness of their hearts and not to want of proof.

527 The prophets are said to have come with three things—with arguments and with the *zubur* and the illuminating book, and I have translated *zubur* as meaning the *scriptures*. *Zubur* is the plural of *zubrah*, which means *a big piece of iron*, and of *zabúr*, which signifies *a written thing*. According to Rgh *every book which is hard in writing* is called *a zabúr*. According to LL *zabúr* signifies *a divine book which it is difficult to become acquainted with*. Zj says *every book full of wisdom* is *a zabúr* (Rz). The commentators generally understand by the *zubur* the sacred scriptures of the prophets and by the *illuminating book* the book containing the Mosaic law, though some would add in the latter category the Psalms of David and the Gospel of Jesus (Rz). I am of opinion that by the *zubur* are here meant the prophecies or the merely prophetic writings, and by *the illuminating book* the book containing the guidance which every prophet brought to his people, so that they should follow those directions.

528 This was never so true as at the present time. During the past century Muslims have constantly been turned out of their homes, and Muslim States have been swept out of

and guard (against evil), surely this is one of the affairs (which should be) determined upon.

186 And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

187 Do not think those who rejoice for what they have done and love that they should be praised for what they have not done—so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

188 And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۝
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ
فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ
ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ۝
لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا
وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا
فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝
وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

SECTION 20

Ultimate Triumph of the Faithful

189–193. Prayer of the faithful for fulfilment of the Divine promise of triumph. 194–198. Acceptance of prayer and triumph predicted. 199. But they must remain firm and always ready to meet trouble.

189 Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding,

190 Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! glory be to Thee! save us then from the chastisement of the fire;

191 Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ
اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي
الْأَلْبَابِ ۝
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ
قُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ
فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا
مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ۝
رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ
أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

existence and hundreds of thousands of Muslims have been killed for no other offence than that they were Muslims. And the abusive language of the Christian political as well as missionary Press, and of their imitators in the Hindoo Press, has outstepped all limits.

192 Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord; so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

193 Our Lord! and grant us what Thou hast promised us by Thy apostles and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

194 So their Lord accepted *their prayer*: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow: a reward from Allah, and with Allah is yet better reward.[529]

Ar. *for them.*

195 Let it not deceive you that those who disbelieve act in the cities as they please.[530]

196 A brief enjoyment! then their abode is hell: and evil is the resting-place.

197 But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

198 And most surely of the followers of the Book there are those who believe in Allah

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ
لِلْإِيْمَانِ أَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا
رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا
سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ۝
رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَآ اُضِيْعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى بَعْضُكُمْ
مِّنْ بَعْضٍ فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا
مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ وَ
قٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ
وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ وَ
اللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ۝
لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا
فِي الْبِلَادِ ۝
مَتَاعٌ قَلِيْلٌ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ
وَبِئْسَ الْمِهَادُ ۝
لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ
جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ
وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ۝
وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ

529 This is a promise which includes all those companions of the Holy Prophet who fled from their homes, and those who were persecuted, and those who fought in his company. The concluding words of the verse show that the promise to *make them enter gardens* relates to this life, and its fulfilment was brought about in the conquest of Mesapotamia. The reward of the hereafter is spoken of in the words, *with Allah is yet better reward.*

530, see next page.

and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

199 O you who believe! be patient and *vie in endurance* and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

Or, *excel in patience.*

وَمَآ أُنْزِلَ إِلَيْكُمْ وَمَآ أُنْزِلَ إِلَيْهِمْ
خٰشِعِيْنَ لِلّٰهِ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ
ثَمَنًا قَلِيْلًا أُولٰٓئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ إِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝
يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَ
رَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ ع

530 تقلب فی البلاد is translated as meaning *coming in and going out of the cities* in English translations, but its correct meaning is *acting as one pleases* (LL, TA). The idea is that their apparent mastery will soon be brought to an end.

CHAPTER IV

THE WOMEN

(An-Nisá)

REVEALED AT MEDINA

(24 *sections and* 177 *verses*)

Abstract:

Sec. 1. Duties of guardians towards their orphan wards.
Sec. 2. Law of inheritance.
Sec. 3. Treatment of women.
Sec. 4. What women may be taken in marriage.
Sec. 5. Women have a right to dispose of their earnings.
Sec. 6. Cases of disagreement between husband and wife.
Sec. 7. External and internal purity.
Sec. 8. Every leaning to injustice and evil to be shunned.
Sec. 9. Hypocrites refuse to accept the Prophet's judgment.
Sec. 10. The believers must defend themselves.
Sec. 11. Attitude of the hypocrites towards the believers.
Sec. 12. How to deal with the waverers.
Sec. 13. When and to what extent is a murderer excusable.
Sec. 14. The case of Muslims who remained with the enemy.
Sec. 15. Prayer when fighting.
Sec. 16, 17. Secret counsels of the hypocrites.
Sec. 18. Idolatry condemned.
Sec. 19. Equitable dealings with orphans and women.
Sec. 20. Equitable dealings with all men and condemnation of Jewish hypocrisy.
Sec. 21. End of the Jewish hypocrites.
Sec. 22. Transgressions of the Jews.
Sec. 23. Previous revelation bears out the truth of the Qur-án.
Sec. 24. Prophethood of Jesus and a reversion to the law of inheritance.

Title and connection.

THIS chapter is named *the women* because it deals chiefly with the rights of women.

Though the concluding words of the last chapter and the opening words of this are almost identical, yet the real connection of the two lies in the fact that the latter portion of the third chapter deals with the battle of Uhud, while this opens with a discussion of the circumstances to which that battle had given rise. For the decimation of the Muslim force had left a large number of orphans and widows to be looked after, and it is with duties towards these two classes that the chapter opens.

Subject-matter.

As already stated, this chapter deals chiefly with the circumstances arising out of the battle of Uhud, and this fact must be borne in mind in considering the question of the

continuity and uniformity of its subject-matter. The chief features of the battle of Uhud were the large number of the Muslims killed and the desertion of the hypocrites; while following it were circumstances which brought about a final rupture with the Jews. The first of these circumstances necessitated a discussion of the rights of orphans and women, and the first six sections are accordingly taken up with that subject. The opening section lays down injunctions relating to the duties of guardians towards their orphan wards. The second section brings woman to a status of equality with man, and lays down a new law of inheritance, for among the Arabs a woman had no right to inherit the property of a deceased relative. The third section deals with the treatment of women in general and denounces the practice of claiming women as a part of inheritance. The fourth section discusses what women may not be taken in marriage, and the fifth gives them the right of disposing of their earnings as they please; while the sixth first points out the remedy when there is a disagreement between the husband and the wife and then inculcates the principle of charity in general, introducing the subject of hypocrisy towards its close.

After having laid stress, in the seventh and the eighth sections, upon external as well as internal purity, showing how the Jews had neglected the latter of these and how, for no other reason than envy of the Muslims, they had sided with the polytheists, and after having enjoined upon the Muslims to be strictly firm in justice, we are led on in the ninth section to the dealings of the hypocrites who had refused to accept the Prophet's judgment in going out to meet the enemy, and then told in the tenth that the question of war was a question of life and death for the Muslims. The eleventh section deals with the attitude of the hypocrites, and the twelfth shows how waverers are to be dealt with. The thirteenth states when and to what extent a murderer of a Muslim is excusable, because it was very often by treachery or hypocrisy that the Muslims were killed; while the fourteenth shows that those Muslims who were compelled to remain with the enemy against their own wishes were excusable. The fifteenth warns the Muslims against being surprised in battle when saying their prayers. The sixteenth and the seventeenth refer to the secret counsels of the hypocrites. The eighteenth condemns idolatry, because it is the idolatrous hypocrites that are spoken of throughout the previous sections, and the subject is thus brought to a close.

Previous to the introduction of the third chief subject of this chapter there is a reversion in the nineteenth section to equitable dealings with orphans and women, and the subject is generalized in the twentieth; while in the same section the hypocrites from among the Jews are dealt with. The next predicts their end, at the same time showing that belief in previous prophets could do them no good if they rejected the Holy Prophet. The twenty-second speaks of their transgressions and of their false allegations regarding the death of Jesus on the cross. The twenty-third section tells them that the whole of the previous prophecy pointed to the appearance of the Holy Prophet Muhammad, while the last one, after referring briefly to Christian error in deifying Jesus, closes with a reversion to the subject of inheritance, hinting at the passing of the inheritance of prophethood from the house of Israel to the house of Ishmael.

Date of revelation.

As this chapter treats of many of the questions arising out of the battle of Uhud, there seems to be little doubt that it was revealed immediately after that battle. And thus, as in arrangement so in the order of revelation, it follows the last chapter. The main portion of it thus belongs to the fourth year of Hejira, while there is no reason to deny that some portions may have been revealed towards the close of the third or the beginning of the fifth year. Noeldeke's suggestion, however, that vv. 115–125 and 130–132 belong to Meccan revelation, based as it is on the mere fact that the Jews are there "referred to in a friendly spirit," is quite wrong, because, as shown in 488 and elsewhere, the Holy Prophet was fair to the Jews even when they were most inimical to him, and the verses referred to may therefore belong to the fourth or the fifth year of the Hejira.

SECTION 1

Duties of Guardians towards their Orphan Wards

1. Respect for ties of relationship. 2. Property of orphans not to be wasted. 3, 4. Polygamous marriages permitted for the care of orphans. 5, 6. Guardianship of orphans. 7. Inheritance to devolve on males as well as females. 8, 9. Distant but poor relatives to be treated charitably. 10. Warning against embezzlement of property of orphans.

In the name of Allah, the Beneficent, the Merciful.

1 O people! be careful of (your duty to) your Lord, who created you from a single being and created its mate of the same (kind)[531] and spread from these two many men and women;[532] and be careful of (your duty to) Allah, by whom you demand one of another (your rights), and (to) the *ties of relationship*;[533] surely Allah ever watches over you.

Ar. *wombs.*

2 And give to the orphans their property, and do not substitute worthless (things) for

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ
مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَ
اتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَ
الْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ○
وَاٰتُوا الْيَتٰمٰۤى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ

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531 The word *nafs* has *two* significances. Abu Ishaq says: "The word *nafs* is used in the language of the Arabs in two ways, one of which is your saying خرجت نفسه where by *nafs* is implied *rúh* or *soul*, and according to the other use the significance of *nafs* is *the whole of a thing, and its essence*" (TA). It is in this latter sense that the creation of mates is spoken of in the Holy Qur-án, and hence the correct rendering of *nafs* on such occasions is *kind*, which implies *the essence*. This is made clear in 16:72: "And Allah has made wives for you from among yourselves," i.e. of the same kind and essence as you are. The original words which are rendered in the verse quoted above as meaning *from among yourselves* are *min anfusi-kum*, which may mean either *from your souls* or *from your kind*, and it will be seen that the latter significance is the only one that can be accepted. Some commentators have taken this to be the significance here, among them Ibn-i-Bahr and Abu Muslim, who give the significance as being خلق من جنسها زوجها i.e. *He created its mate of the same kind* (AH, Rz). Hasan also explains the words as meaning من جنسها i.e. *of the same kind* (AH on 7:189).

Thus the words declare the *unity* of the human race and the *equality* of the male and the female.

532 "Many men and women" spring from married pairs. I do not think that the verse necessarily refers to any parent pair of the whole of mankind. The underlying significance seems to be to remind men of the strength of the ties of relationship, an idea finding clear expression in what follows.

533 The original word is *arḥám*, plural of *raḥim*, which means *womb* or *the place of origin of the young*; hence *relationship* (by some restricted to *relationship by the female side only*) or *ties of relationship* (TA-LL). Hence وصل الرحم indicates *kindness to kindred*, and قطع الرحم *unkind behaviour to kindred.*

(their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.[534]

3 And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four;[535] but if you fear that you will not
a 4: 128. do justice[a] (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.[536]

بِالطَّيِّبِ وَلَا تَأْكُلُوٓا أَمْوَالَهُمْ إِلَىٰٓ أَمْوَالِكُمْ
إِنَّهُ كَانَ حُوبًا كَبِيرًا ○
وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ
فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ
وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا ○

534 The care of the orphan was one of the very first injunctions which Islam laid down, and the Holy Prophet had always shown a deep anxiety for the welfare of the poor and the orphans, whom he required to be treated in no way beneath other members of society. See 282 and 283, and also 90 : 15, 16, which describe the care of "the orphan and the poor man lying in dust" as an up-hill task, but one which must be accomplished. The subject is here introduced in detail on account of the number of orphans having been greatly increased by the war.

535 This passage *permits polygamy under certain circumstances: it does not enjoin it nor even permit it unconditionally.* It may be noted here that the explanation of this passage as generally understood is based on a report contained in the *Muslim*, according to which 'Áyesha understood this verse as meaning that if the guardians of orphan girls feared that by marrying them they would not be able to do justice to them, they should marry other women. This explanation, even if the report be taken to be authentic, requires the insertion into the passage of a number of words which the original does not contain, and as the meaning is much more clear, and more in consonance with the context, without the addition of these words, the interpretation given below is preferable. It is admitted that this chapter was revealed to guide the Muslims under the conditions which followed the battle of Uhud, and the last portion of the last chapter deals with that battle. Now in that battle 70 men out of 700 Muslims had been slain, and this decimation had largely decreased the number of males, who, being the breadwinners, were the natural guardians and supporters of the females. The number was likely to suffer a still greater diminution in the battles which had yet to be fought, while the number of women would be increased by the addition of prisoners of war. Thus many orphans would be left in the charge of widows, who would find it difficult to procure the necessary means of support. Hence in the first verse of this chapter the Muslims are enjoined to respect the ties of relationship, and as they all came from a single ancestor, a breadth is introduced into the idea of relationship, inasmuch as they are told that they are all in fact related to each other. In the second verse the care of orphans is particularly enjoined. In the third verse we are told that if they could not do justice to the orphans, they might marry the widows, whose children would thus become their own children, and as the number of women was now much greater than the number of men, they were permitted to marry even two or three or four women. It would thus be clear that the permission to have more than one wife was given under the peculiar circumstances of the Muslim society then existing, and the Prophet's action in marrying widows, as well as the example of many of his companions, corroborates this statement. Marriage with orphan girls is also sanctioned in this passage, for there were the same difficulties in the case of orphan girls as in the case of widows, and the words are general. See also 631.

536, see next page.

4 And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.[537]

5 And do not give away your[538] property which Allah has made for you a (means of) support[539] to the weak of understanding, and maintain them out of (the profits of) it,[540] and clothe them and speak to them *words of honest advice.*

Ar. *good words.*

6 And test the orphans until they attain puberty;[541] then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age;[542] and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably;[543] then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ
طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ
هَنِيْٓـًٔا مَّرِيْٓـًٔا ۝
وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ
اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ
وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝
وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ
فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا
اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَلَا تَاْكُلُوْهَآ اِسْرَافًا
وَّبِدَارًا اَنْ يَّكْبَرُوْا ؕ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ
بِالْمَعْرُوْفِ ؕ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ اَمْوَالَهُمْ
فَاَشْهِدُوْا عَلَيْهِمْ ؕ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝

It may be added here that polygamy in Islam is both in theory and in practice an exception, not a rule, and as an exception it is a remedy for many of the evils especially prevalent in European society. It is not only the preponderance of females over males that necessitates polygamy in certain cases, but there is a variety of other circumstances which require polygamy to be adopted under exceptional circumstances, not only for the moral but also for the physical welfare of society. Prostitution, the great evil of civilization, which is a real canker, with its concomitant increase of bastardy, is practically unknown to countries where polygamy is allowed as a remedial measure.

536 By *what your right hands possess* are meant the females who were taken prisoners in war. The Qur-án sanctions marriage with them in this verse. As for the conditions of that marriage, see 561. I do not find any verse in the Holy Qur-án, or any instance in the Prophet's life, sanctioning so-called concubinage.

537 It is necessary that a "dowry" should be given to every woman taken in marriage, whether she is a free woman, an orphan girl, or a prisoner of war. So every woman begins her married life as the owner of some property, and thus marriage is the means of raising her status, in many respects elevating her to a plane of equality with her husband.

538 By *your property* is meant the property of the orphans which is under *your* control as guardians. The verse lays down the principle of the Court of Wards. It requires guardianship in the case of all who are weak of understanding, whether minors or others.

539 *Qiyám* is an infinitive noun, and means *a sustenance* or *that which maintains* or *supports.* As property is the means of support or sustenance, it is called a support or sustenance. While on the one hand the Qur-án lays stress on the transitoriness of this life, on the other it teaches that wealth is not a thing to be despised or wasted, because it is the chief means of support.

540, 541, 512, 543, see next page.

7 Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it: a stated portion.[544]

8 And when there are present at the division the relatives[545] and the orphans and the needy, give them (something) out of it and speak to them kind words.

9 And let those fear who, should they leave behind them weakly offspring, would fear on their account; so let them be careful of (their duty to) Allah, and let them speak right words.

10 (As for) those who swallow the property of the orphans unjustly, surely they

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ
وَالْأَقْرَبُوْنَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُوْنَ مِمَّا قَلَّ
مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوْضًا ○
وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ
وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ○
وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ
فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا
سَدِيْدًا ○
إِنَّ الَّذِيْنَ يَأْكُلُوْنَ أَمْوَالَ الْيَتٰمٰى ظُلْمًا إِنَّمَا

540 According to AH the meaning of وارزقوهم فيها is: "Make it a means of sustaining them so that you trade with it and make it profitable, and so that you may be able to defray their expenses from the profit and not from the capital." Rz gives a similar explanation. There is also a saying of the Holy Prophet in this connection: "Trading should be resorted to with respect to the property of the orphans so that the poor-rate may not consume it" (AH).

541 According to Abú Ḥanífah puberty is attained at eighteen years, which is therefore the limit of minority, but if at that age maturity of intellect is not attained, the limit may be extended (Bd, Rz).

542 The meaning is: *do not hasten to spend the property of minors with a view to wasting it before they attain their majority.*

543 These words allow payment of reasonable wages to the manager of a ward's estate out of a ward's property if the manager is not a rich man. The amount charged must be reasonable, taking into consideration the value of the property and the work of management.

544 Among the Arabs women and children had no share in inheritance, for they used to say: "None shall inherit but he who smites with the spear" (Rz). The reason is to be found in the fact that the normal condition in Arabia before Islam was a continual state of war, and only those who could go out to fight were taken into account. This great reform, by which the status of women was raised from the lowest condition to that of equality with man, clearly indicated that peace would be established in the peninsula.

The principle laid down in this verse is the basis of the Muslim law of inheritance. Children and near relatives, or failing these, distant relatives, whether males or females, are the lawful heirs, and the whole of the property does not go to the eldest son. Whatever objection there may be to this principle on the ground of division of property into parcels, there is not the least doubt that the rule is in accordance with the broad principle of the brotherhood of man which Islam seeks to establish.

545 By these are meant those distant relatives who for any reason are not entitled to inherit (Rz).

only swallow fire into their bellies and they shall enter burning fire.

يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ۖ وَ
سَيَصْلَوْنَ سَعِيْرًا ۝

SECTION 2

Law of Inheritance

11. Case of children and of parents with or without children. 12. Share of husband or wife with or without children and share of sisters and brothers when there are no children. 13, 14. Punishment for breaking the law.

11 Allah enjoins you concerning your children: the male shall have the equal of the portion of two females; then if they are more than two females,[546] they shall have two-thirds of what *the deceased* has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt;[547] your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: surely Allah is Knowing, Wise.

Ar *he.*

12 And you shall have half of what your wives leave if they have no child, but if they

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ
حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ نِسَآءً فَوْقَ
اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَاِنْ كَانَتْ
وَاحِدَةً فَلَهَا النِّصْفُ ۗ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ
فَاِنْ لَّمْ يَكُنْ لَّهٗ وَلَدٌ وَّوَرِثَهٗٓ اَبَوٰهُ فَلِاُمِّهِ
الثُّلُثُ ۚ فَاِنْ كَانَ لَهٗٓ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ
مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَآ اَوْ دَيْنٍ ۗ
اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ ۚ لَا تَدْرُوْنَ اَيُّهُمْ
اَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيْضَةً مِّنَ اللّٰهِ ۗ اِنَّ
اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝
وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ
اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ

546 By females are here meant the female children. When the daughters are the sole heirs they are entitled to a share of two-thirds. The share of two-thirds to which "more than two" daughters are entitled remains the same even when the daughters are two only; and so in practice they have always been judged to be entitled to two-thirds of the property. This is further evident from the analogy of two sisters, who are entitled to two-thirds of the property when they are the sole heirs (see v. 177). As to those different cases in which there are others who inherit along with them, they are also considered in this verse and in that which follows.

547 This is the second case, and it deals with the question of inheritance when the deceased is survived by parents. In this case the parents first take their respective shares, and the residue goes to the children, if there are any, failing which, the share of the parents is increased. But in case the deceased has brothers the mother receives the same share as she would have received if the deceased had children.

It may be noted that in all cases the payment of bequests and debts take precedence of the shares of the heirs.

have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt;[548] and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister,[549] then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt *that does not harm* (others);[550] this is an ordinance from Allah: and Allah is Knowing, Forbearing.

Ar. *without harming.*

كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا
تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ
دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ
لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ
بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ
كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا
أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ
مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ
غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَ
اللَّهُ عَلِيمٌ حَلِيمٌ ۝

548 This is the third case, and it deals with the question when the deceased leaves a husband or a wife with or without children. The husband or the wife takes his or her share first, as in the case of parents, and the residue goes to the children.

If there are parents as well as husband or wife and children, the first two would take their shares first, and the residue would go to the children, whether males alone or females alone or males and females mixed. The two-thirds share for two or more daughters can only be given when there are neither parents, nor husband or wife; otherwise they take the residue, as in the case of sons or sons and daughters.

I know that practice is against this, and it is due to this that what is technically known as *'aul* is rendered necessary. The *'aul*, as reports show, was first legalized by 'Ali, the fourth Caliph, who, being questioned about the share of a wife, the other heirs being the two parents and two daughters, gave the answer "without premeditation" that the wife's one-eighth had become one-ninth, for the two parents should take one-third, the two daughters two-thirds, and the wife one-eighth, which being added up would give nine-eighths, and hence 'Ali decided that each of the heirs should take less than was due, so that the proportion might remain the same (TA). The difficulty would not have arisen if there had been sons instead of daughters or sons along with daughters. If 'Ali had decided to give the residue to the two daughters after taking away the wife's one-eighth and the parents' one-third, as he would have done in the case of two sons or a son and a daughter, the question of *'aul* would not have arisen in this case. Later jurists have only followed 'Ali.

549 By *a brother* or *a sister* is meant *a brother* or *a sister on the mother's side* (Bd). A similar case when the deceased has neither parents nor offspring, and has brothers or sisters or both (where real brothers and sisters, or brothers and sisters on the father's side are meant), is dealt with in the concluding verse of this chapter.

550 Both these cases deal with the question of inheritance when the deceased is a *kalálah*, i.e. *he leaves neither parents nor children.* The brothers and the sisters take the place of children in such a case. As in the case of those who have no children there is

13 These are Allah's limits; and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow to abide in them; and this is the great achievement.

14 And whoever disobeys Allah and His Apostle and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

تِلْكَ حُدُودُ اللّٰهِ ۚ وَمَنْ يُّطِعِ اللّٰهَ
وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ وَذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ○
وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ
حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا
وَلَهٗ عَذَابٌ مُّهِيْنٌ ○

SECTION 3

Treatment of Women

15, 16. Punishment of women and men guilty of immoral conduct. 17, 18. Repentance. 19-22. Women to be treated kindly and not as mere chattels.

15 And as for those who are guilty of an indecency from among your women, call to witness against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.[551]

Ar. *it.* 16 And as for the two who are guilty of *indecency* from among you, give them both a slight punishment; then if they repent and amend, turn aside

وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ
فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ
فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ
حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ
لَهُنَّ سَبِيْلًا ○
وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ
فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا

much likelihood of their burdening the estate with unnecessary debts, or even admitting debts that have not really been contracted, and of making bequests that would leave nothing for legal heirs, the words *without harming others* are added to make it clear that debts and bequests in such a case shall not prejudice the rights of the legal heirs.

551 *Al-fāḥishah* signifies *anything exceeding the bounds of rectitude* (*gross, immodest, lewd, obscene*) (Mgh-LL); and *fāḥishah*, or *exceeding the bounds of rectitude*, in women may mean *their going out without permission* (Msb, Mgh-LL) or *their using foul language* (Ashshafa'i-LL). Though the word is no doubt used sometimes as meaning *fornication*, the context shows that here it is used to signify any immoral conduct short of fornication, for the punishment of fornication is given elsewhere, and the words of the verse that follows, referring as they do to the same immoral act as is mentioned here, with the indefinite nature of punishment, which in the case of an act short of fornication could not be made definite and ought to be varied with the nature of the crime, strengthens this position. The punishment in the case of women is the curtailing of their liberty, so that they should not be free to go out of their houses. If they then mend their ways, a way is opened for them by Allah, and they regain their liberty; if they do not, the curtailment should be extended till they die. There is no proof for Palmer's assertion that "women taken in adultery or fornication were, at the beginning of Islam, literally immured." See also 556.

from them; surely Allah is Oft-returning (to mercy), the Merciful.[552]

17 Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

18 And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.[553]

19 O you who believe! it is not lawful for you that you should *take women as heritage* against (their) will;[554] and do not straiten them in order that you may take part of what

Or, *be heirs to women.*

عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ○
إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ○
وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ
يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا
لَهُمْ عَذَابًا أَلِيمًا ○
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ
لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا
تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا

552 The crime spoken of in this verse is the same as that in the previous verse. The committers are two, and though the masculine gender is used, it does not imply that they are both necessarily males. In fact, it may imply a male and a female, and reading it along with the previous verse, it is clear that a male and a female are implied. The punishment is indicated in *ázá*, which means *annoying*, and might indicate *slight punishment* or only *reproving with the tongue*, according to Qatada and others (AH). That the punishment for woman is contained in the previous verse does not prevent this verse from referring to her. The previous verse deals with the case in which woman alone is guilty; this one deals with the case in which the husband as well as the wife may be guilty.

553 The reference to repentance in connection with the mention of *fáḥishah* in vv. 15 and 16 is further proof that *fáḥishah* does not here mean *fornication*, but some immorality short of that, for fornication is punishable criminally, and penitence on the part of those guilty of it cannot avert the punishment.

Verses 17 and 18 show that repentance, according to the Holy Qur-án, implies an actual change in the course of one's life, not the mere utterance of words. In fact, the law stated here shows how repentance does away with sins. When the very course of a man's life is changed in respect of a particular sin, the tendency to that sin is uprooted. But those who continue their evil courses until death overtakes them cannot obtain the benefit of repentance, because there is no time left for them to improve themselves.

554 Among the pre-Islamite Arabs, when a man died his elder son or other relations had a right to possess his widow or widows, marrying them themselves if they pleased without settling a dowry upon them, or marrying them to others, or prohibiting them from marriage altogether (Bkh, Rz). The best authorities agree that the verse remedies this evil. But some commentators adopt the alternative meaning given in the margin, according to which they were prohibited from restraining such women from marrying so that they might become heirs to the property which they possessed (Rz), for in the case of marriage the new husband would become the heir.

you have given them,[555] unless they are guilty of manifest indecency,[556] and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

20 And if you wish to have (one) wife in the place of *another* and you have given one of them a heap of gold, then take not from it any thing; would you take it by slandering (her) and (doing her) manifest wrong?[557]

Ar. *wife*.

21 And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

22 And marry not women whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.[558]

اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ
مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ
كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا
وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ○
وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ
وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا
مِنْهُ شَيْـًٔا ؕ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّ
اِثْمًا مُّبِيْنًا ○
وَكَيْفَ تَاْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ
اِلٰى بَعْضٍ وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ○
وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ
اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّهٗ كَانَ فَاحِشَةً
وَّمَقْتًا ؕ وَسَآءَ سَبِيْلًا ○

555 This passage remedies another evil. Those husbands who were dissatisfied with their wives were wont to give them trouble in order that they should be forced to claim a divorce and remit the dowry (Rz). This is disallowed. So that if the judge finds that the fault lies actually with the husband, he will not allow the dowry to be remitted in favour of the husband.

556 The exception is in reference to *taking part of the dowry*, the meaning being that part of the dowry can only be taken back if the woman is guilty of indecency. The best received opinion is that فاحشة مبينة or the *manifest indecency* spoken of here, is *hatred and desertion of the husband, refractoriness, and doing harm to the husband and his family* (Rz). In such cases, as the fault is on the part of the woman, she may be required to return her dowry wholly or in part. This meaning of *fāḥishah*, where the significance is intensified by the addition of the qualifying word *mubayyinah* (i.e. *manifest*), corroborates the meaning of *fāḥishah* adopted in v. 15.

557 Another evil of the time of ignorance is thus described by Rz: "It is narrated that when a (married) man among them had a desire to marry another wife in place of the first, he used to accuse the latter of adultery or other gross immorality, thus compelling her to obtain a divorce by paying a large sum of money." The evil is remedied by this verse. As the previous verse mentions a case in which the divorce may be claimed when the wife is dissatisfied with the husband, this mentions a case in which the husband is dissatisfied and desires a divorce. *Having one wife in place of another* simply signifies *the divorcing of the first wife and marrying another.*

558 As already pointed out, when a man died his widows were the property of the eldest son, and he could marry any of them that he liked. This immoral practice was abolished by this verse.

SECTION 4

What Women may be taken in Marriage

23. Blood and foster relations whom it is not lawful to marry. 24. Other free women. 25. When slave girls could be taken in marriage.

23 Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your stepdaughters who are in your guardianship, (born) of your wives to whom you have gone in; but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins, and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful:[559]

حرمت عليكم امهتكم وبنتكم و
اخوتكم وعمتكم وخلتكم وبنت
الاخ وبنت الاخت وامهتكم التي
ارضعنكم واخوتكم من الرضاعة
وامهت نسائكم وربائبكم التي
في حجوركم من نسائكم التي دخلتم
بهن فان لم تكونوا دخلتم بهن
فلا جناح عليكم وحلائل ابنائكم
الذين من اصلابكم وان تجمعوا
بين الاختين الا ما قد سلف ان
الله كان غفورا رحيما ۝

PART V

Or, *free*.

24 And all *married* women except those whom your right hands possess:[560] (this is) Allah's ordinance to you; and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in

والمحصنت من النساء الا ما ملكت
ايمانكم كتب الله عليكم ج
واحل لكم ما وراء ذلكم ان
تبتغوا باموالكم محصنين

559 For prohibited marriage relations in the Mosaic law see Lev. 18 : 6–18.

560 *Al-Muḥṣanát* signifies both *free women* and *married women*, and as the previous verse speaks of women whom it is unlawful to take in marriage, the second significance is the one generally adopted here, though, according to 'Umar, *free women* is the correct rendering (Rz). According to the rendering adopted generally, the meaning is that even as it is unlawful for a man to marry a woman within certain degrees of relationship, it is also unlawful for him to take in marriage one who is already married to another person. An exception is made, however, regarding *those whom your right hands possess*, by which expression are generally meant in the Holy Qur-án *those who are taken prisoners in a war.* In the Islamic law prisoners of war were generally set free either on payment of ransom or simply as an act of kindness, as plainly stated in 47 : 4 : "So when you meet in battle those who disbelieve, then smite the necks until you have overcome them, then make them prisoners, and afterwards either set them free as a favour or let them ransom themselves."

But it sometimes happened that those taken prisoners became converts to Islam and

marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed (of dowry); surely Allah is Knowing, Wise.

25 And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith; you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.[561]

غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ
الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ○
وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ
أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ
أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۚ
فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ
أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ
غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ
فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ
الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَ
اللَّهُ غَفُورٌ رَحِيمٌ ○

therefore they could not be sent back. Such women it was lawful to take in marriage, even though they might not have been divorced formally by their former husbands. That their conversion to Islam was a necessary condition is clear from the fact that wars of this nature were only carried on with polytheists, and Muslims were not allowed to take a polytheistic woman in marriage, for which see 2:221. As for the conditions under which such women could be taken in marriage, see the verse that follows.

The words *má malakat aimán-u-kum* may, however, bear a different significance. *Aimán* is plural of *yamín*, which bears a number of different significances, viz. *the right hand, a good position, power and strength*, and *a covenant confirmed by an oath*. The phrase *má malakat aimán-u-kum* is taken generally as signifying *prisoners of war*, because they are taken by *superior power*. But it is used in a saying of the Holy Prophet as indicating *property earned by lawful means*, out of which poor-rate must be paid. Such is the explanation given by LA of the well-known saying of the Holy Prophet, الصلوة و ما ملكت ايمانكم Hence *má malakat aimán-u-kum* may also mean *those whom you have lawfully taken in marriage*, because lawful possession is clearly implied in the word *aimán*, which signifies *covenant*, marriage also being a covenant. The meaning of the passage may therefore be that *all free women are prohibited to you except those whom you have lawfully married*, and the sense is in this case clear. Adopting this significance,

561, see next page.

SECTION 5

Women's Rights over their Earnings

26–31. Respect for rights of property and life. 32. Woman has as much right to her earnings as man. 33. Similar rights in the case of inheritance.

26 Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

27 And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

28 Allah desires that He should make light your burdens,[562] and man is created weak.[563]

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ
سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ
عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ○
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ
يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ○
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ
الْإِنْسَانُ ضَعِيفًا ○

the three verses of this section speak of three classes of women, viz. v. 23 of blood and foster relations, v. 24 of free women in general, v. 25 of prisoners of war. In fact, while v. 23 deals with prohibited degrees, vv. 24 and 25 state respectively how free women and slave girls are made lawful. Or, the meaning is, *all married women are prohibited to you except those whom you yourselves have lawfully married.*

561 This verse lays down the conditions under which those taken prisoners in war may be taken in marriage. I do not find any verse in the Holy Qur-án sanctioning what is called *concubinage*. On more occasions than one, when the establishment of conjugal relations with slave girls is mentioned, their taking in marriage is clearly indicated, as in v. 3, v. 24, and this verse. Here marriage with those taken prisoners in war is allowed under certain circumstances, the first of these being that they should be believing women or Muslims. Even then it is when a person is unable to find a wife from among free women, and fears to fall into evil, that he is allowed to take a slave girl in marriage. If, then, even marriage with her is allowed under exceptional circumstances, it is quite unreasonable to suppose that her master is allowed to have conjugal relations with her without taking her for a wife. She was no doubt placed on a lower level in Arab society than a free woman, but that is all. Perhaps the strictness of the rules regarding marriage with a female slave is due to the consideration that he who seeks her in marriage may first have her freed from slavery.

But it may be said that this verse speaks of others than the masters of the slave girls, because it requires the permission of the masters. I do not think that limitation can reasonably be placed upon the meanings of the verse, the opening words clearly showing that it is meant for all. The only right the master can reasonably claim is that he does not require the permission of anybody else, and probably also that he need not pay the dowry, but he must still take her as a wife. He cannot, of course, cohabit with her without taking her lawfully as a wife, as otherwise it would be fornication, which is denounced in this very verse.

562 Not only is the rigour of the Jewish and other previous laws greatly modified in Islam, but all principles of right action are stated with such completeness, devoid of unnecessary details, that the real burden of man is actually much more lightened in Islam than in any other religion. It, moreover, points out the right way for man's freedom from the bondage of sin, and thus reduces his burden, not by false assurances, but by actually saving him from falling into evil ways.

563, see next page.

29 O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent;[564] and do not kill your people; surely Allah is Merciful to you.

30 And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

31 If you shun the great things which you are forbidden, We will do away with your evil (inclinations)[565] and cause you to enter an honourable *place of entering*.

Or, *entrance.*

32 And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

33 And to every one We have appointed heirs[566] of what parents and near relatives leave; and as to those with whom your right hands have ratified agreements, give them their portion;[567] surely Allah is a witness over all things.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم
بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً
عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ
إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ○
وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ
نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ○
إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ○
وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ
بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَ
لِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟
ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ○
وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ
فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ
كُلِّ شَىْءٍ شَهِيدًا ○

563 It is preposterous to take this sentence, *and man is created weak*, as excusing man's immorality, as some Christian critics have done. The context clearly shows what is meant. These verses speak of Allah's great mercy in having shown man the way to truth and guidance, for man, being created weak, could not chalk out a way for himself which was free from error. That is all that man's weakness here signifies. If he had prepared a way for himself, surely he would have laid himself under a heavy burden, but Allah, who knows the nature of man because He is the Maker, by pointing out the right way, has lightened the burden.

564 The meaning of this verse is *that all illegal methods are forbidden, but the seeking of gain one from another by trading, which implies mutual consent, is allowed, being a legal method*. *Tijárah* signifies the *seeking of gain by selling and buying* (Rz-LL). Though the words are general, the passage is particularly directed to guard women's right to property, because it was women's property that was generally devoured aggressively and unjustly, and aggression and injustice are particularly referred to in the next verse as necessary to be guarded against.

565 Neither this passage nor any other in the Holy Qur-án supports the classification of sin into *kabírah* and *ṣaghírah*. The actual commission of any sin is a great evil. There is in man an inclination for evil, as there is an inclination for good, and when a man begins to shun evil, that inclination gradually dies away. *Sayyiah* or *sú'* signifies *an evil deed* as well as *an evil affection* (LL). The context requires the latter significance to be

566, 567, see next page.

SECTION 6

Disagreement between Husband and Wife

34. The wife's desertion. 35. Reconcilement, how effected. 36. Faithfulness to one's duty to Allah and duty to men inculcated. 37–42. Niggardliness and hypocrisy condemned.

34 Men are the maintainers[568] of women, because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient,[569] guarding the unseen[570] as Allah has guarded;[571] and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you,

الرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ
اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ
اَمْوَالِهِمْ ط فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ط وَالّٰتِيْ تَخَافُوْنَ
نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ

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adopted here. All that is meant is that if a man begins to avoid the commission of sins, the evil inclinations within him begin to die.

566 *Mawālī* is plural of *maulā*, which conveys a number of significances, such as *lord* or *chief, a cousin, a freed man, a slave, an heir*. The last of these significances is adopted here by the best authorities (AH), and only this suits the context.

567 In the pre-Islamic days, people were accustomed to enter into covenants one with another, by which they undertook to defend each other and to inherit one another; and when one of them died, the other was considered entitled to one-sixth of the property of the deceased (AH). When the Muslims fled to Medina the Holy Prophet made every Meccan emigrant enter into a close relationship of brotherhood with one of the Medina citizens, so that (under the old custom) one of them would have become an heir to the other on his decease (Bkh). But any such share was not allowed by the Holy Qur-án. This verse, however, recommends that something be given. The words *give them their portion* are taken as meaning *the rendering of assistance* in general, *doing acts of kindness and the giving of good advice*, while something may be settled by testament (Bkh).

568 The significance of *qawwām* is thus explained by TA : قام الرجل المرأة و قام عليها means *he maintained her and managed her affair, having charge of her affair;* hence he is said to be her *qawwām*, i.e. *maintainer*. Similarly, LL has, on the authority of Msb : قام باليتيم او الصّبي i.e. *he maintained the orphan* or *the child*. Hence by the men being *qawwāmūn* is only meant that they are the maintainers of women, and the reason given is that Allah has made some to excel others, i.e. the man excels the woman in constitution and physique, while the woman excels the man in beauty and delicacy of structure.

569 Obedience here signifies obedience to Allah. This significance of the word is made clear by a comparison with 33 : 31, 33 : 35, and 66 : 5.

570 The *guarding the unseen* is a euphemism for *guarding the husband's rights*. The two qualifications of a good wife as given here are her piety or obedience to Allah and chastity, i.e. she must be careful of her duty to Allah and to her husband (Rz).

571 The meaning is that their guarding the husband's rights is in reality a favour from Allah, as it is Allah that really guards them (Rz). Or the meaning may be, *because Allah has enjoined it to be guarded.*

do not seek a way against them; surely Allah is High, Great.[572]

35 And if you fear a breach between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them; surely Allah is Knowing, Aware.[573]

36 And serve Allah and do not associate any thing with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour,[574] and the companion in a journey and the wayfarer and those whom your right hands possess;[575] surely Allah does not love him who is proud, boastful:

فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللّٰهَ
كَانَ عَلِيًّا كَبِيرًا ○
وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِن يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ إِنَّ اللّٰهَ
كَانَ عَلِيمًا خَبِيرًا ○
وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللّٰهَ لَا
يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ○

572 After having spoken of the husband's obligation to maintain the wife, the holy Word states the wife's obligation not to desert her husband. The word *nushúz*, which I have translated as *desertion*, primarily means *rising*, and as spoken of a woman in connection with her husband it means *her rising against her husband*. This is explained in a number of ways; according to one of these explanations it means *her leaving the husband's place and taking up an abode which he does not like* (AH). And LL quotes various authorities explaining the phrase نشزت المرأة على زوجها which means *the wife resisted her husband and hated him* (S, Q) and *deserted him* (TA).

The remedy pointed out when the wife's desertion is feared is threefold. At first she is only to be admonished. If she desists, the evil is mended, but if she persists in the wrong course her bed is to be separated. If she still persists, chastisement is permitted as a last resort (Rz). Regarding this last remedy two things must, however, be borne in mind. Firstly, it is a mere permission, and sayings of the Holy Prophet make it clear that, though allowed, it was discouraged in practice. Thus the Prophet is reported to have said, on the complaint of certain women as to ill-treatment by their husbands: "You will not find these men as the best among you" (Rz). According to Shafa'í it is preferable not to resort to chastisement of the wife (Rz). In fact, as the injunctions of the Qur-án are wide in their scope, the example of the Holy Prophet and his constant exhortations for kind treatment towards women, so much so that he made a man's good treatment of his wife the gauge of his goodness in general—*the best of you is he who is best to his wife*—show clearly that this permission is meant only for that type of men and women who belong to a low grade of society. Secondly, even this permission cannot be adopted indiscriminately, for sayings of the Holy Prophet make it quite evident that chastisement, when resorted to in extreme cases, must be very slight. I'Ab says it may be with a tooth-brush or something like it (AH).

573 There is much food for reflection in this for those who think that Islam allows divorce on the slightest pretext. When a breach occurs the Qazi's first duty is to appoint judges on both sides with the object of effecting a reconciliation; it is only when judges fail to bring about a reconciliation that a divorce is allowed. The wife can obtain a divorce through the Qazi or the judge who is legally entitled to pronounce a divorce.

574, 575, see next page.

37 Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement:

38 And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the devil, an evil associate is he!

39 And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? and Allah knows them.

40 Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.[576]

41 How will it be, then, when We bring from every
Ar. *thee.* people a witness and bring *you* as a witness against these?[576A]

42 On that day will those who disbelieve and disobey the Apostle desire that the earth were levelled with them, and they shall not hide any word from Allah.

الذين يبخلون ويأمرون الناس
بالبخل ويكتمون ما آتاهم الله من فضله
وأعتدنا للكافرين عذابا مهينا ۝
والذين ينفقون أموالهم رئاء الناس
ولا يؤمنون بالله ولا باليوم الآخر و
من يكن الشيطان له قرينا فساء قرينا ۝
وماذا عليهم لو آمنوا بالله واليوم
الآخر وأنفقوا مما رزقهم الله و
كان الله بهم عليما ۝
إن الله لا يظلم مثقال ذرة وإن تك
حسنة يضاعفها ويؤت من لدنه أجرا عظيما ۝
فكيف إذا جئنا من كل أمة بشهيد و
جئنا بك على هؤلاء شهيدا ۝
يومئذ يود الذين كفروا وعصوا
الرسول لو تسوى بهم الأرض ولا
يكتمون الله حديثا ۝

Cases were decided in accordance with the directions contained in this verse in the early days of Islam. See an instance quoted by Rz regarding Ali's decision in a case of breach. The husband was told in plain words that he must abide by the judgment of the judges appointed under this verse.

574 By الجار ذى القربى some understand *a neighbour who is a relative* and others *a Muslim neighbour*, and similarly by الجار الجنب *a neighbour not related* or *a neighbour of an alien religion* (AH). The latter phrase (the qualifying word being derived from *janb*, meaning *a side*) signifies, according to lexicologists, *the person who is one's neighbour but who belongs to another people* (LL). Thus the charity of Islam is not limited to one's own people or one's own co-religionists, but is extended to aliens also.

575 By *those whom your right hands possess* are meant *all those with whose care a man is entrusted*, so that it includes even animals over which a man has control (AH, Rz).

576 Such is the ever-recurring description of the preponderance of mercy in Divine nature: good is always multiplied and evil nullified. The constant multiplication of good shows no doubt that good must ultimately preponderate in the universe, and thus the Divine laws working in nature point to the fact that the universe is moving towards the goal of absolute good.

576A The prophet sent to a people is frequently spoken of as being a *witness*

SECTION 7

External and Internal Purity

43. Necessity of purification as a preliminary to prayer. 44. Jews exhorted to obey. 48–50. Gravity of the sin of polytheism.

43 O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say,[577] nor when you are under an obligation to perform a total ablution[578]—unless (you are) travelling on the road[579]—until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy, or you have touched the women,[580] and you cannot find water, betake yourselves to pure earth,[581] then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ
وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ
وَلَا جُنُبًا اِلَّا عَابِرِىْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا
وَاِنْ كُنْتُمْ مَّرْضٰۤى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ
اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ
فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا
فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ اِنَّ اللّٰهَ
كَانَ عَفُوًّا غَفُوْرًا ۝

(Ar. *shahid*) against them, because, if they reject the truth which he brings to them, he bears testimony to their rejection before Allah.

577 There is some difference of opinion as to what is meant by *sukárá* here. Literally the singular *sakarán* signifies *one intoxicated*, but while some consider the meaning here to be *intoxicated with drink*, others think it to be *intoxicated with sleep* (TA-LL, Dk-Rz). And *sakr*, no doubt, may be applied in the latter sense, for its literal significance is *stopping up* (LL, Rz). Hence we have in the Holy Qur-án سكرت ابصارنا meaning *our eyes have been covered over* or *prevented from seeing* (15 : 15). The word is also applied to *confusion of judgment* (LL).

If the verse be supposed to be a later revelation than the prohibition of drink, Dk's rendering would undoubtedly be the correct one; if not, the injunction would be the first step towards the total prohibition of drink, for the necessity of going to prayer five times a day would afford little opportunity for indulgence in drink.

578 The word which I render by this lengthy phrase is *junub* (from *janb*, meaning *a side*). To render it as meaning *impure* or *polluted* is incorrect, and no lexicologist supports it. It is a purely technical term, and means *one who is under an obligation to perform a total ablution* or *bathing* (LL). The connection with the root-meaning is that the person under such obligation *is on a side* or *remote from prayer* (Rgh). The idea of impurity in one who is under such obligation is not met with in the Holy Qur-án or any saying of the Holy Prophet. The necessity to perform a total ablution arises in case of sexual intercourse.

579 Or *going near prayer* in this case may signify *going into mosques* (I'Ab-Rz), and the meaning of الا عابرى سبيل in that case would be *unless you pass* (*through the mosques*) *as by a way*.

580 The *touching of women* is a euphemism for sexual intercourse. Many of the fine phrases used in the Holy Qur-án to express this delicate relation were unknown to the Arabs before the revelation of the Holy Qur-án, and while human necessities rendered reference to such relations necessary, words and forms were adopted which would not shock the most delicate ears.

581, see next page.

Ar. *hast thou.*

44 *Have you* not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way:

45 And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

46 Of those who are Jews (there are those who) alter words from their places[582] and say: We have heard and we disobey;[a] and: Hear, *may you* not be made to hear! and: *Rá'iná*,[b] distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and *unzurná*,[c] it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.

a 136.
Ar. *mayst thou.*
b 150.
c 150.

47 O you who have been given the Book! believe that which we have revealed, verifying what you have,[d] before We *alter faces* then turn them on their backs, or curse them as We cursed the *violators* of the Sabbath, and the command of Allah shall be executed.[583]

d 70.
Or *destroy (their) leaders.*
Ar. *companions.*

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ
يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ
تَضِلُّوا السَّبِيْلَ ۝
وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ۭ وَكَفٰى بِاللّٰهِ
وَلِيًّا ۙ وَّكَفٰى بِاللّٰهِ نَصِيْرًا ۝
مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ
مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا
وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ
وَطَعْنًا فِي الدِّيْنِ ۭ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا
وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا
لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ
فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ۝
يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ
وُجُوْهًا فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ
كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ۭ وَكَانَ اَمْرُ
اللّٰهِ مَفْعُوْلًا ۝

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581 *Ṣa'íd* (from *ṣa'ad-a*, i.e. *he ascended* or *went up*) means *high* or *elevated* ground, hence generally *land* or *ground* or *surface of the earth*, whether it be *dust* or *earth* or *otherwise* (Zj-LL). *Tayammum*, which has now become a technical term (from *amma*, meaning *he repaired*), meant originally only *betaking oneself to a thing*, and technically it now means striking both hands on pure earth, or any thing containing pure dust, and then passing the hands over the face and the backs of the hands. When water is not found, or is likely to do harm, *tayammum* suffices instead of *wuḍú*, or ablution before prayer.

582 The corruption of the previous books is constantly referred to in the Holy Qur-án, and, as the words clearly show, it implies a corruption of the text as well as a false rendering of it. It is unreasonable on the part of the apologists of the Bible to deny such corruption when clear instances of it have been pointed out. The subject of the perversion of "holy writ" is specially dealt with in the Holy Qur-án in 2:75–79, 5:13, 41, and here. The verification referred to here in v. 47 and elsewhere implies only a verification of the general principles and particularly of the prophecies contained in those books and bearing witness to the truth of the previous revelation, and does not in any way negative the corruption and alteration of the text, which is only too apparent to be seriously contested.

583 Two kinds of punishment are here described as awaiting the Jews. The first of these is expressed in the words نطمس وجوها which literally signify *we obliterate* or *alter*

48 Surely Allah does not forgive that any thing should be associated with Him, and forgives what is besides that to whomsoever He pleases ; and whoever associates any thing with Allah, he devises indeed a great sin.[584]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ
مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ○

Ar. *hast thou.*

49 *Have you* not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they shall not be wronged *the husk of a date-stone.*

Or, *a whit.*

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ
اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ○

50 See how they forge the lie against Allah, and this is sufficient as a manifest sin.

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ
وَكَفَىٰ بِهِ إِثْمًا مُبِينًا ○

SECTION 8

Every Leaning to Injustice and Evil to be shunned

51–53. Jews prefer idolaters to Muslims. 54. It is Abraham's seed that has been blessed. 55–57. Recompense of unbelief and faith. 58. Judges and judgment. 59. Obedience to the Apostle and other authority.

Ar. *hast thou.*

51 *Have you* not considered those to whom a portion of the Book has been given? They believe in *enchantment*[585] and devils,[a] and say of those who disbelieve : These are better guided in the path than those who believe.

Or, *idols.*

a 343.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ
الَّذِينَ آمَنُوا سَبِيلًا ○

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faces. But the phrase is evidently a metaphorical one, and *the alteration of faces* signifies *depriving them of greatness and prosperity and bringing on them disgrace and adversity* (Bd).

The same idea is intensified in *turn them on their backs.* The reference here is supposed to be to their ultimate banishment from Arabia. But the words may carry the significance given in the margin, for *wujúh* sometimes signifies *the chiefs and the leaders* (Rgh, art. *ṭams*; Rz, Bd).

The second form of punishment is their being overtaken by the curse which overtook the Sabbath-breakers, for which see 107.

584 The reference to polytheism, or the setting up of gods with Allah, which is called *shirk* in the language of the Holy Qur-án, as the gravest sin of which man can be guilty, is made more than once in the Holy Qur-án. And this is not because *shirk* in any way diminishes the grandeur of the Divine Being, but because it lowers the dignity of human nature. Man is made to rule nature itself and all creatures, but when he lowers himself before mortals like himself, or before creatures lower than himself whom he was really made to rule, he sets at naught the very purpose of his creation. It should be noted, however, that this only means that the polytheist, having degraded himself, cannot rise without suffering the consequences; not that his punishment would be everlasting.

585 The original word is *jibt*, which means *an idol* or *idols* (LL), or *any thing worshipped to the exclusion of Allah*, or *enchanter*, or *diviner* (Rgh), or *enchantment* (S̱'alabi-LL). Some consider it to be the same word as *jibs*, which means a *worthless thing* (Rz) or *a thing in which there is no good.* It is related that in making a compact with the Quraish the Jews

Ar. *thou shalt.*

52 Those are they whom Allah has cursed, and whomever Allah curses, *you shall* not find any helper for him.

53 Or have they a share in the kingdom? But then they would not give to people even the speck in the date-stone.[586]

54 Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom.[587]

55 So of them[588] is he who believes in him, and of them is he who turns away from him,[589] and hell is sufficient to burn.

56 (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned We will change them for other skins,[590] that they may taste the chastisement; surely Allah is Mighty, Wise.

57 And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates,[a]

a 42.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ
يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ۝
أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا
لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۝
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا
آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ
آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۝
فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ
صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ
نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ
عَزِيزًا حَكِيمًا ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ

worshipped their idols (Rz), but the words seem to refer to the general debasement of the Jews, who believed in all kinds of enchantment, divination, and sorcery, and had long bidden farewell to the pure monotheism of Moses.

586 The meaning is that they have no share in granting a kingdom; if they had any such share they would not give even the most trifling thing in it to any one else. The reference is apparently to the temporal and spiritual kingdom which was promised to Abraham's seed, as clearly spoken of in the next verse, and which, the Jews alleged, could not be granted to any but their own people.

587 The kingdom of heaven, which is the grand kingdom, was still in Abraham's seed, but was now transferred from the descendants of Israel to those of Ishmael, in accordance with the covenant made with Abraham (see 168).

588 The children of Abraham, among whom were the Jews, are meant.

589 The personal pronoun is either for Abraham or for the Holy Prophet Muhammad. In the first case, it should be noted that turning away from the Holy Prophet was equivalent to turning away from Abraham, because he was the true exponent of Abraham's religion.

590 The form used signifies the continuance of the torment (Rz), in accordance with the metaphor of fire.

Ar. *a dense shade.*

Ar. *their owners.*

and We shall make them enter (*a state of*) *great happiness.*[591]

58 Surely Allah commands you to make over trusts[592] to *those worthy of them*, and that when you judge between people, you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

59 O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about any thing, refer it to Allah and the Apostle, if you believe in Allah and the last day;[593] this is (the) better (part) and very good in the end.[594]

وندخلهم ظلا ظليلا ۝
ان الله يامركم ان تؤدوا الامنت الى
اهلها واذا حكمتم بين الناس ان تحكموا
بالعدل ان الله نعما يعظكم به
ان الله كان سميعا بصيرا ۝
يايها الذين امنوا اطيعوا الله
واطيعوا الرسول واولي الامر منكم فان
تنازعتم في شيء فردوه الى الله والرسول
ان كنتم تؤمنون بالله واليوم الاخر
ذلك خير واحسن تاويلا ۝

591 The original words are ظلا ظليلا from *ẓill*, meaning *shade.* But according to Waḥidí, *ẓill* among the Arabs implied *happiness* (Rz); and, according to Rgh, *ẓill* implies *mightiness* and *inaccessibility* and also *a state of ease*; and according to the same authority the words are used here in allusion to *happiness and pleasantness of life.*

592 If the incident that after the conquest of Mecca the Holy Prophet gave back the key of the Ka'aba to Othman, its first holder, has any connection with the verse, then it should afford an illustration of the real significance of the verse. It not only includes the payment of the trusts of money to their owners, but also the entrusting of the affairs of government to those who are worthy of handling them properly. The words that follow, requiring judges to be just, corroborate this significance, the whole verse stating the reciprocal duties of the governed to the governors and of the governors to the governed. Even taking the more apparent significance, the words show the breadth of the Islamic doctrine, which requires its followers to be true to their trusts, irrespective of the religion or nationality of those on whose account they are held.

593 The passage lays down a most important rule for the guidance of Muslims. Above all authorities with a true Muslim is the authority of Allah and His Apostle, but those who are in authority are also to be obeyed. Among *those in authority* are included the rulers of a land, though they may belong to an alien religion, as the Holy Prophet's example in his relations with the Christian kingdom of Abyssinia shows. The words *ulul-amr*, or *those in authority*, have a wide significance, so that in different matters relating to the life of man different persons would be in authority. The term also includes the Muslim religious leaders, but, as the words *if you quarrel about any thing, refer it to Allah and the Apostle* show, if a religious leader goes against the teachings of the Holy Qur-án he should not be obeyed. A reference to Allah and the Apostle in case of a quarrel or dispute means a reference to the directions of the Holy Qur-án and the sayings and practice of the Holy Prophet.

594 *Ta'wíl* (from *ála*, i.e. *he returned*) is the infinitive noun of اوله اليه i.e. *he returned it to him*, hence its extensive use to signify *interpretation*, because the words are *returned* to that sense. But from the same original sense of *returning* follows its use in the sense of *marja'*, i.e. *final sequel*, and *'áqibat*, i.e. *issue, end, result* (Rz, Bd-LL), and this is the significance which suits the context here.

SECTION 9

Hypocrites refuse to accept the Prophet's Judgment

60–64. Hypocrites' leaning to devil. 65. Prophet's judgment must be accepted. 66–70. Obedience to Allah and the Prophet shall bring great reward.

Ar. *hast thou.* Ar. *thee.* Ar. *thee.*

60 *Have you* not considered those who assert that they believe in what has been revealed to *you* and what was revealed before *you*? they desire to summon one another to the judgment of the devil,[595] though they were commanded to deny him, and the devil desires to lead them astray into a remote error.

Ar. *thou wilt.* Ar. *thee.*

61 And when it is said to them, Come to what Allah has revealed and to the Apostle, *you will* see the hypocrites turning away from *you* with (utter) aversion.

Ar. *thee.*

62 But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to *you* swearing by Allah: We did not desire (any thing) but good and concord.

63 These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.[596]

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا
بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۚ وَ
يُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا ○
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ○
فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ
بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ○
أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ○

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595 The reference here is said to be to Ka'b, son of Ashraf, a Jew; others think it is to Abu Barda, a diviner; others consider the *tāghūt* here to be a particular *idol* or *idols generally* to whom disputes were taken to be decided by divination (Rz). Really all these cases are included in the original words. The hypocrites in heart inclined to idols, or their diviners, who, being their leaders in devil-worship, are called *devils*.

596 A person is said to be *baligh* (from *balagh-a*, meaning *he attained the utmost point to which he directed his course*) who is *chaste in speech* or *effective* or *penetrating in tongue*. Applied to a saying, it also signifies *an effectual speech* or *a speech producing an effect* (Msb, Bd-LL). في انفسهم may bear a threefold significance here: (1) قولا مؤثرا في قلوبهم or *words producing effect on their minds*; (2) في شان انفسهم i.e. *concerning themselves*; (3) خاليا بهم i.e. *when alone with them* (Rz). *Baligh* also means *severe, distressful* (LL), and severe words to the hypocrites would no doubt be more effective than mild words.

64 And We did not send any apostle but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to *you* and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

65 But no! by *your* Lord! they do not believe (in reality) until they make *you* a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their *hearts* as to what *you have* decided and submit with entire submission.

66 And if We had prescribed for them: Lay down your lives[597] or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

67 And then We would certainly have given them from Ourselves a great reward,

68 And We would certainly have guided them in the right path.

69 And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the good, and a goodly company are they![598]

70 *This is grace* from Allah, and sufficient is Allah as the Knower.

Ar. *thee.*
Ar. *thy.*
Ar. *thee.*
Ar. *souls.*
Ar. *thou hast.*
Or, *this grace is.*

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللّٰهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا
أَنفُسَهُمْ جَآءُوكَ فَاسْتَغْفَرُوا اللّٰهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللّٰهَ تَوَّابًا رَّحِيمًا ○
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوكَ
فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِىٓ أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ○
وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوٓا
أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا
فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ
فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ
وَأَشَدَّ تَثْبِيتًا ○
وَإِذًا لَّاٰتَيْنٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا
وَّلَهَدَيْنٰهُمْ صِرٰطًا مُّسْتَقِيمًا ○
وَمَن يُطِعِ اللّٰهَ وَالرَّسُولَ فَأُولٰٓئِكَ
مَعَ الَّذِينَ أَنْعَمَ اللّٰهُ عَلَيْهِم مِّنَ النَّبِيّٖنَ
وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصّٰلِحِينَ
وَحَسُنَ أُولٰٓئِكَ رَفِيقًا ○
ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۚ وَكَفٰى بِاللّٰهِ عَلِيمًا

597 The companions of the Prophet had to lay down their lives in defence of their faith, and had to leave their homes for the sake of their religion. But the hypocrites at Medina were too weak of heart to undergo such hardships.

598 Those upon whom Allah has bestowed favours are spoken of as belonging to four grades: (1) The prophets. (2) The truthful; the original word *siddiq* literally means *one who is always truthful*, and in the religious language *one who is true in his saying and his belief*,

SECTION 10

The Believers must defend Themselves

71. Believers must remain on their guard. 72, 73. Those who hold back. 74–76. The cause of Allah and the cause of the devil.

71 O you who believe! take your precaution, then go forth in detachments or go forth in a body.

72 And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

73 And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and *him*: Would that I had been with them, then I should have attained a mighty good fortune.

Ar. *between him.*

74 Therefore let those fight in the way of Allah who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

75 And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord!

يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا خُذُوا حِذْرَكُمْ
فَانْفِرُوا ثُبَاتٍ اَوِ انْفِرُوا جَمِيعًا ۝
وَاِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَاِنْ اَصَابَتْكُمْ
مُصِيبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ
لَمْ اَكُنْ مَعَهُمْ شَهِيدًا ۝
وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِنَ اللّٰهِ لَيَقُولَنَّ
كَاَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ
يٰلَيْتَنِي كُنْتُ مَعَهُمْ فَاَفُوزَ فَوْزًا عَظِيمًا ۝
فَلْيُقَاتِلْ فِي سَبِيلِ اللّٰهِ الَّذِينَ يَشْرُونَ
الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ وَمَنْ يُقَاتِلْ
فِي سَبِيلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ اَجْرًا عَظِيمًا ۝
وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللّٰهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا

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and who confirms his truth by his deed or acting (TA-LL). (3) The faithful, the original word *shahíd* not meaning necessarily a martyr or one who is slain in fighting for his religion, but *one who bears witness to the truth of the religion of Allah* (Rz) both by his words and deeds, and one slain in defence of his religion is included because he too gives evidence of the truth of religion by laying down his life. (4) The good. Those who follow the Holy Prophet therefore receive the favours which were granted to the prophets, the truthful, the faithful, and the good before them, the highest favour among these being Divine inspiration. Hence the righteous among the followers of the Holy Prophet are the recipients of Divine revelation. It should, however, be borne in mind that no prophet will be raised after the Holy Prophet Muhammad, according to the plainest teaching of the Holy Qur-án, for perfect guidance is contained in the Holy Qur-án, and therefore no prophet is needed. The revelation granted to the righteous is called *mubashsharát*, according to a saying of the Holy Prophet, who is reported to have said: "There remains nothing of prophethood except the *mubashsharát*" (Bkh). The *mubashsharát* (lit., *good news*) are the prophecies granted to the faithful, corroborating the truth of the religion of Islam.

cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper![599]

76 Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the devil. Fight therefore against the friends of the devil; surely the struggle of the devil is weak.[600]

أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ نَصِيرًا
الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

SECTION 11

The Attitude of the Hypocrites towards the Believers

77–80. Hypocrites' refusal to fight. 81, 82. Their secret counsels. 83. They spread false reports. 84. Prophet commanded to fight even alone. 85–87. Joining in a good cause recommended.

Ar. *hast thou.* — 77 *Have you* not considered those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or
a 177. — (even) with a greater fear,[a] and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?[601] Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you
Or, *a whit.* — shall not be wronged *the husk of a date-stone.*

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ
خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ
قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ
خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

599 This verse explains what is meant by fighting in the way of Allah. While most of the believers who had the means had escaped from Mecca, which is here spoken of as the city *whose people are oppressors*, there remained those who were weak and unable to undertake a journey. These were still persecuted and oppressed by the Meccans, as is clearly shown by the words of the verse, and not only men, but even women and young children, were persecuted; fighting to deliver them from the persecution of the oppressors was really fighting in the way of Allah. The next verse shows that these very oppressors are spoken of as fighting in the way of the devil.

600 This is a prophecy that those who are siding with the devil and are fighting against the Holy Prophet shall be ultimately vanquished.

601 This verse also affords a clear proof that the injunction to fight was distasteful, and more particularly so to those who were weak in faith. Had there been any hope of plunder to animate the ranks of Muslims, those who loved this world most (who are here called the hypocrites) would have been foremost in fighting; but as they knew that they were fighting against odds, they considered the execution of this order as equivalent to courting death, and requested to be granted a respite so that they might meet death naturally.

78 Wherever you are, death will overtake you, though you are in towers, raised high. And if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from *you*. Say: All is from Allah; but what is the matter with these people that they do not make approach to understanding *what is told* (*them*)?

79 Whatever benefit comes to *you* (O man!), it is from Allah, and whatever misfortune befalls *you*, it is from *yourself*;[602] and We have sent *you* (O Prophet!) to mankind as an apostle; and Allah is sufficient as a witness.

80 Whoever obeys the Apostle, he indeed obeys Allah; and whoever turns back, so We have not sent *you* as a keeper over them.

81 And they say: Obedience. But when they go out from *your* presence, a party of them decide by night upon doing otherwise than what *you say*;[603] and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.

82 Do they not then meditate on the Qur-án? And if it were from any other than Allah, they would have found in it many a discrepancy.[604]

Ar. *thee.*
Ar. *a saying.*
Ar. *thee.*
Ar. *thee.*
Ar. *thyself.*
Ar. *thee.*
Ar. *thee.*
Ar. *thy.*
Ar. *thou sayest.*

أَيْنَ مَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ
فِي بُرُوجٍ مُشَيَّدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ
يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ
تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ ۚ
قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ○
مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ
لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ○
مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَ
مَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ○
وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ
بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ
وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ○
أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ○

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602 Good and evil, or benefits and misfortunes, proceed from Allah; but while He sends benefits from Himself, i.e. out of His beneficence, no evil or misfortune afflicts a man unless his own hands have called for it. There is no discrepancy in the two statements, the one made at the end of the last verse—*say, All is from Allah*—and the other made here. The previous verse states that the hypocrites attributed their misfortunes to the Holy Prophet; they are told that misfortunes were sent by Allah. This verse tells them that though sent by Allah, yet the immediate cause of these misfortunes was to be found in their own doings.

603 The reference here is to the secret counsels of the hypocrites, who were always plotting against the Holy Prophet while they kept an appearance of obedience to him.

604 The Qur-án was not written out and given on one occasion, but it continued to be delivered in small portions during twenty-three years under the most varying circumstances. From the solitary recluse of the cave of Hira, the Prophet had to pass through such a variety of circumstances to be the sole monarch and legislator of the whole of Arabia, that the life of

Ar. *a matter.*

83 And when there comes to them *news* of security or fear, they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the devil save a few.[605]

Ar. *thee.*
Ar. *thyself.*

84 Fight then in Allah's way: this is not imposed on *you* except in relation to *yourself*, and rouse the believers to ardour; maybe Allah will restrain the fighting of those who disbelieve, and Allah is strongest in prowess and strongest to give an exemplary punishment.[606]

85 Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it; and Allah controls all things.[607]

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ
إِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ
يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ
إِلَّا قَلِيلًا ○
فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۚ لَا تُكَلَّفُ إِلَّا
نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ
أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ
أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ○
مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ
نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَاعَةً
سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا ۗ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
مُّقِيتًا ○

no other individual human being affords us such a varying study. It is an error to think that the Meccan and the Medinite suras show any difference, except such as must necessarily have resulted from dealing with the varying circumstances. It is quite true that the earlier revelation deals mostly with such problems as Divine Unity and Majesty and the responsibility of human actions in general, while the later revelation had to deal with a large number of questions relating to the social and moral well-being of society; but what strikes one throughout the entire revelation is that it keeps up one and the same strain—absolute submission to Allah, entire trust in Him, perfect confidence of future success, a liberal view of humanity, an attitude of charity towards all nations and religions, and goodness to all alike. The spirit of the revelations to the solitary, persecuted, and rejected preacher of Mecca does not differ in these and a hundred other particulars from the spirit of the revelations to the sole temporal and spiritual monarch of Arabia. There are no discrepancies even in the details of narratives—such, for instance, as are met with in the Gospels—and this is specially true of the numerous prophecies which were uttered by him when an absolutely helpless man. Had they not proceeded from the Omniscient Being, who knows the future as He knows the past, they could certainly not have been free from numerous discrepancies.

605 Divine grace and mercy were manifested by Allah raising a prophet who delivered them from the bondage of sin and from the slavery of the devil.

606 These words show how great was the confidence of the Holy Prophet in the ultimate triumph of the noble cause with which he was entrusted. The primary duty to defend Islam lay on him alone, as against all the hosts of Arabia; and this shows that he never put any trust in the prowess of his followers, but his confidence was based solely on Divine help; and with no material resources, worthy the name, he was sure not only that he would be able to

607, see next page.

86 And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.[608]

87 Allah, there is no god but He—He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ
مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ
كُلِّ شَيْءٍ حَسِيبًا ○
اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ
مِنَ اللَّهِ حَدِيثًا ○ ع

SECTION 12

How to deal with the Hypocrites

88–91. Hypocrites to be treated as enemies unless they cease fighting.

88 What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? and whomsoever Allah causes to err, *you shall* by no means find a way for him.[609]

Ar. *thou shalt.*

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ
أَرْكَسَهُم بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَن
تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَن يُضْلِلِ
اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ○

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restrain the fighting of his powerful opponents, but also that they would meet with condign punishment at his hands.

607 Rgh thus explains this passage: The meaning is that *he who joins himself to another and assists him, and becomes to him as one of a pair or an intercessor in doing good or evil, and thus aids him and strengthens him, partakes with him the benefit or the harm of it.* It is also held by some that *shafá'ah* here implies "that a certain man should institute for another a way of good or a way of evil, which the other imitates, and thus becomes to him as if he were one of a pair" (TA-LL). The connection is clear: the Prophet made himself an example of good for others to imitate or to aid him. For the meaning of *shafá'ah* see 79.

608 The words are general, but they may also contain a reference to the greeting from the opponents for the sake of peace, in which case the Muslims must make a peace, as in 8 : 61, "If they incline to peace, then incline to it"; or to a greeting from an unknown person, who, notwithstanding doubts as to his belonging to the enemy, is to be treated as a friend if he offers a greeting, as in v. 94, "And do not say to him who offers you peace, You are not a believer."

609 Clearly those waverers are implied here who went back to unbelief after they accepted Islam, and thus again joined the unbelievers. As to their identity, there are six different conjectures, and I need not puzzle the reader with these. The statement made in the concluding words of the verse must be read in conjunction with 2 : 26, "He does not cause to err by it any except the transgressors." Hence the words *whom Allah has caused to err* are really the equivalent of *the transgressors*, and thus the statement, "Do you wish to guide *him whom Allah has caused to err?*" is really the equivalent of, *Do you wish to guide the transgressors?* Those who continue to transgress the Divine commandments cannot be guided; when they cease to transgress, they find the way.

89 They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend *or* a helper,

Ar. *nor.*

90 Except those who reach a people between whom and you there is an alliance, or who come to you, their *hearts* shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.[610]

Ar. *breasts.*

91 You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong;[611] therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ
سَوَآءً فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى
يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ۭ فَاِنْ تَوَلَّوْا
فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ
وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ۝
اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلٰى قَوْمٍۢ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيْثَاقٌ اَوْ جَآءُوْكُمْ حَصِرَتْ
صُدُوْرُهُمْ اَنْ يُّقَاتِلُوْكُمْ اَوْ يُقَاتِلُوْا
قَوْمَهُمْ ۭ وَلَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقٰتَلُوْكُمْ ۚ فَاِنِ اعْتَزَلُوْكُمْ فَلَمْ
يُقَاتِلُوْكُمْ وَاَلْقَوْا اِلَيْكُمُ السَّلَمَ ۙ فَمَا
جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا ۝
سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ يَّاْمَنُوْكُمْ
وَيَاْمَنُوْا قَوْمَهُمْ ۭ كُلَّمَا رُدُّوْٓا اِلَى الْفِتْنَةِ
اُرْكِسُوْا فِيْهَا ۚ فَاِنْ لَّمْ يَعْتَزِلُوْكُمْ
وَيُلْقُوْٓا اِلَيْكُمُ السَّلَمَ وَيَكُفُّوْٓا اَيْدِيَهُمْ
فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ
وَاُولٰۗىِٕكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ
سُلْطٰنًا مُّبِيْنًا ۝

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610 This verse explains the previous one, showing clearly that even waverers were not to be killed or fought against if they refrained from fighting, though they may have gone over to unbelief after accepting Islam. The logic of deducing the punishment of death for apostates from this verse is as absurd as that which seeks to draw a similar conclusion from 2 : 217; see 279. The commentators agree that the persons referred to in this verse were unbelievers and not Muslims, and they are generally supposed to have been the Bani Mudlaj (Bd). Note also that we have here the clear injunction that if any people offered peace they were not to be fought against, and the revelation of this verse is clearly later than the revelation of the words occurring in 2 : 193, "And fight with them until there is no persecution and the religion should be only for Allah," thus showing that by *religion being only for Allah* was only meant the establishment of religious freedom and the ceasing of persecution, and not that the whole world should confess the religion of Islam.

611 By *mischief*, or *fitnah*, is meant *war with the Muslims* (Rz). Certain tribes, said to be Asad and Ghaṭfán, came to the Muslims and showed an inclination to remain at peace; but

SECTION 13

When and to what Extent a Murderer is excusable

92. Punishment when a believer is killed by mistake. 93. Those who intentionally murder believers. 94. Caution in treating a man as an enemy. 95, 96. Necessity of fighting.

92 And it does not behove a believer to kill a believer except by mistake,[612] and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and *you* there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.[613]

93 And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.[614]

94 O you who believe! when you *go to war* in Allah's way, *make investigation*, and do not say to any one who offers you *peace*: *You are* not a believer. Do you seek goods

Ar. *between you.*

Ar. *journey.* Or, *be discerning.*

Or, *salutation.* Ar. *thou art.*

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ
إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا ۚ فَإِنْ كَانَ
مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ
أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ
لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً
مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ○
وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ○
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ
اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ

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when they went back and their people invited them to join them in fighting with the Muslims, they hastily responded to the call (Rz). Such people could not be trusted. The importance of these directions in time of war, when the Muslims were hemmed in on all sides by enemies, can hardly be overestimated.

612 This verse and the one following it show that the man who killed a believer intentionally could not be a believer. In the state of warfare which then existed in Arabia, unbelievers often made use of ruses, professing a firm belief in Islam and thus tempting the Muslims to go over to them as religious teachers, and afterwards murdering them.

613 A person belonging to a tribe with whom the Muslims are on terms of peace is to be treated as if he were a Muslim.

614 The commentators are agreed that this verse speaks of an unbeliever who murders a believer (Rz). In fact, the word *intentionally* stands here for murdering a man because he is a believer, as this was what the unbelievers did so often.

of this world's life! But with Allah there are abundant gains; you too were such aforetime, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.[615]

95 The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons, are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

96 (High) degrees from
a 2194. Him and protection[a] and mercy, and Allah is Forgiving, Merciful.

الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَغَانِمُ
كَثِيْرَةٌ ۚ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ
اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۚ اِنَّ اللّٰهَ كَانَ
بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝
لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ
غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۚ فَضَّلَ اللّٰهُ
الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ
دَرَجَةً ۚ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۚ وَفَضَّلَ
اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝
دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ۚ وَ
كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

SECTION 14

The Case of Muslims who remained with the Enemy

97-99. Those who were too weak to fly. 100. Those who can fly (their homes) should not fear straitness.

97 Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say:

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ
اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ۚ قَالُوْا
كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ۚ قَالُوْٓا

615 This shows clearly that the Muslims were forbidden to kill a man merely because he was an unbeliever. It required the Muslims, who were surrounded by enemies on all sides, not to take a man for an enemy on mere suspicion. The concluding words of the verse are very clear: *You too were such aforetime, then Allah conferred a benefit on you.* Now the Muslims were unbelievers aforetime and Allah conferred a benefit on them by making them Muslims. Compare 49 : 17: "Rather Allah lays you under an obligation by guiding you to the faith." Hence the meaning is clear: *Kill no one because he is an unbeliever, as you too were unbelievers a short time ago; but make investigation that the man is really your enemy. Salám* and *salam* (the latter being the reading here according to some) mean *peace* or *safety*. The meaning is clear in this case and corroborates what is said above. But *salám* also means *a salutation*, and in that case the meaning would be that any one who offered a salutation must be dealt with as a friend and not as an enemy, though doubts may be entertained as to the sincerity of his profession. This would be quite a different case from that of the unbelievers who are not to be taken as enemies. But according to

Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort;[616]

98 Except the weak from among the men and the women and the children who have not in their power the means nor can they find a way (to escape);

99 So those, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

100 And whoever flies in Allah's way, he will find in the earth many a place of refuge[617] and abundant resources; and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah, and Allah is Forgiving, Merciful.

ألم تكن أرض الله واسعة فتهاجروا
فيها ط فأولئك مأوىهم جهنم ط و
ساءت مصيرا ۝
إلا المستضعفين من الرجال و
النساء والولدان لا يستطيعون
حيلة ولا يهتدون سبيلا ۝
فأولئك عسى الله أن يعفو عنهم
وكان الله عفوا غفورا ۝
ومن يهاجر في سبيل الله يجد في الأرض
مراغما كثيرا وسعة ط ومن يخرج من بيته
مهاجرا إلى الله ورسوله ثم يدركه
الموت فقد وقع أجره على الله ط و
كان الله غفورا رحيما ۝

SECTION 15

Prayer when fighting

101. Shortening of prayer when trouble is feared. 102, 103. Prayer when actually fighting. 104. Continued activity to be observed.

101 And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress; surely the unbelievers are your open *enemies*.

Ar. *enemy*.

وإذا ضربتم في الأرض فليس عليكم
جناح أن تقصروا من الصلوة ق
إن خفتم أن يفتنكم الذين كفروا ط
إن الكفرين كانوا لكم عدوا مبينا ۝

Rz *salám* has another meaning. He says that the meaning may be, *do not say to him who withdraws from you and does not fight with you: You are not a believer*, and this is from *salámat* (meaning *security*), for one who withdraws seeks security. Instead of *Mu'min*, which means *a believer*, Kf reads *Mu'man*, which means *secure*, and this further corroborates the first significance of *salám*.

616 By *those who were unjust to their souls* are meant either such persons as were convinced of the truth of Islam and avowed a belief in it, but chose to remain among the unbelievers, who did not allow them to give expression to their beliefs, notwithstanding that they had the means to join the Muslims and avow Islam openly, or the hypocrites who professed faith in Islam when they came to the Muslims and denied it when they returned to their own tribes (Rz).

The question "In what state were you?" signifies *What was your state with respect to your religion?*

617 *Murágham* is derived from رغم انفه meaning *his nose clove to the earth*, i.e. *he was humbled*, and is used to signify *a road* or *a place of refuge to which resort*

Ar. *thou art.* Ar. *thee.* Ar. *thee.* Ar. *people.*

102 And when *you are* among them and keep up the prayer for them, let a party of them stand up with *you*, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with *you*, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack; and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.[618]

103 Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.[619]

104 And be not weak-hearted in pursuit of the *enemy*; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوٓا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ
وَّرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرٰى لَمْ يُصَلُّوا
فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ
عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ
مَّيْلَةً وَّاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ أَذًى مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضٰٓى أَنْ
تَضَعُوٓا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ
اللّٰهَ أَعَدَّ لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ○
فَإِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا
وَّقُعُودًا وَّعَلٰى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلٰوةَ إِنَّ الصَّلٰوةَ كَانَتْ
عَلَى الْمُؤْمِنِينَ كِتٰبًا مَّوْقُوتًا ○
وَلَا تَهِنُوا فِي ابْتِغَآءِ الْقَوْمِ إِنْ تَكُونُوا
تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ
وَتَرْجُونَ مِنَ اللّٰهِ مَا لَا يَرْجُونَ وَكَانَ
اللّٰهُ عَلِيمًا حَكِيمًا ○

may be had (Rgh), either because one does so when one is abased or because the enemy, who does not wish that one should depart and find a refuge, is abased thereby.

618 This verse and the previous one show the importance of prayer in Islam, which could not be neglected even when facing the enemy. The soldiers of Islam were not men with whom fighting was a primary occupation; the chief object of their lives, as these verses show, was to hold communion with the Divine Being, forgetting even their imminent danger when the time of holding such communion arrived.

619 By *kitāban mauqūtā*, or *a timed ordinance*, is meant an ordinance regulated as to time, or *ordained to be performed at fixed times*.

SECTION 16

Dishonesty of the Hypocrites

105–109. The cause of the dishonest not to be taken up. 110–112. They accuse innocent persons.

Ar. *thee.*
Ar. *thou mayst.*
Ar. *thee.*

105 Surely We have revealed the Book to *you* with the truth that *you may* judge between people by means of that which Allah has taught *you*; and be not a disputer in behalf of the treacherous,[620]

106 And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.[621]

107 And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

108 They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.[622]

109 Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

إنا أنزلنا إليك الكتب بالحق لتحكم
بين الناس بما أرىك الله ولا تكن
للخائنين خصيما ۝
واستغفر الله إن الله كان غفورا رحيما ۝
ولا تجادل عن الذين يختانون أنفسهم
إن الله لا يحب من كان خوانا أثيما ۝
يستخفون من الناس ولا يستخفون
من الله وهو معهم إذ يبيتون ما
لا يرضى من القول وكان الله بما
يعملون محيطا ۝
هأنتم هؤلاء جادلتم عنهم في الحيوة
الدنيا فمن يجادل الله عنهم يوم
القيمة أم من يكون عليهم وكيلا ۝

620 With a little difference in details, the commentators agree that the occasion of the revelation of these verses was a dispute between some men who professed Islam and the Jews, in which the judgment was given against the Muslims. Ta'ma bin Ubairaq had stolen a coat of mail, and having hidden it at a Jew's, afterwards accused the Jew of the theft, while his tribe supported him. The Holy Prophet, notwithstanding the open enmity of the Jews, cleared the Jew of the charge. Thus these verses lay down the broad principle that dishonesty must be punished, notwithstanding that one guilty of it may profess the religion of Islam and the party injured may be a non-Muslim or even an enemy of the Muslims. Every case must be decided on its merits, and the balance of justice must be held equal between Muslims and non-Muslims and between friends and foes. A slightly less scrupulous person would have been led away from the strict requirements of justice by the exigencies of the case, for it was a time when every Muslim hand was sorely needed for the defence of Islam, and a verdict against a man supported by his whole tribe meant the entire loss of that tribe.

621 The injunction in this as well as the previous verse is meant for every Muslim who is called upon to act as a judge. The asking for forgiveness here enjoined is apparently for the party who, being a Muslim, has been guilty of dishonesty. The verse that follows lends support to this interpretation. As for the Prophet's asking forgiveness for himself, see 2194.

622 Those who supported the guilty man are spoken of here, and all such persons are condemned as hypocrites. The same subject is continued in the verses that follow.

110 And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

111 And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

112 And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.[623]

وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ
يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ۝
وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى
نَفْسِهٖ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝
وَمَنْ يَّكْسِبْ خَطِيْۗئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ
بَرِيْۗـــًٔا فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۝

SECTION 17

Secret Counsels of the Hypocrites

113. Efforts to destroy the Muslims. 114. Secret counsels of the enemy. 115. Opposition to the Prophet doomed to failure.

113 And were it not for
Ar. *thee.* Allah's grace upon *you* and His
mercy, a party of them had
Ar. *thee.* certainly designed to bring *you*
to perdition, and they do not
bring (aught) to perdition but
their own souls,[624] and they
Ar. *thee.* shall not harm *you* in any way,
Ar. *thee.* and Allah has revealed to *you*
the Book and the wisdom, and
Ar. *thee.* He has taught *you* what *you*
Ar. *thou didst.* *did* not know, and Allah's grace
Ar. *thee.* on *you* is very great.

114 There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this, seeking Allah's pleasure, We will give him a mighty reward.

115 And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَرَحْمَتُهٗ لَهَمَّتْ
طَّاۗىِٕفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ۭ وَمَا يُضِلُّوْنَ
اِلَّآ اَنْفُسَھُمْ وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ۭ
وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۭ وَكَانَ فَضْلُ
اللّٰهِ عَلَيْكَ عَظِيْمًا ۝
لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىھُمْ اِلَّا مَنْ
اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ
بَيْنَ النَّاسِ ۭ وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَاۗءَ
مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝
وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ
مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ

623 The innocent person thus falsely accused may be a non-Muslim, even an enemy of Islam, yet a false accusation, by whomsoever made, and against whomsoever made, is a "calumny and a manifest sin." No other religion lays down such unbiased rules for regulating and administering justice.

624 *Aḍalla-hū* is the equivalent of *ahlaka-hū*, and thus means that *he destroyed him* or *brought him to perdition* (LL), and this is the meaning here.

other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.[624A]

غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَ
نُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۚ

SECTION 18

Idolatry condemned

116. Polytheism an unpardonable sin. 117–121. The devil suggests evil practices. 122–126. Faith and goodness will bear their reward.

116 Surely Allah does not forgive that any thing should be associated with Him, and He forgives what is besides this
a 584. to whom He pleases;[a] and whoever associates any thing with Allah, he indeed strays off into a remote error.
117 They do not call besides Him on any thing but
Or, *idols.* *inanimate objects*,[625] and they do not call on any thing but
Or, *rebellious devil.* a *devil devoid of all good*;[626]
118 Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:
119 And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ
مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ○
إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ○
لَعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا ○
وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ

624A This verse clearly speaks of the unbelievers and the hypocrites, who followed a way *other than the way* of the believers, and it is said to relate to Ṭa'ma's apostasy (Rz), for which see 620. Only a laboured distortion of the word could make it signify that it was a sin to differ from the majority of the Muslims on any question of religion. No sensible Muslim has ever held that opinion.

625 *Inás* has two significances, either of which may be adopted. (1) It signifies *inanimate things*, as trees and stones and wood. (2) It also means *idols*, because they named the idols as *females*, for instance Lât, 'Uzza, Manát (LL). Hasan says every one of the Arabian tribes had an idol, which they called the *unsá* (lit. *female*) of such a tribe (Rz). Hence the word may also be translated as *feminine divinities*.

626 *Marid* and *márid* have both the same significance, viz. *one devoid of all good*, as you say شجر امرد i.e. *a tree which has no leaves on it*, and رملة مرداء i.e. *sand that produces no plants* (Rgh). According to LL the significance of *marid* is *insolent* or *rebellious*.

cattle,[627] and most certainly I will bid them so that they shall alter Allah's creation ;[628] and whoever takes the devil for a guardian rather than Allah, he indeed shall suffer a manifest loss.

120 He gives them promises and excites vain desires in them; and the devil does not promise them but to deceive.

121 These are they whose abode is hell, and they shall not find any refuge from it.

122 And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever ; (it is) a promise of Allah, true (indeed) ; and who is truer of word than Allah ?

123 (This) shall not be in accordance with your vain desires[629] nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ
اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ۝
يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ۝
أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ
عَنْهَا مَحِيصًا ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ
اللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ
اللَّهِ قِيلًا ۝
لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ ۗ
مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

627 The slitting of the ear was performed on the *baḥîrah*, i.e. *a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden, from carrying burden, and from being slaughtered. The word was* also applied to *a ewe* or *she-goat, one that, having brought forth five young ones, had her ear slit* (TA-LL). Some think that the reference is to the practice of cutting off the ears of cattle as an act of devotion to idols (Rz). The practice of slitting or cutting off the ear of certain animals was a prevalent form of polytheism in Arabia, for such an animal was looked upon as devoted to certain idols. See further 742.

628 A comparison with 30 : 30 will show clearly that by *Allah's creation* is here meant the *religion of Allah*, because the true religion is the natural religion of man. In 30 : 30 we have : "Then set your face upright for religion in the right state : the nature made by Allah in which He has made men ; there is no altering of Allah's creation, that is the right religion, but most people do not know." By the devil's changing the creation of Allah is therefore meant the changing of the natural religion of man, which requires obedience to Allah and His laws. Some commentators understand by changing the creation of Allah *the using of His created things for an object other than that for which they were created*, for instance, worshipping objects such as the sun, etc., which were really created to be subservient to man (Rz). Thus the misuse of any faculty which is created in man is equivalent to a changing of the creation of Allah.

629 The vain desires of the idolaters, who are addressed in the words *not according to your vain desires* (Rz), were that they should not be raised after death : "And they say, There is nothing but our life in this world, and we shall not be raised" (6 : 29). And as regards the followers of the Book : "And the Jews and the Christians say, We are the sons of Allah and

124 And whoever does good deeds, whether male or female, and he (or she) is a believer—these shall enter the garden, and they shall not be dealt with a jot unjustly.

125 And who has a better religion than he who submits himself entirely to Allah? and he is the doer of good (to others) and follows the faith of Abraham, the upright one, and Allah took Abraham as a friend.

126 And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى
وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ
وَلَا يُظْلَمُوْنَ نَقِيْرًا ○
وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ
لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ
حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ○
وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ
كَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ○ ع

SECTION 19

Equitable Dealings with Orphans and Women

127. Justice to be done to orphans when their mothers are taken in marriage. 128. Reconciliation between husband and wife. 129. Justice among wives. 130. Separation of husband and wife. 131–134. Carefulness as regards one's duty enjoined.

Ar. *thee.*

127 And they ask *you* a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book[630] concerning orphans of the women[631] whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

وَيَسْتَفْتُوْنَكَ فِي النِّسَآءِ ؕ قُلِ اللّٰهُ
يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي
الْكِتٰبِ فِيْ يَتٰمَى النِّسَآءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ
مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ
وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَاَنْ
تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ؕ وَمَا تَفْعَلُوْا مِنْ
خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ○

His beloved ones" (5:18). The true law—the law of nature—is described in what follows, that evil and good shall each have its own reward.

630 The reference is to the commencement of this chapter (see v. 3 and 535). There is almost a consensus of opinion on this point, the construction being that a decision has already been given there.

631 يتامى النساء means *orphans of women*, and the significance *orphan women*, or *female orphans*, is altogether inadmissible according to Basra grammarians, though others think that it is permissible (Rz). The meaning is clear, for there is an injunction here to do good to orphans whose mothers have been taken in marriage, and the same is the subject dealt with in v. 3. According to I'Ab, *what is appointed for them* means the share of inheri-

128 And if a woman fears ill usage or desertion[632] on the part of her husband, there is no blame on them, if they effect a reconciliation between
a 573. them,[a] and reconciliation is better; and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.
129 And you have it not in your power to do justice
b 535. between wives,[b] even though you may covet (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.
130 And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.
131 And whatever is in the heavens and whatever is in the earth is Allah's, and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's, and Allah is Self-sufficient, Praise-worthy.

وَاِنِ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوْزًا
اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا
بَيْنَهُمَا صُلْحًا ؕ وَالصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ
الْاَنْفُسُ الشُّحَّ ؕ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝
وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ
النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ
الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ؕ وَ
اِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ
غَفُوْرًا رَّحِيْمًا ۝
وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ؕ
وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ۝
وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ
وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ؕ وَاِنْ
تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا
فِى الْاَرْضِ ؕ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ۝

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tance to property, which was not allowed by pagan Arabs (Rz). But others think dowry is meant. The giving of the dowry to such women was all the more necessary as it was needed for the maintenance of orphans. It is also stated that the verse was revealed in connection with the incident of Umm-i-Kuhat, who had orphan children (Rz). As against this, however, Bkh reports a saying of 'Ayesha, according to which the orphan girls are meant who were taken in marriage by their guardians without settling a dowry on them.

632 There are two words, *nushūz* and *i'rāḍ*, used here. The former literally means *rising*. You say نشزت المرأة as meaning *the wife was or became disobedient to her husband, and exalted herself against him, and resisted him and hated him and deserted him*. And you say نشز بعلها عليها meaning *her husband treated her unjustly and was unkind to her*,

132 And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

133 If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

134 Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَ
كَفٰى بِاللّٰهِ وَكِيْلًا ۝
اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ
بِاٰخَرِيْنَ ۚ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ۝
مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ
ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ۚ وَكَانَ اللّٰهُ
سَمِيْعًا بَصِيْرًا ۝

SECTION 20

Equitable Dealings with all Men, and Condemnation of Jewish Hypocrisy

135. Firmness in justice and truth. 136. Firmness in faith enjoined. 137–141. The weak in faith forsake truth for the sake of worldly honour.

135 O you who believe! be maintainers of justice, bearers of witness for Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is *most competent (to deal) with them both*;[633] therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

Or, nearer to them both in compassion.

136 O you who believe! believe in Allah and His Apostle and the Book which He has revealed to His Apostle and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His apostles and the last day, he indeed strays off into a remote error.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ
بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ
اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا
اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا
الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَ
الْكِتٰبِ الَّذِيْۤ اَنْزَلَ مِنْ قَبْلُ ؕ وَ
مَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ
وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ
ضَلٰلًا بَعِيْدًا ۝

or *estranged himself from her*, or *disliked* or *hated her* (Q, Msb, TA-LL). *I'rāḍ* is literally *turning away, avoiding, shunning* or *leaving a thing*. Hence I render the first word as *ill-usage* and the second as *desertion*, as order is generally indicative of the comparative strength of the significance in the absence of other considerations.

633 The meaning is that you should not be partial to the rich man on account of some favour that you may expect from him or some harm that you fear from him, nor should you state other than the truth when the person against whom you bear witness is a poor man, on account of compassion for him. Thus, neither ties of kinship and love nor considerations of fear, favour, or compassion should make one swerve a hair's-breadth from the truth.

137 Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief,[634] Allah will not forgive them nor guide them in the (right) path.[635]

إن الذين امنوا ثم كفروا ثم امنوا ثم كفروا ثم ازدادوا كفرا لم يكن الله ليغفر لهم ولا ليهديهم سبيلا ۝

138 Announce to the hypocrites that they shall have a painful chastisement,[636]

بشر المنفقين بان لهم عذابا اليما ۝

139 Those who take the unbelievers for guardians rather than believers. Do they seek honour from them? Then surely all honour is for Allah.

الذين يتخذون الكفرين اولياء من دون المؤمنين ايبتغون عندهم العزة فان العزة لله جميعا ۝

140 And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell;[637]

وقد نزل عليكم في الكتب ان اذا سمعتم ايت الله يكفر بها ويستهزا بها فلا تقعدوا معهم حتى يخوضوا في حديث غيره انكم اذا مثلهم ان الله جامع المنفقين والكفرين في جهنم جميعا ۝

141 Those who wait for (some misfortune to befall) you; then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall judge between you on the day of resurrection; and Allah will by no means give the unbelievers a way against the believers.

الذين يتربصون بكم فان كان لكم فتح من الله قالوا الم نكن معكم وان كان للكفرين نصيب قالوا الم نستحوذ عليكم ونمنعكم من المؤمنين فالله يحكم بينكم يوم القيمة ولن يجعل الله للكفرين على المؤمنين سبيلا ۝

634 The persons spoken of in this verse are the waverers who again and again went over to unbelief (Rz). Some, however, are of opinion that the reference is to the Jews in particular, who believed in one revelation and denied the other (Rz). The reference to the Book "which He revealed before," in v. 136, shows clearly that the Jews are meant, among whom there were, no doubt, many hypocrites.

635 Allah's not guiding them is the consequence of their own actions. They wavered first, but in the end became firm in disbelief.

636 *Tabshir* (related to *bushrah*, i.e. *complexion*) originally denotes *the announcing of an event which produces a change in the complexion.* In common acceptation it is used with regard *to the news which rejoices a man*, but is sometimes used for *the announcement of an event which grieves a man* (Rz-LL).

637 In the sixth chapter of the Holy Qur-án, which was revealed at Mecca, we find this injunction in v. 68. The Muslims are told to leave the assembly where truth is mocked at, for if they do not, they will grow accustomed to such mockery: *Surely then you would be like*

SECTION 21

End of the Hypocrites

142, 143. Their deceitfulness. 144. Injunction against friendly relations with foes. 145–147. Their ultimate fate. 148, 149. Abuse prohibited. 150–152. Rejection of apostles amounts to unbelief.

142 Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them,[638] and when they stand up to prayer, they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little,

143 Wavering between that (and this), (belonging) neither to these nor to those;[639] and whomsoever Allah causes to

Ar. *thou shalt.* err, *you shall* not find a way

a 44, 1312. for him.[a]

144 O you who believe! do not take the unbelievers for guardians rather than the

b 407. believers;[b] do you desire that you should give to Allah a manifest proof against yourselves?

145 Surely the hypocrites are in the lowest stage of the

Ar. *thou shalt.* fire,[640] and *you shall* not find a helper for them.

146 Except those who repent and amend and hold fast to Allah and are sincere in

Or, *religion.* their *obedience* to Allah; these are with the believers, and Allah will grant the believers a mighty reward.

إِنَّ الْمُنٰفِقِينَ يُخٰدِعُونَ اللّٰهَ وَهُوَ
خَادِعُهُمْ وَإِذَا قَامُوٓا إِلَى الصَّلٰوةِ
قَامُوا كُسَالٰى يُرَآءُونَ النَّاسَ وَلَا
يَذْكُرُونَ اللّٰهَ إِلَّا قَلِيلًا ○
مُذَبْذَبِينَ بَيْنَ ذٰلِكَ لَآ إِلٰى هٰٓؤُلَآءِ
وَلَآ إِلٰى هٰٓؤُلَآءِ وَمَنْ يُضْلِلِ اللّٰهُ فَلَنْ
تَجِدَ لَهُ سَبِيلًا ○
يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ
أَوْلِيَآءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ
أَنْ تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ○
إِنَّ الْمُنٰفِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ
النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ○
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللّٰهِ وَأَخْلَصُوا دِينَهُمْ لِلّٰهِ فَأُولٰٓئِكَ
مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّٰهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ○

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them. A Christian annotator draws from these words the strange conclusion that the Muslims are prohibited from hearing any criticism of their religion. It does not require more than common sense to understand that mockery and criticism are not the same thing.

638 For the meaning of *khada'a* and *khâda'a* see 23. It may be added that *khâdi'uhum* means here *the requiter to them of their deceit* (TA-LL). In fact, a comparison of this passage with the similar passage occurring in 2 : 9 makes the meaning perfectly clear. There we have: "They desire to deceive Allah and those who believe and they deceive only themselves." In both cases they are warned of punishment for their striving to deceive the believers.

639 *Muzabzab*, lit., *much driven away*, has the same significance as *muzabzib*, i.e. *wavering* or *vacillating between two things or affairs* (T, S, M, Q-LL). The reference in *that* is to the *believers* and *unbelievers* spoken of in the concluding words of v. 141.

640 Insincerity in religion is the worst of all, and hence the hypocrites, or the insincere men whose actions are not in accordance with their avowed beliefs, are spoken of as being in the worst condition.

Ar. What ... do with your chastisement.

147 *Why should Allah chastise you* if you are grateful and believe? and Allah is the Multiplier of rewards,[641] Knowing.

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَآمَنْتُمْ ۚ وَكَانَ اللّٰهُ شَاكِرًا عَلِيمًا ○

PART VI

148 Allah does not love the public utterance of hurtful speech, unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.[642]

149 If you do good openly or do it in secret or pardon an evil, then surely Allah is Pardoning, Powerful.

150 Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say: We believe in some and disbelieve in others; and desire to take a course between (this and) that,

151 These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.[643]

152 And those who believe in Allah and His apostles and do not make a distinction between any of them—Allah will grant them their rewards; and Allah is Forgiving, Merciful.

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظُلِمَ ۚ وَكَانَ اللّٰهُ سَمِيعًا عَلِيمًا ○
إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ
سُوءٍ فَإِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيرًا ○
إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّٰهِ وَرُسُلِهِ وَ
يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللّٰهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذٰلِكَ سَبِيلًا
أُولٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا ○
وَالَّذِينَ آمَنُوا بِاللّٰهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا
بَيْنَ أَحَدٍ مِنْهُمْ أُولٰئِكَ سَوْفَ
يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللّٰهُ
غَفُورًا رَحِيمًا ○

641 The word *shâkir* when used as an attribute of the Divine Being signifies *who gives large reward for small works* or *in whose estimation small works performed by His servants increase, and who multiplies His rewards to them* (TA-LL), and so you say: شكر الله سعيه meaning *may God reward his labour* (LL).

642 The use of defamatory speech of every kind regarding others is strictly forbidden, but justification for it may exist in case a person has in some way been injured.

643 To make distinction between Allah and His apostles means to believe in one and not in the other. Islam requires also the acceptance of all prophets who were raised for the regeneration of men, and hence a denial of any one of the prophets named in the Holy Qur-án takes a man out of the category of believers and places him among the unbelievers.

SECTION 22

Transgressions of the Jews

153–155. Jews violate the covenant. 156–159. Their accusations against Jesus and Mary, and the truth relating to the crucifixion of Jesus. 160, 161. Their punishment. 162. Some believe.

153 The followers of the
Ar. *thee*. Book ask *you* to bring down
to them a book from heaven;
so indeed they demanded of
Moses a greater thing than
that, for they said: Show us
Allah manifestly; so the
rumbling overtook them on
a 87. account of their injustice.[a]
Then they took the calf (for
b 84. a god),[b] after clear signs had
come to them, but We pardoned
this; and We gave to Moses
clear authority.
154 And We raised the
c 105 mountain above them[c] at their
covenant, and We said to
them: Enter the door making
d 92. obeisance;[d] and We said to
them: Do not exceed the limits
e 106. of the Sabbath;[e] and We made
with them a firm covenant.
155 Therefore for their
breaking their covenant and
their disbelief in the communications of Allah and their
killing the prophets wrong-
f 102. fully[f] and their saying: Our
g 130. hearts are covered;[g] nay!
Allah set a seal upon them
h 21. owing to their unbelief,[h] so they
have no faith but a little:
156 And for their unbelief
and for their having uttered
against Mary a grievous
calumny:[644]
157 And their saying:
Surely we have killed the
Messiah, Jesus son of Mary,
the apostle of Allah; and they
did not kill him nor did they
crucify[645] him, but (the matter)

يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ
كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى
اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ
جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا
جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ
وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ○
وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَ
قُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّ
قُلْنَا لَهُمْ لَا تَعْدُوْا فِى السَّبْتِ وَاَخَذْنَا
مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ○
فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَكُفْرِهِمْ
بِاٰيٰتِ اللّٰهِ وَقَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ
حَقٍّ وَّقَوْلِهِمْ قُلُوْبُنَا غُلْفٌ بَلْ طَبَعَ
اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ
اِلَّا قَلِيْلًا ○
وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ
بُهْتَانًا عَظِيْمًا ○
وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ
عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ
وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ

644 The calumny here referred to was that Mary was guilty of fornication (Rz). Jewish tradition shows that the man about whom they accused Mary was a Jew named Panther (*Jewish Life of Jesus*).

645 The word does not negative Jesus' being nailed to the cross, but it negatives his having expired on the cross as a result of being nailed to it. That he died a natural death

شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۙ

was made dubious to them,[646] and most surely those who differ therein are only in a doubt about it;[647] they have no knowledge respecting it, but only follow a conjecture, and they *know it* not for sure;[648]

Or, *killed him.*

is plainly stated in 5 : 117: "And I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them." See 752. The Gospels contain clear testimony showing that Jesus Christ escaped death on the cross. The following points may be noted: (1) Jesus remained on the cross for a few hours only, but death by crucifixion was always tardy. (2) The two men crucified with Jesus were still alive when taken down from the cross, therefore Jesus also might have been alive. (3) The breaking of legs was resorted to in the case of the two criminals, but dispensed with in the case of Jesus. (4) The side of Jesus being pierced, blood rushed out, and this was a certain sign of life. (5) Even Pilate did not believe that Jesus actually died in so short a time (Mark 15 : 44). (6) Jesus was not buried like the two criminals, but was given into the charge of a wealthy disciple of his, who lavished care upon him and put him in a spacious room hewn in the side of a rock. (7) When the tomb was seen on the third day the stone was found to have been removed from its mouth, which would not have been the case if there had been a supernatural rising. (8) Mary, when she saw him, took him for the gardener (John 20 : 15), which shows that Jesus had disguised himself as a gardener. (9) Such disguise would not have been needed if Jesus had risen from the dead. (10) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in. (11) He still felt hunger and ate as his disciples ate (Luke 24 : 39-43). (12) Jesus Christ undertook a journey to Galilee with two of his disciples walking side by side with him, which shows that he was flying for refuge, for if his object had been to rise to heaven he would not have undertaken a journey to Galilee. (13) In all post-crucifixion appearances Jesus is found concealing and hiding himself as if he feared being discovered. (14) Jesus Christ prayed the whole night before his arrest to be saved from the accursed death on the cross, and he also asked his disciples to pray for him, and it is the Divine law that the prayers of a righteous man in distress and affliction are always accepted. He seems to have even received a promise from his Master to be saved, and it was to this promise that he referred when he cried out on the cross: "My God, my God, why hast Thou forsaken me?" —Heb. 5 : 7 making the matter still more clear, for there it is plainly stated that the prayer of Jesus was accepted: "When he had offered up prayers and supplications with strong crying and tears unto Him who was able to save him from death, and was heard in that he feared."

All these testimonies show conclusively that Jesus could not have died on the cross, and therefore the statement in the Qur-án is perfectly true.

646 The words ولكن شبه لهم may bear two interpretations. You say شبهه اياه i.e. *he made it to be like it* or *to resemble it* (MA,KL-LL). And also شبهه عليه i.e. *he rendered it confused to him,* and *he rendered it ambiguous, dubious* or *obscure to him* (MA-LL). As the first significance is only admissible when an object is mentioned which the thing is made to resemble, the latter remains the only possible meaning. The *Rúḥ-ul-Ma'ání* adopts this as one of the possible significances, and says the meaning may be التبس عليهم الامر i.e. *the matter became dubious to them.* The story that some one else was made to resemble Jesus is not borne out by the words of the Qur-án, which could only mean, if an object were mentioned, that Jesus was made to resemble (something). And even if we may supply the object that is omitted, that which he was made to resemble must be spoken of in the same passage, and while the resemblance to one crucified is implied

647, 648, see next page.

158 Nay! Allah exalted him in His presence; and Allah is Mighty, Wise.[649]

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ
عَزِيْزًا حَكِيْمًا ۝

159 And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he shall be a witness against them.[650]

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ
بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ
عَلَيْهِمْ شَهِيْدًا ۝

160 Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them, and for their hindering many (people) from Allah's way,

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا
عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ۝

161 And their taking usury —though indeed they were forbidden it—and their devouring the property of people falsely; and We have prepared for the unbelievers from among them a painful chastisement.

وَّاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَ
اَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ وَاَعْتَدْنَا
لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ۝

162 But the firm in knowledge among them and the believers believe in what has been revealed to *you* (Ar. *thee.*) and what was revealed before *you* (Ar. *thee.*), and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is to whom We will give a mighty reward.

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ
اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَ
الْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَ
الْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ
سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ۝

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in the statement that *they did not crucify him*, there is no mention here or elsewhere of any person who may have been made to resemble him, or more properly whom he may have been made to resemble.

647 The circumstances relating to the crucifixion, far from showing that Jesus died on the cross, clearly prove that he was taken down alive.

648 ما قتلوه يقينا means, according to Rgh, *they did not know with a certain knowledge his having been put to death on the cross.*

649 For the significance of *raf'* see 437. The form here adopted—*they did not kill him for sure on the cross, but Allah exalted him*—shows that being exalted in the Divine presence was opposed to being killed on the cross. Deut. 21 : 23 explains this, for there we have, *he that is hanged is accursed of God*, and as the accursed one cannot be called honourable in the Divine presence, hence the negation of Jesus being killed on the cross and the affirmation that he was exalted before the Divine presence—i.e. he was not accursed.

650 Both the Jews and the Christians necessarily believe in the death of Jesus on the cross, while according to the Holy Qur-án they have really no sure knowledge of it. The Jews reject his claim to Messiahship—without rejecting which they cannot, of course, remain Jews—on the basis of Deut. 21 : 23: "He that is hanged is accursed of God"; and their belief is that since Jesus died on the cross he was accursed, and no one who is accursed of God can be a prophet. Upon quite a different line of argument, the death of

SECTION 23

Previous Revelation bears out the Truth of the Qur-án

163–166. Revelation of earlier prophets in relation to the Prophet's revelation. 167–169. The rejecters. 170. Denial of the Divinity of Jesus.

163 Surely We have revealed to *you* as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

164 And (We sent) apostles We have mentioned to *you* before and apostles We have not mentioned to *you*; and to Moses Allah addressed His word, speaking (to him);[651]

165 (We sent) apostles as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) apostles; and Allah is Mighty, Wise.

Ar. *thee.*

Ar. *thee.*

Ar. *thee.*

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ
نُوحٍ وَّالنَّبِيّٖنَ مِنْ بَعْدِهٖ ۚ وَ
أَوْحَيْنَآ إِلَىٰٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ
وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسٰى
وَأَيُّوبَ وَيُونُسَ وَهٰرُونَ وَسُلَيْمٰنَ ۚ
وَاٰتَيْنَا دَاوٗدَ زَبُورًا ۝
وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ
قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ
وَكَلَّمَ اللّٰهُ مُوسٰى تَكْلِيمًا ۝
رُّسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ
وَكَانَ اللّٰهُ عَزِيزًا حَكِيمًا ۝

Jesus upon the cross is the most essential principle of a Christian's faith. He admits the truth of Deut. 21 : 23, but he says that unless Jesus were accursed he could not take away the sins of those that believe in him. As in Gal. 3 : 13 : "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on the tree." Hence the fundamental principle of the belief of both Jews and Christians is that Jesus died on the cross, and the meaning of the verse is clear, viz. every Jew and Christian, notwithstanding that he has no sure knowledge at all, must believe before his death that Jesus died on the cross. Or the personal pronoun *his* may refer to Jesus, the meaning in that case being that both the Jews and the Christians base their faith on Jesus' death before it actually occurred.

651 The prophets spoken of here all belong to the Israelite race. Abraham and his immediate descendants are mentioned first; then follow the three prophets of Israel who suffered great tribulations, viz. Jesus, Job, and Jonah. The next group is that of the four who were both rulers and prophets, viz. Moses, Aaron, David, and Solomon. But as David and Moses stand in a special relation to the Holy Prophet, the former singing his praises throughout his Psalms and the latter being his like, they are spoken of separately at the end. The good news which they brought relates as much to the peace and happiness which is granted to the righteous as to the advent of one who, coming at the end, should unite the qualifications of all the prophets in his own person, and accordingly make the nations of the earth as one nation. It is for this reason that the Qur-án is spoken of as "pure pages wherein are all the right books" (98 : 2). That all the prophets had spoken of the advent of the Holy Prophet is clear from Acts 3 : 21–22 : "Whom the heaven must receive until the time of restitution of all things which God had spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."

166 But Allah bears witness by what He has revealed to *you* that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.

Ar. *thee.*

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ
اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۭ
وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝

167 Surely (as for) those who disbelieve and *hinder* (*men*) from Allah's way, they indeed have strayed off into a remote error.

Or, *turn away.*

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ
اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ۝

168 Surely (as for) those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path,

اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ
اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ۝

169 Except the path of hell, to abide in it for a long time,[a] and this is easy to Allah.

a 1201.

اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝

170 O people! surely the Apostle has come to you with the truth from your Lord, wherefore believe, (it shall be) good for you; and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ
بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ۭ
وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ
وَالْاَرْضِ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝

171 O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Jesus son of Mary, is only an apostle of Allah and His word[652] which He communicated to Mary and an inspiration from Him;[653]

يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا
تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ۭ اِنَّمَا الْمَسِيْحُ
عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ
اَلْقٰىهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۡ

652 *Kalimah*, or *word*, is here equivalent to *prophecy*, in which sense the word is frequently used in the Holy Qur-án. Jesus is called a *prophecy* because he was born in accordance with a prophecy from Allah, just as in a saying the Holy Prophet speaks of himself as "*the prayer of my father Abraham*," the significance being that he appeared in fulfilment of Abraham's prayer. For a fuller explanation see 423. And the significance of *ilqá* varies according to its object. When its object is a tangible thing, it implies the act of throwing or casting. But you say القيت اليه خيرا i.e. *I did good to him* and القيت اليه المودة i.e. *I offered love to him* (TA-LL), and القى الي سره i.e. *he revealed to me his secret* (TA in art. *sirr*); and القيت اليه القول which corresponds to what is said here, the object of the verb being *kalimah* instead of *qaul*, both having the same meaning, must be rendered *I communicated to him the saying* (Msb-LL). The physical act of *throwing* or *casting a thing* is farthest off from the true meaning of

653, see next page.

believe therefore in Allah and His apostles, and say not, Three.[654] Desist, it is better for you; Allah is only one God: far be it from His glory that He should have a son; whatever is in the heavens and whatever is in the earth is His; and Allah is sufficient for a Protector.

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

SECTION 24

Prophethood of Jesus, and a Reversion to the Law of Inheritance

172–174. Jesus a servant of Allah. 175, 176. The Qur-án is true light. 177. Law of inheritance supplemented.

172 The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him; and whoever disdains His service and is proud, He will gather them all together to Himself.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

173 Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

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the word as used here. Sale's and Rodwell's *conveying into Mary* and Palmer's *casting into Mary*, as if the object were a tangible one, are equally foreign to the real sense of the word.

653 The word *rúḥ* may convey any one of the following three significances. *Rauḥ* and *rúḥ* both mean *mercy* of Allah, according to Az (LL under *rauḥ*), this being the proper significance of the word in the passage under discussion. *Rúḥ* also signifies *inspiration* or *Divine revelation* (Zj, TA, Q-LL), and the adoption of this meaning explains what is said in كلمته القيها الى مريم i.e. *His prophecy which He communicated to Mary*, the meaning of the whole sentence being that the advent of Jesus was in accordance with a prophecy and an inspiration from the Divine Being. Even if we take *spirit* to be the meaning of the word *rúḥ*, it does in no way carry Jesus a step beyond the limits of mortality, for of Adam also it has been said نفخت فيه من روحي i.e. *I breathed My spirit into him*. But more than that, we have the saying referred to by LL under *rauḥ*: احيا الناس بروحه where the correct reading is *rúḥ* and not *rauḥ*, meaning, *He (God) has quickened all men with His spirit*. Therefore روح منه which could only mean *a spirit from Him*, is further evidence that even in this sense the word is not exclusively applicable to Jesus, for he is not *the word* of God and *the spirit* from Him, but only *a* word and *a* spirit, and as all men are declared to be quickened by the spirit of Allah in the proverb quoted above, all men, and in fact all creatures, are declared to be the words of Allah in 18:109:

654, see next page.

174 And they shall not find for themselves besides Allah a guardian *or* a helper. (Ar. *nor.*)

وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ○

175 O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ○

176 Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا
بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا
مُسْتَقِيمًا ○

177 They ask *you* (Ar. *thee.*) for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.[655]

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ
فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ
لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ
كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا
تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً
فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ط
يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ط وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ○

"Say, If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted."

654 The doctrine of Trinity is plainly rejected here. There are not three persons in Godhead, but only one: *Allah is only one God.* The Holy Qur-án nowhere says that the Christian Trinity is formed of Jesus, Mary, and God, though it no doubt refers to the Roman Catholic doctrine of the worship of Mary in 5 : 116, for which see 751.

655 The rule given here supplements the law of inheritance as given at the commencement of this chapter, and is said to have been revealed very late. The sisters and brothers spoken of here are the real sisters and brothers or half-sisters and half-brothers on the father's side, those on the mother's side having already been spoken of in v. 12. Reversion to the law of inheritance just after speaking of Jesus Christ indicates a deeper meaning. It is a fact that no prophet appeared among the Israelites after Jesus Christ, and therefore his death really left Israel without a spiritual head who should rise to the eminence of prophethood. Hence, according to this law, the spiritual inheritance must have gone to the brother tribe of Ishmael, who received it in the person of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. This would also explain the words addressed to Moses: "God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me" (Deut. 18 : 15), where the spiritual inheritance is clearly made to devolve on the brethren of the Israelites, i.e. the Ishmaelites, and thus *from the midst of thee* is clearly explained as meaning *from the midst of thy brethren*, as Moses saw that the Israelites would lose their title to the inheritance of the spiritual kingdom before the advent of the prophet who was to be his *like.*

CHAPTER V

THE FOOD

(Al-Máidah)

REVEALED AT MEDINA

(16 *sections and* 120 *verses*)

Abstract:

Sec. 1. General obligations.
Sec. 2. Duty of uprightness.
Sec. 3. Covenants with the Jews and the Christians.
Sec. 4. Israelites' violation of the covenant.
Sec. 5. Jews warned of the evil consequences of their plots against the Prophet.
Sec. 6. Punishment of offenders.
Sec. 7. The Qur-án in its relation to previous scriptures.
Sec. 8. Relations of Muslims with enemies.
Sec. 9. The mockers.
Sec. 10. Christian deviation from the truth.
Sec. 11. Christian nearness to Islam.
Sec. 12. Muslims warned of the besetting sins of previous people.
Sec. 13. No nation shall succeed in violating the security of the Ka'ba.
Sec. 14. Further directions for Muslims.
Sec. 15. Christian love of this life.
Sec. 16. False doctrines introduced after Jesus' death.

Title and connection.

THE name of this chapter is taken from the mention of a demand for *food* on the part of the followers of Jesus Christ, to which reference is made towards the end of this chapter; and as it deals with the Christians in particular, that incident is unquestionably one of its chief features, although the chapter deals with Christians in general. Ordinarily *máidah*, which is the Arabic word, is rendered as meaning a *table*, but even taking that meaning to be correct, it signifies *a table for food* only. The adoption of this name for this chapter might be with a view to express the Christian love of the dainties of this life.

This chapter stands in almost the same relation to the last as the 3rd to the 2nd. Thus, while the 4th chapter deals chiefly with the hypocrites, the 5th deals with those who had assumed open enmity to Islam, being interspersed here and there with directions for the Muslims. While the 4th chapter deals with the question of Jewish disobedience, this gives prominence to the Christian transgressions due to their inordinate worldly love, this distinction being made plain in the concluding portions of the two chapters. There is also a plain connection between the end of the 4th and the commencement of the 5th chapter, for while the former ends with the Christian doctrine of the divinity of Jesus, the necessary result of which is disregard of the religious law, the latter in its opening verses lays particular stress upon one's duty to be true to religious laws and covenants.

Subject-matter.

The contents of this chapter are chiefly concerned with the Jewish and Christian violation of their covenants, with an exhortation to the Muslims to remain true to their own. Attention to the latter point is drawn in the very opening verse of the chapter: "O you who believe! fulfil your obligations." This injunction is followed by certain details relating to the performance of the pilgrimage, to foods, and to social relations with other people. The second section, which calls attention to the duty of uprightness, is as it were a caution against laying too much stress upon details of the law to the utter neglect of the inner qualities which make the real man. The third section speaks of the covenants made with the Jews and the Christians, and after hinting at the violation of the covenant by the Christians in assigning a Divine dignity to a mere mortal, takes up the Jewish violation of the covenant in the fourth section, at the very outset of their national life, and points out the evil consequences of their disobedience. The fifth section, opening with a lesson to the Jews in Cain's aggression, plainly points towards the end to the punishment of the Jews who were now engaged in making war upon the Prophet, and the subject of the punishment of similar offences is continued in the sixth section. The seventh speaks of the relation of the Quranic revelation to previous revelations, and points out that this final revelation is really the fulfilment and perfection of all those revelations. The eighth section, however, warns the Muslims of the hostile attitude of the Jews and the Christians and those who apostatize, the subject being continued in the ninth, which tells of their mockery of the Muslim religion. The tenth introduces the subject of Christian deviation from the truth, while the eleventh proves that the Qur-án is not unjust to them on account of their enmity towards Islam, valuing the meekness of monks and priests among them, and recognizing their nearness to Islam in contrast to the Jews and the polytheists. The three sections that follow are specially addressed to the believers, while hinting at Christian disregard of the middle course and of their aggressions against the Muslims. Thus the twelfth section, while warning the Muslims on the one hand of such practices as monkery, which required a man to deprive himself even of lawful things, cautions them on the other against the use of impure drugs, such as intoxicating liquors, and the acquisition of property by illegal means, such as in gambling, the two besetting sins of Christian nations, and requires obedience and regard of duty to be made the main principles of action. The thirteenth section, opening with an injunction requiring the Muslims not even to hunt wild animals and birds during the pilgrimage, lays stress on the security of the Ka'ba, containing probably an allusion to the attempts of a Christian nation to demolish it (see ch. 105), and a prophetic allusion as well perhaps to future designs of more powerful nations. The fourteenth section, containing further directions for the Muslims, lays special stress on the gravity of the sin of polytheism, which had led the Christians farthest away from the truth, notwithstanding their proximity to Islam. The two concluding sections of the chapter deal with the Christian religion more plainly, attention being drawn in the fifteenth to the Christian love of this life, the immediate disciples of Jesus demanding an abundance of worldly provisions, which finds an echo, perhaps, in the Lord's prayer asking for *daily bread*; while the sixteenth, which is the last section, contains a plain condemnation of the doctrine of the divinity of Jesus out of the mouth of that prophet himself.

Date of revelation.

A consideration of the topics dealt with in this chapter, as well as the opinions of different authorities, lead us to the almost certain conclusion that this chapter follows in the order of revelation, as it does in arrangement, the last chapter, and the main portion of it was revealed within the years five to seven Hejira. It is only in very rare cases that the exact date of the revelation of a verse can be fixed with certainty, and the various dates assigned to the different verses of a particular chapter are in most cases mere conjectures, devoid of accuracy. The tendency of Christian critics, for instance, to ascribe verses condemning certain Jewish or Christian doctrines to a period when political relations with these people became strained is to be deprecated, for, as a matter of fact, the Qur-án did not deny the good in these religions at any time, nor did it ever approve of their errors. For instance, it

SECTION 1

General Obligations

1. Fulfilment of covenants. 2. Obligations relating to pilgrimage. 3, 4. Prohibited foods and perfection of faith. 5. Social relations with non-Muslims.

In the name of Allah, the Beneficent, the Merciful.

1 O you who believe! fulfil the obligations.[656] The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage;[657] surely Allah orders what He desires.

2 O you who believe! do not violate the signs appointed by Allah[658] nor the sacred month,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَوْفُوْا بِالْعُقُوْدِ ؕ
اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا
يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَ
اَنْتُمْ حُرُمٌ ؕ اِنَّ اللّٰهَ يَحْكُمُ
مَا يُرِيْدُ ○
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا
شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ

is in an early Meccan revelation that we find the Christian doctrine of the sonship of Jesus condemned in the severest terms (19 : 88–92), while it is in a late Medina revelation that we find the Christians praised on account of their meekness, while the enmity of both Jews and Christians to Islam had already been clearly recognized in v. 51, where both are spoken of in the same breath as people with whom the Muslims can no more be friendly.

There is, however, one verse in this chapter which belongs to a much later period than the main portion of the chapter, the date of the revelation of which can be fixed with the utmost certainty. It is the third verse, and it speaks of the perfection of the faith of Islam. Of its revelation in the Holy Prophet's last pilgrimage to Mecca in the year 10 A.H. there is not the least doubt, and, further, there is the clearest testimony that it was revealed on the 9th Zil Haj in that year, when the Holy Prophet was in the plain of 'Arafát. The importance of its subject, which, speaking of the perfection of the faith of Islam, foretold the approaching end of the Prophet, gave it a fame which was preserved to the days of the Caliphate of 'Umar (Bkh). It need not be denied that other verses may have also been revealed later than the 7th year of Hejira, but as the task of assigning particular dates to particular verses rests on nothing but conjecture, I had better refrain from this fruitless labour.

656 The respect for all *covenants, contracts, agreements, leagues, treaties, and engagements*, all of which are included in the significance of the word *'Uqúd* (LL), and also of all Divine ordinances given for the welfare of the individual and society, is the very first necessity of social relations. According to Zj the word includes *the covenants imposed by God as well as the mutual agreements made by men* (LL).

657 The prohibition of game during pilgrimage is mentioned in connection with the security of the Ka'ba in section 13, so that even wild animals are secure during the time; see 735.

658 *Sha'áir* is plural of *sha'írah*, which means here *mash'irah*, i.e. *a place where a thing is known to be*, or *a place for the performance of a religious service* (TA-LL). But *sha'írah* and *shi'árah* and *shi'ár* are also explained as meaning *a sign* or *a religious performance* (LL). The *sha'áir-ul-ḥaj* are therefore *the religious performances that must be gone through in the pilgrimage*; and *sha'áir-ullah* is variously explained as meaning *all the religious services appointed as signs by Allah*, or, according to Hasan, *the religion of Allah* (Rz); according to

nor (interfere with) the offerings, nor the victims with garlands,[659] nor those repairing to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people—because they hindered you from the sacred mosque—incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression;[660] and be careful of (your duty to) Allah: surely Allah is severe in requiting (evil).

3 Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter,[661] and what is

وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَ
لَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ
فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا
يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَ
لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ۝
حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ
وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ
اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ
السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا

others it denotes *the religious performances in connection with the pilgrimage*, as the halting at 'Arafát and running between Ṣafá and Marwah and the sacrificing of victims (Zj, TA-LL); or *the rites and ceremonies of the pilgrimage and the places where these rites and ceremonies are performed* (Bḍ-LL). I adopt *any thing appointed as a sign by Allah* as the true meaning, which not only conveys the root-significance of *sign*, but also includes the various explanations given by commentators. In the Holy Qur-án the two mountains Ṣafá and Marwah (2 : 158) and the offerings (22 : 36) are said to be *sha'áir-ullah*. Here the places connected with the performance of the pilgrimage seem to be intended, as the offerings are separately mentioned.

659 The two words *had-y* and *Qaláid* both indicate *animals meant for sacrifice during the pilgrimage*. The former is plural of *hadyah*, and means *what is driven* (to Mecca), and the latter is plural of *qiládah*, meaning *a necklace*, or *what is put upon the neck of an animal* that is brought as an offering to Mecca for sacrifice (LA-LL), and hence also *the animal which is made to wear a garland* (Rz). The word *qaláid* as a description of such animals is used to intensify respect for them, because they bear a clear mark showing that they are meant to be sacrificed. It should be noted that only camels are made to wear garlands, while *had-y* includes all kinds of animals brought as offering.

660 The principle laid down here as to uprightness of conduct in dealing even with those whom we hate is one which is not met with anywhere but in Islam, and the international law of modern Europe stands sorely in need of such a principle of uprightness. Hence, Islam alone can serve as an international law, requiring equal treatment for all nations.

661 The exception may apply to all the five classes. The infinitive noun *tazkiyah* means *causing the natural heat to pass forth*. Technically, it indicates a particular mode of slaughtering (Rgh, TA-LL); and the meaning is that if an animal partly eaten by wild beasts is found while yet alive, and is slaughtered in the proper manner, its flesh is allowed.

sacrificed on stones set up[662] [Or, *divine*.] (for idols) and that you *divide* by the arrows;[663] that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion;[664] but whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is Forgiving, Merciful.

[Ar. *thee*.] 4 They ask *you* as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt—you teach them of what Allah has taught you—so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.[665]

ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ
يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ
مُتَجَانِفٍ لِإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ۝
يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ
لَكُمُ الطَّيِّبَاتُ ۙ وَمَا عَلَّمْتُمْ مِنَ
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ
مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ۝

662 According to Ibn-i-Juraij these were certain stones which were set up around the Ka'ba over or near which it was customary to kill animals as offerings to certain idols, their blood being sprinkled and flesh laid on the stones (Rz). *Naṣab* also means *any stone that is set up and worshipped* (Msb-LL).

663 *Istaqsamtu-hú* means, according to Rgh, *I asked him to divide*, and he adds: "Then it is used to signify *dividing*." If this significance be adopted, the *azlám* (lit. *arrows without a head and without a feather*) would mean the headless arrows of the game of hazard. The Arabs played with such arrows for division of the flesh of a slaughtered camel bought on credit (LL). This significance is favoured by the context, for it prohibits dividing flesh of slaughtered animals by means of certain arrows with which was played the game of chance called *maisir*. A comparison with 6:146, where slaying in other than Allah's name is called a transgression, as here dividing by arrows is called a transgression, also shows this to be the correct significance. Probably animals devoted to idols were divided by arrows when slain. According to others, however, *istaqsama* means *he sought to know what was allotted to him* by means of the *azlám*. When any one of them desired to make a journey, or to get married, or to perform some other great affair, he drew out arrows, on one of which was written "My Lord has commanded me," on a second, "My Lord has forbidden me," while a third arrow was blank. He did or refrained from doing the desired thing according to the arrow which came forth, repeating the operation if a blank arrow came out (Rz). This significance is given in the margin.

664 External testimony as to the late revelation of this verse has already been quoted in the introductory note to this chapter. The very subject-matter of the verse shows that it must have been revealed towards the close of the Holy Prophet's life, and hence it is held by all authorities that no precept was revealed after this. The Prophet died eighty-one or eighty-two days after its revelation (Rz). This verse is a clear testimony to the perfection of

665, see next page.

5 This day (all) the good things are allowed to you, and the food of those who have been given the Book is lawful for you and your food is lawful for them;[666] and the chaste from among the believing women and the chaste from among those who have been given the Book before you[667] (are lawful for you), when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith,[668] his work indeed is of no account, and in the hereafter he shall be one of the losers.

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَطَعَامُ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ
وَطَعَامُكُمْ حِلٌّ لَّهُمْ ؗ وَالْمُحْصَنٰتُ مِنَ
الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَاۤ
اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ
غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْۤ
اَخْدَانٍ ؕ وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ
فَقَدْ حَبِطَ عَمَلُهٗ ؗ وَهُوَ فِي الْاٰخِرَةِ
مِنَ الْخٰسِرِيْنَ ۠

religion in Islam, no such claim being made by any other book or religion. Hence it was that Muhammad, may peace and the blessings of Allah be upon him, was the last of the prophets, because religion being perfected no prophet was needed after him.

665 Game killed by means of beasts and birds of prey taught to hunt is allowed. When, however, the beast or the bird is sent after the prey, the name of Allah should be mentioned. Game killed by an arrow or by a shot is allowed, subject to the same condition. In either case, if the game is not killed before it falls into the hand of the hunter, it should be slaughtered; if it is already killed, it is lawful in that condition. There is, however, a difference of opinion when the beast tears up the game and eats part of it. Some think that in such a case it is not lawful to eat it (Rz).

666 The question arises here whether the food of those who have been given the Book is lawful even when that food includes what is expressly declared to be unlawful elsewhere, as, for instance, in v. 3, etc. The answer to this question must be given in the negative. A thing which is clearly prohibited cannot become lawful because it is offered by a Jew or a Christian. But there are no two opinions regarding animals slaughtered by the Jews or the Christians, except in the case when a Christian slaughters an animal in the name of Jesus, for Jesus is other than Allah, and according to the three famous imams, Abú Hanífah, Málik, and Sháfa'í, such an animal is prohibited, while 'Ata, Makhúl, Hasan, Shi'bí, and Sa'íd allow it as being the food of the followers of the Book (Rz).

667 Both the Jewish and the Christian laws do not compare well with the Islamic law in this respect. In Islam intermarriages with idol-worshippers are totally prohibited (2:221), but in the case of a people whose religion is based on a revealed book, intermarriages are allowed to the extent that women belonging to an alien religion may be taken in marriage. The giving away of Muslim women in marriage to followers of other religions is not, however, allowed. Indeed, while women belonging to other religions would be happy in a Muslim household, because of the status and rights which Islam confers on woman, Muslim women in an alien household would be in a condition of distress, because they would lose the rights which they enjoy in Muslim society. It may be added that the law here given is not limited to the Jews and the Christians, but includes the followers of all religions based on revelation. Hence the law was extended to the Persians by the companions of the Holy Prophet.

As for the Jewish law, which makes no exception, see Deut. 7:3: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Paul follows the Jewish law: "Be ye not unequally yoked

668, see next page.

SECTION 2

Duty of Uprightness

6. Prayer and its preliminaries. 7–10. Justice to be adhered to. 11. Wrongful conduct of the Jews.

6 O you who believe! when
you rise up to prayer, wash
your faces and your hands as
far as the elbows, and wipe
your heads, and (wash) your
feet to the ankles; and if you
are under an obligation to
a 578. perform a total ablution,[a] then
wash (yourselves); and if you
are sick or on a journey, or
one of you come from the
privy, or you have touched the
b 580. women[b] and you cannot find
water, betake yourselves to
pure earth and wipe your faces
c 581. and your hands therewith;[c]
Allah does not desire to put
on you any difficulty, but He
wishes to purify you and that
He may complete His favour
on you, so that you may be
grateful.

7 And remember the favour
of Allah on you and His
covenant with which He bound
you firmly, when you said:
We have heard and we obey;
and be careful of (your duty
to) Allah, surely Allah knows
what is in the breasts.[669]

8 O you who believe! be
upright for Allah, bearers of
d 633. witness with justice,[d] and let
not hatred of a people incite
e 660. you not to act equitably;[e] act
equitably, that is nearer to
piety, and be careful of (your
duty to) Allah; surely Allah
is Aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى
الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ
اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَ
اَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَاِنْ كُنْتُمْ جُنُبًا
فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى
سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ
اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا
صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ
مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ
وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝
وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ
الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا
وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ
شُهَدَآءَ بِالْقِسْطِ ؗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا هُوَ اَقْرَبُ
لِلتَّقْوٰى ؗ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ
بِمَا تَعْمَلُوْنَ ۝

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together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6:14).

668 The *denial of faith* is variously explained. Some think it means *denial of Allah*; others, *denial of the unity of Allah*; while others still think that *faith* stands for *the revelation of the Qur-án*. The meaning in this last case is said to be the laying of stress upon the injunction relating to intermarriages with those who have any scriptures.

669 The reference is generally supposed to be to the oath of fidelity taken by the Medinites at '*Aqabah*, but it is more likely to be to the swearing of allegiance at Hudaibiyyah, a more recent event, to which the Holy Qur-án also refers in 48:10 and 18.

9 Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ○

10 And (as for) those who disbelieve and reject our communications, these are the companions of the flame.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

11 O you who believe! remember Allah's favour on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.[670]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

SECTION 3

Covenants with the Jews and the Christians

12, 13. Covenant with Jews. 14–16. Covenant with Christians. 17–19. Christ was no more than a mortal.

12 And certainly Allah made
a covenant with the children
a 69. of Israel,[a] and We raised up
among them twelve chieftains;[671] and Allah said:
Surely I am with you; if you
keep up prayer and pay the
poor-rate and believe in My
apostles and assist them and
b 321. offer to Allah a goodly gift,[b] I
will most certainly cover your
evil deeds, and I will most
certainly cause you to enter
into gardens beneath which
rivers flow, but whoever disbelieves from among you after
that, he indeed shall lose the
right way.[672]

وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ ۚ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ۚ وَقَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ۚ لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ○

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670 The occasions on which the enemies of Islam endeavoured to take away the life of the Prophet or to exterminate the Muslims are too numerous to mention here. This is an obvious reference to those Quraish and their allies who left no stone unturned to destroy the Muslim community. The commentators, however, think that there is special reference to the attempt made by the Bani Nadir on the life of the Holy Prophet (Rz).

671 It is strange to find Rodwell adding a note here that the Prophet "invented these twelve leaders of tribes," whereas they are clearly mentioned by name in Num. 1:5–15, and in the 16th verse they are called *princes of the tribes of their fathers*; while in the 44th verse we have: "And the princes of Israel, being twelve men." And further, in Num. 13:3–15 we again read of twelve *heads* of the children of Israel having been sent to search the land of Canaan.

672, see next page.

13 But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the
a 582. words from their places[a] and they neglected a portion of what they were reminded of;
Ar. *thou shalt.* and *you shall* always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).

14 And with those who say, We are Christians, We made a covenant,[673] but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.[674]

15 O followers of the Book! indeed Our apostle has come to you making clear to you much of what you concealed of the Book and passing over much;[675] indeed, there has come to you light and a clear book from Allah;[676]

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا
قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ
مَّوَاضِعِهٖ ۙ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ
وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا
قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝
وَمِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى اَخَذْنَا
مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ
فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ
اِلٰى يَوْمِ الْقِيٰمَةِ ؕ وَسَوْفَ يُنَبِّئُهُمُ
اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ۝
يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا
يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ
مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ؕ قَدْ
جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ۙ

672 The following description of that land was given by Joshua and Caleb to the Israelites: "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey" (Num. 14:8).

673 "I have yet many things to say to you, but ye cannot hear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come" (John 16:12, 13). The kingdom of God so often spoken of in the Gospels is no other than the spiritual kingdom established by the Holy Prophet, the Gospel being in fact only the good news of his advent.

674 The prophecy that there shall always be hatred and enmity between the various Christian peoples has proved true in all ages, and never more clearly than in the great European war of our own day. They will find peace and concord only when they accept Islam.

675 There were many truths which the Jews and the Christians had lost, their scriptures not having remained free from corruption. Some of these which were of permanent value were revealed in the Holy Qur-án, but others which had been given to them to suit only the requirements of the time when they were given were not now needed. Or the reference may be to the prophecies of the advent of the Holy Prophet, for the Qur-án refers to only very few of them.

676 The Prophet is here called *light* because he leads men into light out of darkness, as stated in the next verse. The word may also have a reference to Jesus' description of him: *he will guide you into all truth.*

16 With it Allah guides him who will follow His pleasure
Or, *safety*. into the ways of *peace* and brings them out of utter darkness into light by His will and guides them to the right path.

17 Certainly they disbelieve who say: Surely, Allah—He is the Messiah, son of Mary. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Mary and his mother and all those on the earth?[677] and Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things.

18 And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults?[678] Nay, you are mortals from among those whom He has created; He forgives whom He pleases and chastises whom He pleases;[679] and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

19 O followers of the Book! indeed Our apostle has come to you explaining to you after a cessation of the (mission of the) apostles,[680] lest you say:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ
السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ○
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَ
مَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○
وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ
اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ
بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ
يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ○
يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ
لَكُمْ عَلَىٰ فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا

677 The meaning is that Jesus Christ and his mother Mary, and all those who were on the earth, tasted equally of death; hence Jesus Christ was an ordinary human being and not God, for if he had been God he would not have died. *In* sometimes signifies *iz* or *when* (Mgh-LL).

678 The Divine law of evil being followed with evil consequences in this world had not ceased to work at the advent of either Moses or Jesus, hence there was no reason that it should cease to work in the life after death. Yet if the Jews and the Christians were indeed the beloved ones of God, their sins should not have met with punishment as they did in this very life, not to say in the life after death, in which they asserted they would not be punished. The words contain a clear refutation of the doctrine of atonement. In spite of the Christian's belief in atonement, when the Divine law of the punishment of evil in this life was not dispensed with for them, how could it have been dispensed with in the life after death?

679 It is in accordance with Divine laws that forgiveness and punishment are exercised, and the alleged atonement of Christ had brought about no change in that law.

680 Several centuries had elapsed since the appearance of any prophet in any country when

Ar. *nor.*

There came not to us a giver of good news *or* a warner; so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ز فَقَدْ
جَآءَكُم بَشِيرٌ وَنَذِيرٌ ط وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيرٌ ○

SECTION 4

Israelites' Violation of the Covenant

20, 21. Moses' command to march on the Holy Land. 22–24. Refusal of the people. 25, 26. The punishment.

20 And when Moses said to his people: O my people! remember the favour of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations:[681]

21 O my people! enter the holy land which Allah has prescribed for you and turn not on your backs, for then you will turn back losers.

22 They said: O Moses! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.[682]

وَإِذْ قَالَ مُوسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا
نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ
أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكًا وَّاٰتٰىكُمْ مَّا لَمْ
يُؤْتِ أَحَدًا مِّنَ الْعٰلَمِينَ ○
يٰقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي
كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى
أَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ○
قَالُوْا يٰمُوسٰٓى إِنَّ فِيهَا قَوْمًا جَبَّارِيْنَ
وَإِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا
فَإِنْ يَّخْرُجُوْا مِنْهَا فَإِنَّا دٰخِلُوْنَ ○

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the great Arabian Prophet made his appearance. No nation in the world claims the appearance of any apostle in it between the advent of Jesus Christ and that of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. The world was as it were preparing itself for the advent of the greatest of all prophets, who was to be an apostle to all the nations of the world. Hence the cessation of prophecy among all people. And moreover the scriptures of all nations had undergone alterations, so that the advent of the Apostle Muhammad, may peace and the blessings of Allah be upon him, was preceded by an entire cessation of the mission of the apostles.

681 There is no anachronism here. The Israelites are here told that two favours had been bestowed upon them: (1) prophets were raised among them; (2) they were made kings. The reference need not be to the earlier history of the Israelites, but to their history as dating from the time of Moses, for the advent of Moses had brought about an entire change both in their spiritual and political status. Not only had two prophets, Moses and Aaron, already appeared among them, but with the Mosaic law was laid down the basis of a dispensation which gave them promise of numerous prophets appearing among them. And politically they had no doubt already emerged as an independent nation, being masters of themselves and no more slaves of their Egyptian masters. They had acquired kingship, and so the words no doubt contained a clear prophetic reference to their future career as a ruling nation. Spiritual dominance combined with political supremacy was manifestly a favour which was not bestowed upon any of the other contemporary nations.

682 "All the people that we saw in it are men of a great stature" (Num. 13 : 32). For the murmurings of the Israelites and their refusal to go against the enemy, see Num. 14 : 1–4.

23 Two men of those who feared, upon both of whom Allah had bestowed a favour, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.[683]

24 They said: O Moses! We shall never enter it so long as they are in it; go therefore *you* and *your* Lord, then fight you both, surely we will here sit down.[684]

Ar. *thou*.
Ar. *thy*.

25 He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and *the* nation of transgressors.

Ar. *between the*.

26 He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.[685]

قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ
عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا
دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللّٰهِ
فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○
قَالُوْا يٰمُوْسٰۤى اِنَّا لَنْ نَّدْخُلَهَاۤ اَبَدًا مَّا
دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ
فَقَاتِلَاۤ اِنَّا هٰهُنَا قٰعِدُوْنَ ○
قَالَ رَبِّ اِنِّىْ لَاۤ اَمْلِكُ اِلَّا نَفْسِىْ وَاَخِىْ
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ○
قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ
سَنَةً ۚ يَتِيْهُوْنَ فِى الْاَرْضِ ۚ فَلَا
تَاْسَ عَلَى الْقَوْمِ الْفٰسِقِيْنَ ○

SECTION 5

Jews warned of the Evil Consequences of their Plots against the Prophet

27–31. Cain's aggression. 32. Warning to Israelites. 33, 34. Punishment of those who wage war on the Prophet.

27 And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay *you*. (The other) said: Allah only accepts from those who guard (against evil):[686]

Ar. *thee*.

وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَىْ اٰدَمَ بِالْحَقِّ ۘ
اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ
يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ
لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ
اللّٰهُ مِنَ الْمُتَّقِيْنَ ○

683 "And Joshua the son of Nun and Caleb the son of Jephunneh . . . spoke unto all the company of the children of Israel, saying . . . If the Lord delight in us, then He will bring us into this land and give it us ; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land . . . their defence is departed from them, and the Lord is with us, fear them not" (Num. 14 : 6–9).

684 Some commentators think that by *your lord* is here meant Aaron, because he was Moses' elder brother (Rz).

685 "Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it" (Num. 14 : 23). The forty years spoken of here represent the life of that generation.

686, see next page.

Ar. *thou wilt.*
Ar. *thy.*
Ar. *thee.*
Ar. *thee.*
Ar. *thou shouldst.*
Ar. *thy.*
Ar. *thou wouldst.*

28 If *you will* stretch forth *your* hand towards me to slay me, I am not one to stretch forth my hand towards *you* to slay *you*; surely I fear Allah, the Lord of the worlds:

29 Surely I wish that *you should* bear the sin committed against me and *your* own sin,[687] and so *you would* be of the inmates of the fire, and this is the recompense of the unjust.

30 Then his mind facilitated to him the slaying of his brother, so he slew him; then he became one of the losers.

31 Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother.[688] He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? so he became of those who regret.

32 For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men;[689] and certainly

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا
بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعٰلَمِينَ ○
إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونَ مِنْ أَصْحٰبِ النَّارِ وَذٰلِكَ
جَزٰٓؤُا الظّٰلِمِينَ ○
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخٰسِرِينَ ○
فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ
قَالَ يٰوَيْلَتٰٓى أَعَجَزْتُ أَنْ أَكُونَ
مِثْلَ هٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ
أَخِي فَأَصْبَحَ مِنَ النّٰدِمِينَ ○
مِنْ أَجْلِ ذٰلِكَ كَتَبْنَا عَلٰى بَنِيٓ
إِسْرٰٓءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ

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686 The reference is apparently to the story of Cain and Abel. Compare Gen. 4:3-12. Hasan and Dk are, however, of opinion that the reference is to two men from among the Israelites, because every man may be spoken of as a son of Adam (Rz). But the whole story may be taken allegorically to refer to the Jewish plots against the Holy Prophet, where the Israelites may be taken for the aggressive and sinful brother and the Ishmaelites, as represented by the Holy Prophet, for the righteous one. It may be noted that in v. 11 we have a reference to the Jewish plots against the Holy Prophet's life, and the two sections that follow are, as it were, parenthetical, reminding the Jews and the Christians of their covenants and their violation of them, and the subject of v. 11 is continued in this and the following section.

687 *Ismī* here means not *my sin*, but *the sin committed against me*, i.e. *the sin of murder*; while by *ismika* is meant *your sin*, i.e. *his previous sin* on account of which his offering was not accepted.

688 The Bible is silent on this point; but there is nothing improbable in primitive man having learnt some things from other creatures.

689 The reference is generally understood to mean the gravity of the crime of murder, and the reason for its becoming a capital crime requiring the execution of the criminal. But by *the slaying of a soul* may as well be meant the slaying of the prophets who come to

Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

33 The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land[690] is only this, that they should be murdered or crucified or their hands and their feet should be cut off *on opposite sides* or they should be imprisoned;[691] this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

Or, *on account of opposition.*

34 Except those who repent before you have them in your power;[692] so know that Allah is Forgiving, Merciful.

جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ثُمَّ اِنَّ كَثِيْرًا
مِّنْهُمْ بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ○
اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ
وَرَسُوْلَهٗ وَيَسْعَوْنَ فِي الْاَرْضِ
فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ
تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ
اَوْ يُنْفَوْا مِنَ الْاَرْضِ ذٰلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ
عَذَابٌ عَظِيْمٌ ○
اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا
عَلَيْهِمْ فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

establish righteousness, because the slaying of one of them is indeed equivalent to the slaying of all men and assisting in the saving of their lives is surely the same as saving the lives of all men. The reference is to the Jewish plots against the life of the Holy Prophet, and that is the reason for mentioning here the Israelites in particular.

690 The words used here seem to imply originally all those opponents of Islam, including the Jews, who waged war on the Muslims and made mischief in the land by persecuting or slaying innocent Muslims who fell into their hands. But it has generally been accepted that dacoits and murderers who cause disorder in a settled state of society may be dealt with according to this verse. The punishment described is of four kinds, which clearly shows that the punishment to be inflicted in any particular case would depend upon the circumstances of the case as well as the time and place where the crime is committed. If murder has been committed in the course of dacoity, the punishment must include the execution of the culprit, which may take the form of crucifixion if the offence is so heinous or the culprit has caused such terror in the land that the leaving of his body on the cross is necessary as a deterrent. In other cases the punishment may be imprisonment, where severer punishment is deemed unnecessary.

691 ينفوا من الارض literally means *they should be banished from the earth*, but according to Abú Hanífa the meaning here is *imprisonment* (*al-habs*), and most lexicologists accept this (Rz). LA also accepts the interpretation that *they should be kept in the prison.* The reason is apparent. No one can be banished from the whole of the earth unless he is kept in prison. Or *al-arḍ* may signify *a particular country*, and in that case the words would imply deportation.

692 The martial law of Islam, as well as its ordinary criminal law, is subject to this exception. Past crimes must be forgiven if there is sincere repentance.

SECTION 6

Punishment of Offenders

35–37. Punishment of the opponents. 38–40. Punishment for the thief. 41–43. Hypocrites and Jews act as spies.

35 O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

يا أيها الذين آمنوا اتقوا الله وابتغوا
إليه الوسيلة وجاهدوا في سبيله
لعلكم تفلحون ○

36 Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the chastisement of the day of resurrection, it shall not be accepted from them, and they shall have a painful chastisement.

إن الذين كفروا لو أن لهم ما في
الأرض جميعا ومثله معه ليفتدوا
به من عذاب يوم القيامة ما تقبل
منهم ولهم عذاب أليم ○

37 They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting chastisement.

يريدون أن يخرجوا من النار و
ما هم بخارجين منها ولهم عذاب
مقيم ○

38 And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.[693]

والسارق والسارقة فاقطعوا
أيديهما جزاء بما كسبا نكالا من
الله ط والله عزيز
حكيم ○

693 The crime of theft, like that of fornication, is one which Islam has dealt with severely, and the punishment, which requires the cutting off of the hand of the thief, must no doubt have a deterrent effect. But as imprisonment has already been mentioned in connection with certain cases of dacoity, the ordinary crime of theft may be punished similarly, while the cutting off of a hand may be reserved as a punishment for serious cases by habitual offenders upon whom imprisonment has no deterrent effect. The considerations which entitle us to make this distinction are as follows: (*a*) The punishment is called exemplary, and exemplary punishment could only be inflicted where the crime is very serious or the offender is an habitual criminal. (*b*) The punishment is not to be inflicted if the offender repents and turns from his evil course. The next verse shows that the punishment of cutting off the hand is only for a criminal *who does not reform*, i.e. *for the habitual offender*. Moreover, what is *required is repentance and reform*, but no one can affirm that when an offender repents he will also reform. To give him a chance to reform it is necessary that he should be given freedom of action before the more serious punishment is inflicted. (*c*) The punishment of the cutting off of hands has been mentioned in connection with the more serious crimes spoken of in v. 33, while even those serious crimes may be punished only with imprisonment, and therefore mere stealing, which is by no means a serious offence unless it becomes habitual, need not be punished with such extreme severity. (*d*) Various incidents are related in the early history of Islam in which theft was not punished by the cutting off of hands (S.A. Commentary of the Holy Qur-án). (*e*) Even the jurists who

39 But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

Ar. *dost thou.*

40 *Do you* not know that Allah—His is the kingdom of the heavens and the earth; He chastises whom He pleases, and forgives whom He pleases; and Allah has power over all things.

Ar. *thee.*

41 O apostle! let not those grieve *you* who strive together in hastening to unbelief from among those who say with their mouths, We believe, and their hearts do not believe, and from among those who are Jews; they are listeners *for the sake of* a lie, listeners for another people who have not come to *you*;[694] they alter the words *from* their places,[a] saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, *you cannot* control any thing for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

Or, *of.*

Ar. *thee.*

Ar. *after.*

a 582.

Ar. *thou canst not.*

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ
اللّٰهَ يَتُوْبُ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○
اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ؕ يُعَذِّبُ مَنْ يَّشَآءُ وَيَغْفِرُ
لِمَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ
قَدِيْرٌ ○
يٰۤاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ
يُسَارِعُوْنَ فِى الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْۤا
اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ
وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ
لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ
لَمْ يَاْتُوْكَ ؕ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ
بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ
هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ؕ
وَمَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ
لَهٗ مِنَ اللّٰهِ شَيْـًٔا ؕ اُولٰۤـئِكَ الَّذِيْنَ
لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ؕ
لَهُمْ فِى الدُّنْيَا خِزْىٌ ۖۚ وَّلَهُمْ فِى
الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ○

deduced such condign punishment from this verse for theft have been compelled to introduce many limitations, without which the verse could have no practical application; the limitation which seeks to restrict the punishment to the habitual offender is at least as reasonable as any other.

At the most, the cutting off of the hand as stated in this verse, and imprisonment as stated in v. 33 (see 691), may be taken as alternative forms of punishment for theft. In the early history of Islam, on a representation made to Hishám, that monarch decided to try imprisonment and cutting off of hands as a punishment for theft in two alternate years, but as the former punishment increased the offence, the cutting off of hands remained in force; had there been no increase, the alternative punishment of imprisonment for thieves would have been adopted. This shows at least that if the circumstances of society permit, imprisonment may be introduced as a punishment in ordinary cases of theft, while the more exemplary punishment may be inflicted in those of a more serious character.

694 The meaning is that they listen, but their object is only to invent lies and to spread false reports of your statements to their elders, who are the people who have not come to you. The words can equally bear the interpretation that they listen only to the lies uttered by their Rabbis, who have not come to you.

42 (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to *you*, judge between them or turn aside from them, and if *you turn* aside from them, they shall not harm *you* in any way; and if *you judge*, judge between them with equity; surely Allah loves those who judge equitably.[695]

Ar. *thee.*
Ar. *thou turnest.*
Ar. *thee.*
Ar. *thou judgest.*

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ فَاِنْ
جَآءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ
وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ
شَيْـًٔا ؕ وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ
بِالْقِسْطِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

43 And how do they make *you* a judge and they have the Torah wherein is Allah's judgment? yet they turn back after that, and these are not the believers.[696]

Ar. *thee.*

وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ
فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ
ذٰلِكَ ؕ وَمَاۤ اُولٰٓـئِكَ بِالْمُؤْمِنِيْنَ ۝

SECTION 7

The Qur-án in its Relation to Previous Scriptures

44, 45. The Torah and its evidence. 46, 47. The Gospel and its evidence. 48-50. The Qur-án fulfils their promises, and therefore it must now be followed.

44 Surely We revealed the Torah, in which was guidance and light;[697] with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ
يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا
لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ
وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا

695 By the agreement drawn up between the various nationalities of Medina on the advent of the Holy Prophet there (see 126), all disputes were to be referred to the Holy Prophet, but the Jews had by this time become so inimical to the Holy Prophet that he is allowed to refuse to judge between them. In case he judged between them, he is still told to judge with equity. To be equitable notwithstanding the severest enmity and notwithstanding the knowledge that the Jews were always plotting with the enemies of Islam for its extirpation, is that trait in the character of the Holy Prophet which marks him out as having reached the highest point of moral rectitude to which man can attain.

696 The Divine judgment in Torah referred to here may either imply the Divine injunctions in the Torah which the Jews refused to follow, or the prophecies of the advent of the Holy Prophet which they refused to accept.

697 Verses 44-47 are supposed by Christian critics to be evidence of the purity of the Torah and the Gospel. How they arrive at that conclusion I am unable to see. There are several statements made with regard to these two books in these verses, and before we consider them it were as well to bear in mind that their true value and the relation in which they stand to the Holy Qur-án is spoken of in v. 48, and therefore 703 should be read along with these verses. The first statement made here is that the Torah was a Divine revelation containing light and guidance. This is a statement which no Muslim has ever denied. What is denied is that that light and guidance were kept intact throughout the ages. It is

the Book of Allah,[698] and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.[699]

45 And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds;[700] but he who foregoes it, it shall be an expiation for him;[701] and whoever did not judge by what

مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَآءَ فَلَا
تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا
بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا وَمَنْ لَّمْ يَحْكُمْ بِمَآ
اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ۝
وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ
بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوْحَ قِصَاصٌ ط
فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ
لَّهٗ ط وَمَنْ لَّمْ يَحْكُمْ بِمَآ

further denied that these two books were meant for the whole world and for all ages. They certainly contained light and guidance, but only for one people—the Israelites, and for a limited time. The Christian critics forget that, notwithstanding the light and guidance contained in the Torah, the Gospel was sent down for the Israelite people, which shows clearly that the light and guidance contained in the Torah were not considered sufficient even for the Israelites for all ages, obviating the necessity of a fresh revelation. Thus the Quaranic view of the Torah is that it contained light and guidance for one nation for a certain time, other nations having light and guidance through their own revelations.

698 The statement made here is that the masters of Divine knowledge and the doctors "were required to guard part of the book of Allah," i.e. the Torah. Now this statement by no means implies that they actually guarded the Book so as to be able to transmit it in all its purity. They were no doubt required to do it, but it is nowhere stated that they had succeeded in guarding it. As against this, where the guarding of the Qur-án is spoken of, it is not the learned among the Muslims that are required to guard the Holy Book, but a protection has been provided for it which is far surer than that of any man, for if men had been entrusted with the task they would most probably have failed, as is illustrated in the case of the Israelites. Thus with regard to the Qur-án being guarded we are told: "Surely We have revealed the Reminder and We will most surely be its guardian" (15:9).

Another point worth noting in the statement under discussion is that even the doctors were required to guard *min Kitáb-illah*, which signifies *a part of the Book of Allah*. The whole is not meant, otherwise the word *min*, signifying *part*, would not have been added.

699 The statement made here in connection with the Torah is that those who *did not judge* (such being the real significance of the words *lam yaḥkum*) by what Allah revealed are unbelievers. And there is no doubt that the people for whom the Torah was meant could not be called believers in it if they did not judge matters according to it. It should further be borne in mind that by judging is not meant only the judging of civil or criminal cases, but judging in all matters of religion, so that those who did not judge the revelation of the Holy Prophet by what was revealed in the Torah were unbelievers. And note that the adoption of the words *what Allah has revealed* instead of the *Torah* is not without significance. It shows that the whole of the Torah as existing then was not looked upon by the Holy Qur-án as being the Divine revelation, otherwise a verse speaking of the Torah would have ended with the statement *whoever judges not by the Torah*, instead of what we actually have, *whoever did not judge by what Allah revealed*, the difference leading to the clear conclusion that the Qur-án considered the Torah to contain something which was not revealed by Allah.

700, 701, see next page.

a 699. Allah revealed,[a] those are they
that are the unjust.

46 And We sent after them
in their footsteps Jesus son
of Mary, verifying what was
before him of the Torah, and
We gave him the Gospel, in
which was guidance and light,
and verifying what was before
it of the Torah, and a guidance
and an admonition for those
who guard (against evil):[702]

47 And the followers of the
Gospel should have judged
by what Allah revealed in it;
and whoever did not judge
by what Allah revealed, those
are they that are the trans-
a 699. gressors.[a]

48 And We have revealed to
Ar. *thee*. *you* the Book with the truth,
verifying what is before it of
b 70. the Book[b] and a guardian over
it,[703] therefore judge between
them by what Allah has re-
vealed, and do not follow their
low desires (to turn away) from
Ar. *thee*. the truth that has come to *you*;
for every one of you did We
appoint a law and a way,[704]

اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○
وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ
وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّ
نُوْرٌ وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً
لِّلْمُتَّقِيْنَ ○
وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ اللّٰهُ
فِيْهِ ط وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○
وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَ
مُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ
اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ
عَمَّا جَآءَكَ مِنَ الْحَقِّ ط لِكُلٍّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا ط

700 Compare Exod. 21: 23–25, Lev. 24: 19–21.

701 If a man foregoes his right to an act of reprisal against his brother, this shall be an expiation for any wrong he may have done.

702 The description of the Gospel as containing light and guidance conveys the same significance as the similar statement regarding the Torah, for which see 697. In addition it is stated that the Gospel verified the Torah. The Christian critics who are so fond of showing the existence of differences between the Torah and the Holy Qur-án, in order to disprove the statement that the latter is a verifier of the former, should note that the Gospel is also called a verifier of the Torah, notwithstanding the fact that it introduces many new doctrines in place of those given in the Mosaic law, as in the case of divorce, the law of reprisal, etc. This description of the Gospel clearly shows that by verification is meant only corroboration of the general principles and broad doctrines of the faith, such as the unity of God and equitable dealing with men, or the declaration by one prophet of the truth of a previous prophet, as the declaration of the truth of Moses by Jesus and of both by the Holy Prophet.

703 The Qur-án is called *muhaimin* or a *guardian* over all previous revelation, thus showing that whatever was of permanent value in the previous scriptures has been preserved in the Qur-án, and secured from the corruption which it was undergoing in them. The previous books contained a light and guidance for the people for whom they were meant, and they were commanded to judge by those books, but the Qur-án is now made the Book which judges all truth, wherever it may have been, and therefore is the only Book which should be followed.

704 The appointment of a law and a way for every one refers to the giving of different laws to different nations in accordance with their requirements (Bd.) before the revelation

and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you,[705] therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ۝

Ar. *thou shouldst.*

49 And that *you should* judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce *you* from part of what Allah has revealed to *you*; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

Ar. *thee.*
Ar. *thee.*

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ
أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ
اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمْ
أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا
مِّنَ النَّاسِ لَفَاسِقُونَ ۝

50 Is it then the judgment of (the times of) ignorance that they desire? and who is better than Allah to judge for a people who are sure?

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ
وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا
لِّقَوْمٍ يُوقِنُونَ ۝

SECTION 8

Relations of Muslims with Enemies

51–53. Jews and Christians as enemies. 54–56. Apostates.

51 O you who believe! do not take the Jews and the Christians for friends;[a] they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.[706]

a 407.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ
مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ۝

of the Holy Qur-án, which fulfilled the requirements of all nations and all ages. Thus the Qur-án here recognizes the principle to which it refers frequently, that prophets were raised among every people, for which see particularly 10 : 47, 13 : 7, and 35 : 24.

705 Man is placed above the whole of creation in that he has been granted discretionary powers so that he can choose to follow one path or another, as against the rest of creation, which must necessarily follow the laws to which it is subject. Hence, led by that discretion, men follow different ways, adopting different sects, whereas if man's very nature had been so made as to make him unable to use his discretionary powers, his better qualities, which give him preference over the rest of creation, would not have been manifested.

706 All non-believers, whatever their own differences, had made common cause against Islam; therefore the Muslims are warned that they should not expect help or friendship from

52 But you will see those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us;[707] but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.[708]

53 And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.[709]

54 O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.[710]

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ
أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ
أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ
فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي
أَنفُسِهِمْ نَادِمِينَ ۝
وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ
الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ
إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَاسِرِينَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ
مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ
فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ۝

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any party of them, whether Jews, Christians, or idolaters (Rz). It would have been weakness of faith in the ultimate triumph of Islam if, from fear of a powerful enemy, they had sought help and friendship here and there among a hostile people, as the next verse shows. And though the civilized nations go to-day a step further than the Qur-án, yet they must find fault with the Qur-án for having taught this common-sense principle. When two nations are at war, an individual of one nation having friendly relations with the enemy nation is treated as an enemy; that is exactly what the Qur-án requires when it says: "And whoever amongst you takes them for a friend, then surely he is one of them."

707 By hastening towards them is meant hastening to make friendship with them or seeking their help. The hypocrites did this, fearing a Muslim reverse.

708 By *victory* is meant a victory for the Muslims, and by *punishment* a punishment for their enemies. The word *amr*, as meaning *punishment* or *threatened punishment*, is used in the Holy Qur-án several times in the phrase *amr-ullah*, as in 10 : 24, 11 : 40, 16 : 1, in all of which cases the commentators and lexicologists take it as meaning the *threatened punishment ordained by Allah* (Zj, TA-LL). The word is clearly used here in the same sense. The weak in faith fear the enemy who is indeed powerful, the Jews within and the idolaters without. They are told that Allah will soon grant a victory to the Holy Prophet or bring down a punishment upon his opponents. But we may as well take *amr* as conveying its ordinary significance of *commandment*, in which case there is a reference here to the government of Islam, which it was prophesied would soon be established.

709 This was a prophecy that what the hypocrites were doing in opposition to the Prophet would prove of no effect, and they would not be able to achieve the end which they had in view.

710, see next page.

55 Only Allah is your guardian and His apostle and those who believe, those who keep up prayer and pay the poor-rate, and they bow down.[711]

56 And whoever takes Allah and His Apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ○
وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا
فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ○

SECTION 9

The Mockers

57–60. The mockers and their fault-finding. 61–64. Hypocritical Jews and their mischiefs. 65, 66. They are enjoined to act up to their own scriptures.

57 O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.[712]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ
اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِن كُنتُم مُّؤْمِنِينَ ○

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710 This was said to give comfort to the Prophet against the machinations of the Jews, who made plots of every sort to make the Muslims apostatize (see 448). Who were the particular men or tribes that apostatized, and who were those who came in their place, is a matter which lies within the sphere of history. The Prophet's life at Medina, however, affords clear proof that apostasy never thinned the ranks of Islam, and if one man apostatized, a number of people joined the ranks of Islam and fought in its defence. Three tribes are said to have apostatized towards the close of the Prophet's life, but as these were dealt with in the time of Abu Bakr, the prophetic reference in these words is clearly to Abu Bakr's caliphate, which witnessed a fulfilment of this prophecy when the companions of the Holy Prophet, immediately after his death, had to suppress a very great rising, which would ultimately have led to the apostasy of whole tribes. Thus Abu Bakr and his helpers and advisers are the people who are here spoken of as loving Allah and being His beloved ones.

711 The description given here is a general one. The story that 'Alí gave away his ring to a poor man while bowing down in prayer does not explain the verse. The *Zakát*, or the poor-rate, was paid into the treasury, the *bait-ul-mál*, and was then appropriated to several heads. The meaning is clear. The believers are told that they should not take the Jews and the Christians for their guardians or friends, but their guardians are Allah and His Apostle and the faithful followers of the Prophet. The next verse makes it clear that the whole body of the believers is meant here, for they are called the party of Allah who shall be triumphant, and evidently it was the Muslim community as a whole that was triumphant, and not 'Alí alone. The persons addressed seem to be those whose faith in the ultimate triumph of Islam was not so strong as that of the general body of the true believers.

712 It is clear from this that the Muslims were prohibited from having friendly relations with those who mocked their religion and their Prophet.

58 And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.

59 Say: O followers of the Book! do you find fault[713] with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

60 Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the devil: these are worse in place and more erring from the straight path.[714]

61 And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.

Ar. *thou wilt.*

62 And *you will* see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.[715]

63 Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their

وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوهَا
هُزُوًا وَّلَعِبًا ۚ ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا
يَعْقِلُوْنَ ○
قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ
اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ
اُنْزِلَ مِنْ قَبْلُ ۙ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ○
قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ
مَثُوْبَةً عِنْدَ اللّٰهِ ۭ مَنْ لَّعَنَهُ اللّٰهُ
وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ
وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ ۭ اُولٰۗئِكَ
شَرٌّ مَّكَانًا وَّاَضَلُّ عَنْ سَوَاۗءِ السَّبِيْلِ ○
وَاِذَا جَاۗءُوْكُمْ قَالُوْٓا اٰمَنَّا وَقَدْ دَّخَلُوْا
بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوْا بِهٖ ۭ وَاللّٰهُ
اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ○
وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِي الْاِثْمِ
وَالْعُدْوَانِ وَاَكْلِهِمُ السُّحْتَ ۭ لَبِئْسَ مَا
كَانُوْا يَعْمَلُوْنَ ○
لَوْلَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ
عَنْ قَوْلِهِمُ الْاِثْمَ

713 *Naqama* is synonymous with *ankara*, i.e. *he found fault with, disapproved of*, or *hated him* (Rgh, Rz).

714 It is clear that those who are here spoken of as having been made apes and swine are the Jews. Compare 107 and 2:65 as explaining the significance of these words. It is remarkable that though the people spoken of are in both places the same, they are on one occasion called simply apes and on the other apes and swine. In addition, the same people are here spoken of as serving the devil; and the concluding words that the people who were thus made apes and swine and the servants of the devil are "worse in place and more erring from the straight path," remove all doubts, establishing the fact that they were still men, because apes and swine could not be said to be erring from the straight path. Thus this verse lends additional support to the conclusion arrived at in 107. The next verse makes this plainer, for these very apes and swine are there described as coming to the Apostle with unbelief and going away with unbelief.

715 *Suḥt* signifies *any property that is forbidden, not lawful to be gained* (Msb, TA-LL).

eating of what is unlawfully acquired? Certainly evil is that which they work.

64 And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out,[716] He expends as He pleases; and what has been revealed to *you* from *your* Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection;[a] whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

Ar. *thee.* Ar. *thy.*

a 674.

65 And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss,

66 And if they had kept up the Torah and the Gospel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet; there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do.[717]

وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ۝
وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۘ
بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ
يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَ
كُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا
أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۙ وَ
يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ
لَا يُحِبُّ الْمُفْسِدِينَ ۝
وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ
النَّعِيمِ ۝
وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ
مُقْتَصِدَةٌ ۖ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا
يَعْمَلُونَ ۝

It is also applied to a *bribe* (Rgh). Hence the reference is here to any unlawful act of acquiring property.

716 This reference was levelled at an objection against the raising of subscriptions for the defence of the Muslim community; the absurd idea of the taunting Jews being that a cause which was represented as Divine, or the cause of truth, should not stand in need of funds raised by the ordinary methods of subscription. Compare 3:180: "Allah is poor and we are rich," and 524. Or the meaning may be that the hand of Allah is withheld from assisting the Muslims because the prophecies of the final triumph of the Muslims over their opponents had not yet been fulfilled. The answer is a prophecy that they shall find their own hands withheld from assisting the enemies of the Muslims, and further that they shall be cursed, i.e. banished from all good and brought on evil days. The past tense is often used in the Holy Qur-án to indicate certainty as to the future.

717 By the *iqámat* or keeping up of the Torah and the Gospel is meant their preserving these books in the right state and acting up to them. The eating from above is in reference

SECTION 10

Christian Deviation from the Truth

67. Truth to be proclaimed at all costs. 68–71. Followers of Bible do not act up to it. 72–77. Christian errors.

Ar. *thee.* Ar. *thy.* Ar. *thou dost.* Ar. *thou hast.* Ar. *thee.*

67 O apostle! deliver what has been revealed to *you* from *your* Lord; and if *you do* it not, then *you have* not delivered His message, and Allah will protect *you* from the people; surely Allah will not guide the unbelieving people.[718]

a 157.

68 Say: O followers of the Book! you follow no good[a] till you keep up the Torah and the Gospel and that which is revealed to you from your Lord;[719] and surely that which has been revealed to *you* from *your* Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.

Ar. *thee.* Ar. *thy.*

69 Surely those who believe and those who are Jews and

يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ۝
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ
تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا
مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ ۝
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟

to spiritual food, or receiving of the Divine revelation, and eating from beneath their feet signifies the earthly provisions; i.e. they would have abundance of both. But as they failed, the door to Divine revelation was closed on them. The attitude of liberality adopted by Islam towards even the worst forms of religion is unparalleled. Consider, for instance, the direction given to Muslims: "Do not abuse those whom they call upon besides Allah" (6:109), according to which even idols should not be mentioned contemptuously, and compare it with any direction that may be contained in any other sacred book concerning the attitude to be adopted towards other religions. Thus here, notwithstanding their strong enmity to Islam, a party of the Jews and the Christians is described as *keeping to the moderate course*. The first part of this verse shows that Divine revelation had been tampered with by the Jews and the Christians.

718 In Mecca the Prophet's only enemies were the Quraish. His flight to Medina increased the difficulties tenfold. The Jews were a powerful nation, and a little plain speaking had made them the most dreadful enemies. The other tribes of Arabia had also by this time been successfully excited by the Quraish to side with them. The Qur-án now not only condemned idolatry, but also the Jewish transgressions and Christian errors. Hence we find the Divine revelation promising that the Prophet shall remain under Divine protection as against the innumerable dangers that threatened from all quarters and the numerous plots against his life.

719 This is a very severe condemnation of the contention of the Jews and the Christians. They had not even preserved the Torah and the Gospel in their purity, and whatever remained of the original teachings of the prophets they did not act upon. Hence their position in a discussion against the Holy Prophet was nothing. If they had held their books intact and had acted according to the instructions of the Divine revelations as contained therein, they could not have denied the revelation of the Qur-án, which fulfilled not only the prophecies of the previous books but also all the tests of Divine revelation. As they did not possess the Divine revelation in its purity, they had not the least excuse to reject the Qur-án.

the Sabeans and the Christians —whoever believes in Allah and the last day and does good—they shall have no fear
a 103. nor shall they grieve.[a]

70 Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what their souls did not desire, some (of them) did they call liars
b 129. and some they slay.[b]

71 And they thought that there would be no affliction,[720] so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf;[721] and Allah is well seeing what they do.

72 Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mary; and the Messiah said: O children of Israel! serve Allah, my Lord and your Lord.[722] Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

73 Certainly they disbelieve who say: Surely Allah is the third (person) of the three;[723]

والصابئون والنصارى من آمن بالله
واليوم الآخر وعمل صالحا فلا خوف
عليهم ولا هم يحزنون ○
لقد أخذنا ميثاق بني إسرائيل و
أرسلنا إليهم رسلا كلما جاءهم
رسول بما لا تهوى أنفسهم فريقا
كذبوا وفريقا يقتلون ○
وحسبوا ألا تكون فتنة فعموا
وصموا ثم تاب الله عليهم ثم عموا
وصموا كثير منهم والله بصير
بما يعملون ○
لقد كفر الذين قالوا إن الله هو
المسيح ابن مريم وقال المسيح يبني
إسرائيل اعبدوا الله ربي وربكم
إنه من يشرك بالله فقد حرم الله
عليه الجنة ومأواه النار وما
للظلمين من أنصار ○
لقد كفر الذين قالوا إن الله ثالث ثلثة

720 Although they had been repeatedly warned of the afflictions which would befall them, they still thought that, being a favoured nation, they would not suffer punishment for their evil deeds. The word *fitnah* is not limited either to punishment in this world or to that in the next, but includes both. They were also sorely afflicted in this life. They had been subjected to great sufferings at the hands of Nebuchudnazzer and the Babylonian rulers who followed him, large numbers having been slain and the rest taken prisoners.

721 The reference is said to be to the rising of John the Baptist and Jesus the Christ among them (Rz). Thus Allah's turning mercifully to them signifies the advent of Jesus, and their becoming blind and deaf a second time refers to the Christian error in deifying Jesus, a fact clearly indicated in the next verse.

722 "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt. 4:10). Compare this severe condemnation of the Christian doctrine of the Divinity of Jesus with the plain admission of their better qualities in v. 82. The Qur-án knows of no such enmity to a particular nation as to condemn even the good that is met with in it, nor of friendship to a people so as not to condemn its errors.

723 The Christian doctrine of the Trinity is here plainly referred to. It should be noted that the name of Mary is not mentioned in connection with the doctrine of the Trinity. But as the Christians, especially the Roman Catholics, invested Mary with the Divine character

and there is no god but the one God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

74 Will they not then turn to Allah and ask His forgiveness? and Allah is Forgiving, Merciful.

75 The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food.[724] See how We make the communications clear to them, then behold, how they are turned away.

76 Say: Do you serve besides Allah that which does not
Ar. *nor.* control for you any harm, *or* any profit? and Allah—He is the Hearing, the Knowing.

77 Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.[724A]

وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُوا
عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ ○
أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ○
مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ
خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ
كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ
نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ
يُؤْفَكُونَ ○
قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○
قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن
قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن
سَوَاءِ السَّبِيلِ ○

SECTION 11

Christian Nearness to Islam

78–81. Israelites cursed by David and Jesus on account of their transgressions. 82. Jewish hatred and Christian friendship of Muslims. 83–86. Christian believers in Islam.

78 Those who disbelieved from among the children of Israel were cursed by the tongue of David and Jesus son

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ
عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ

of being the mother of God, the Qur-án often mentions her along with Jesus as being an ordinary mortal.

724 Feeling hungry and partaking of food shows that both Jesus and his mother were ordinary mortals. If Jesus had been above mortals he would also have been above the needs of mortals, the most essential of which is partaking of food, without which no human being can live, but of which the Supreme Being has no need.

724A The *ghuluww* or *undue immoderation* spoken of here refers to the Christian doctrine raising a mortal to the dignity of godhead. The Christians are here told that in making this doctrine the basis of their religion they have only followed an erroneous doctrine preached by a people before them. Recent criticism has shown that the Christians have only followed previous idolatrous nations in deifying a man.

of Mary; this was because they disobeyed and used to exceed the limits.[725]

79 They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

Ar. *thou wilt.*

80 *You will* see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them, and in chastisement shall they abide.

81 And had they believed in Allah and the prophet[726] and what was revealed to him, they would not have taken them for friends, but most of them are transgressors.

Ar. *thou wilt.*

82 Certainly *you will* find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and *you will*

Ar. *thou wilt.*

certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.[727]

مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝
كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ
لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ۝
تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ
كَفَرُوْا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ
اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ
هُمْ خٰلِدُوْنَ ۝
وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَا
اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَلٰكِنَّ
كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ ۝
لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ
اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ
وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا
الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ذٰلِكَ بِاَنَّ
مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ
لَا يَسْتَكْبِرُوْنَ ۝

PART VII

83 And when they hear what has been revealed to the apostle, *you will* see their eyes overflowing with tears on account of the truth that they

Ar. *thou wilt.*

وَاِذَا سَمِعُوْا مَآ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰى
اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ

725 After Moses, David and Jesus, who represent the highest achievement of Israelite prophethood in temporal and spiritual glory, spoke of the advent of the Holy Prophet in unmistakable terms. The *curse* is used here in its original sense. Both prophets had warned the Jews that their transgressions called for Divine punishment which should soon overtake them if they did not mend their ways. The time of both was followed by a great affliction overtaking the Jews, in the respective depredations of the Babylonian kings and the destruction wrought by Titus.

726 By the *prophet* here is meant Moses, who clearly foretold the advent of the Holy Prophet Muhammad; therefore the Jews, if they believed in Moses, could not have joined the opponents of the Holy Prophet in opposition to him.

727 The verse shows the better side of the Christian religion, and it affords a convincing proof of the cosmopolitan nature of the religion of Islam which did not deprecate goodness even though manifested in a people who had adopted open enmity towards it.

recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).[728]

يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

84 And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ۝

85 Therefore Allah rewarded them, on account of what they said, with gardens *in* which rivers flow to abide in them; and this is the reward of those who do good (to others).

Ar. *beneath.*

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ۝

86 And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

SECTION 12

Muslims warned of the Besetting Sins of Previous People

87-89. Use and acquisition of lawful things recommended. 90, 91. Intoxicants and gambling prohibited. 92, 93. Obedience and regard of duty to be made main principles of action.

87 O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.[729]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝

728 This refers to the Christians who believed. An important personage belonging to this class was the Negus of Abyssinia, in whose dominions the Muslims found shelter in the early days of the Prophet's mission, when compelled to fly from Mecca on account of the severe persecutions of the Quraish. Even there they were followed by a deputation of the persecutors, who, in order to excite the religious hatred of the Christian monarch against the homeless Muslims, represented to the Negus that the fugitives not only denounced the idols of the Meccans but also spoke disparagingly of Jesus Christ. Whereupon, the Muslims being called upon to answer the charge, their leader read out the portion of the chapter "Mary" dealing with Jesus Christ, and the words so impressed the Negus that he wept, and said that Jesus Christ was not one whit more than what the Qur-án described him to be. That he subsequently became a true convert to Islam is clearly shown by a funeral service having been held for him by the Holy Prophet when news of his death reached Medina.

729 These words not only denounce such self-denying practices as those adopted by the Christian monks, spoken of in the last section, but also the act of depriving oneself of Divine blessings by falling into evil and slothful habits. Thus, while the Muslims are told on the one hand not to follow the self-imposed restrictions of the Christians, they are at the same time warned that they can enjoy Divine blessings only so long as they strive arduously for them.

88 And eat of the lawful and
good (things) that Allah has
given you, and be careful of
(your duty to) Allah, in whom
you believe.

89 Allah does not call you to
account for what is vain in
a 290. your oaths,[a] but He calls you
to account for the making of
deliberate oaths; so its expia-
tion[730] is the feeding of ten
poor men out of the middling
(food) you feed your families
with, or their clothing, or the
freeing of a neck; but whoso-
ever cannot find (means), then
fasting for three days; this is
the expiation of your oaths
Or, *keep*. when you swear; and *guard*
your oaths.[731] Thus does Allah
make clear to you His com-
munications, that you may be
grateful.

90 O you who believe!
b 280. intoxicants[b] and games of
c 281. chance[c] and (sacrificing to)
d 662. stones set up[d] and (dividing by)
e 663. arrows[e] are only an unclean-
ness, the devil's work; shun it
therefore that you may be
successful.[732]

91 The devil only desires to
cause enmity and hatred to
spring in your midst by means

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَ
اتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ○
لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَ
لَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ
الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ
مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ
أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن
لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ
أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا
أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَشْكُرُونَ ○
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ○
إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ
بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي

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730 It is wrong to suppose that this verse sanctions the expiation of all kinds of oaths. Reading it along with the previous verses shows that the oaths referred to are in relation to vows, etc., by which one forbids oneself what is otherwise lawful. A comparison with 2: 226 shows that that verse is also to be read along with the previous verse (i.e. 2: 225), which forbids the taking of oaths that prevent one doing some good. And the injunction at the end of this verse, *guard your oaths*, also shows that oaths cannot be violated generally, and therefore expiation is only allowed in the case of oaths by which a man deprives himself of some lawful thing or of an occasion of virtue. It is further evident that the Book which lays stress upon the faithful performance of all kinds of engagements could not allow the violating of agreements which had been confirmed with oaths.

731 *Guard your oaths*, i.e. do not take oaths unless the necessity is urgent (Rz). The words can also bear the interpretation *keep your oaths*, i.e. be true to oaths when you have taken them.

732 This verse totally prohibits all intoxicants and games of chance; and besides, by classing them with sacrifices to stones set up for idols *and dividing by arrows*, subjects them to the prohibition of v. 3. It is related that when this verse was revealed, a crier proclaimed in the streets of Medina that wine was prohibited, and in response to this every jar of wine in a Muslim house was emptied, so that wine flowed in the streets (Bkh). Never in the history of the world was such a deep-rooted evil as drink so suddenly yet so completely eradicated.

of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer: will you then desist?[733]

92 And obey Allah and obey the apostle and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our apostle.

93 On those who believe and do good there is no blame for what they eat,[734] when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).

الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ
وَعَنِ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝
وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ
احْذَرُوْا فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا
اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝
لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا
اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا
وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا وَاللّٰهُ
يُحِبُّ الْمُحْسِنِيْنَ ۝ ع

SECTION 13

No Nation shall succeed in violating the Security of the Ka'ba

94–96. Hunting prohibited during pilgrimage. 97–100. Prophecy as to the security of the *Ka'ba*.

94 O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful chastisement.

95 O you who believe! do not kill game while you are on pilgrimage,[735] and whoever among you shall kill it intentionally, the compensation (of

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَ
رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَ
اَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ

733 Only one very clear reason is here given why intoxicants and games of chance are forbidden.

734 The verse speaks of those who died before the prohibition came. But even if it be taken to refer to all believers, it would not justify our doing what is unlawful, because one who believes, does good deeds, and is careful of his duty will not approach any prohibited thing. In thrice mentioning belief and carefulness of one's duty, the reference is to the threefold duty of man, viz. to Allah, to himself, and to others.

735 The prohibition to kill game when on pilgrimage is a token of respect for the security of the Ka'ba, in addition to being a measure necessary for the safety of life in such a large gathering, where liberty to hunt would most probably lead to dangerous accidents to human life and limb.

it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Ka'ba, or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

96 Lawful to you is the game of the sea[736] and its food,[737] a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to whom you shall be gathered.

97 Allah has made the Ka'ba,[738] the sacred house, a maintenance for the people,[739] and the sacred month and the offerings and the victims with
a 659. garlands;[a] this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا
عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ
أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ
ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ
عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنتَقِمُ اللَّهُ
مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ○
أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا
لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ
الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ○
جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
قِيَامًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقَلَائِدَ ذَٰلِكَ لِتَعْلَمُوا أَنَّ
اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

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736 *Bahr* is used here in an extensive sense, and by the game of the sea is meant all water game, whether sea, river, pond, or lake (Rz).

737 The *ṭa'ām* (lit. *food*) of the sea is here distinguished from its game, and means, according to the first successor of the Holy Prophet, *what is found, the sea or river having thrown it (on dry land)*, or *what is left by the water having receded from it, for the catching of which no struggle is needed* (Rz).

738 *Ka'bah*, from *Ka'aba*, meaning *it swelled* or *became prominent*, is so called because of *its prominence* (Rz), or it is a prophetical name showing that it shall forever have eminence in the world. It is also called *bait-ul-ḥarām*, or *the Sacred House*, and among the Arabs it was known as the *bait-ullāh*, or *the house of Allah*. The building proper is 55 feet by 50 feet, but the whole courtyard in which it stands measures 530 feet by 500 feet.

739 This is a prophetic announcement that the Ka'ba shall forever remain a support or stay for men, where pilgrims shall forever flock and shall take animals for sacrifice. The reference to this prophecy is elucidated in the concluding words: "This is that you may know that Allah knows whatever is in the heavens and whatever is in the earth"; that is, the fulfilment of this prophecy in all future ages shall be a sign of the great knowledge of Allah, who pronounced it at a time when the Ka'ba was hardly known beyond the environs of Arabia (see 469).

98 Know that Allah is severe in requiting (evil), and that Allah is Forgiving, Merciful.

99 Nothing is (incumbent) on the apostle but to deliver (the message), and Allah knows what you do openly and what you hide.

100 Say: The bad and the good are not equal, though the abundance of the bad may please *you*; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

Ar. *thee.*

اِعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَ
اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝
مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ۭ وَاللّٰهُ
يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۝
قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ
اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا
اللّٰهَ يٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ
تُفْلِحُوْنَ ۝

SECTION 14

Further Directions for Muslims

101, 102. Questions with regard to details discouraged. 103–105. All practices originating in polytheism denounced. 106–108. Evidence when truth of witnesses is doubted.

101 O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Qur-án is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.[740]

102 A people before you indeed asked such questions, and then became disbelievers *on account* of them.[741]

Or, *in.*

103 Allah has not ordained (the making of) a *baḥirah* or a *sáibah* or a *waṣilah* or a *hámi*, but those who disbelieve fabricate a lie against Allah, and most of them do not understand.[742]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَاۗءَ
اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا
عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ
عَفَا اللّٰهُ عَنْهَا ۭ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ۝
قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا
بِهَا كٰفِرِيْنَ ۝
مَا جَعَلَ اللّٰهُ مِنْ بَحِيْرَةٍ وَّلَا سَاۗىِٕبَةٍ
وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ
كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۭ وَ
اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝

740 As Islam discouraged rigorous practices, such as monastic life, it also prohibited questions relating to details on many points which would require this or that practice to be made obligatory, and much was left to individual will or the circumstances of the time and place.

741 It does not refer to a particular people. The history of previous nations shows that the statement is generally true.

742 The liberation of certain animals in honour of idols was a practice among the Arabs, and as Islam uprooted every vestige of idolatry, this practice is condemned here. *Baḥirah* (from *baḥara*, meaning *he cut* or *slit*) means *a she-camel having her ear slit.* When a she-camel (according to some also *a ewe* or a *she-goat*) had brought forth five (or seven, or ten)

104 And when it is said to them, Come to what Allah has revealed and to the Apostle, they say: That on which We found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.

105 O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.

106 O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you,[743] if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ
اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا
وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ
لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ○
يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ
لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ○
يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ
اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ
غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم
مُّصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ

young ones, the last of these, if a male, was slaughtered, but if a female, her ear was slit. According to others it was the mother; she being also exempted from slaughter and from carrying burdens (LL).

Sáibah (from *sába*, which means *it ran of itself*) signifies any beast left to pasture without attention. According to some, it was the mother of a *baḥirah*, or a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, and was not ridden nor was her milk taken (LL).

Waṣílah (from *waṣala*, i.e. *he connected* or *joined*) means a *she-goat* which brought forth twins, a male and a female; when the male was brought forth alone it was slaughtered to the idols, the female alone being kept; but in the case of the male and the female being born twins, the male was considered to be joined to the female, and was not therefore sacrificed to the gods (Rz).

Ḥámi (from *ḥama-hu*, i.e. *he prohibited* or *interdicted it* or *protected* or *guarded it*) means *a stallion-camel that has prohibited* or *interdicted his back* (to be used for bearing a rider or any burden); *that is left at liberty and not made any use of; whose offspring in the second degree of descent has been fertile* (LL, Rz).

743 The following story is related in connection with this verse. Two brothers, both Christians, Tamím Dárí and 'Adí, were entrusted by their dying Muslim companion Budail, in Syria, with certain property to be made over to his relatives on their return to Medina. The two brothers, however, stole a cup of silver, making over the remaining property; the relatives found a complete list disclosing the existence of the stolen cup of silver as being part of the original property, and thus the evidence of the Christian brothers was shown to be false.

This story abundantly proves that so late as the revelation of this chapter, which was revealed towards the close of the Holy Prophet's life, Muslim and Christian relations, notwithstanding differences of religion, were still friendly. It further demonstrates that the evidence of the followers of an alien religion is admissible according to the Holy Qur-án.

(them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah[744] for then certainly we should be among the sinners.

107 Then if it becomes known that they both have *been guilty of a sin*, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.

Or, *deserved imputation.*

108 This is more proper in order that they should give testimony truly[745] or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِيْ بِهٖ
ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى ۙ وَلَا نَكْتُمُ شَهَادَةَ
اللّٰهِ اِنَّآ اِذًا لَّمِنَ الْاٰثِمِيْنَ ○
فَاِنْ عُثِرَ عَلٰٓى اَنَّهُمَا اسْتَحَقَّآ اِثْمًا فَاٰخَرٰنِ
يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ
عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ بِاللّٰهِ
لَشَهَادَتُنَآ اَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا
اعْتَدَيْنَآ ۖ اِنَّآ اِذًا لَّمِنَ الظّٰلِمِيْنَ ○
ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى
وَجْهِهَآ اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌ
بَعْدَ اَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۗ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ○

SECTION 15

Christian Love of this Life

109, 110. Jesus as a mere prophet. 111–115. His followers demand abundance of provisions of this life.

109 On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.[746]

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ
اُجِبْتُمْ ۖ قَالُوْا لَا عِلْمَ لَنَا ۖ
اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ○

744 "The testimony of Allah" stands for the testimony which Allah had enjoined to be borne uprightly.

745 *You say*: ليس لكلامك وجه i.e. *there is no truth* or *correctness in thy saying* (TA-LL), and also قص الحديث على وجهه meaning *he related the story in its proper manner* (LL in art. *qaṣṣ*). *Waj-h* also signifies *drift*, *mode* or *course* or *bearing*.

746 The question is, Did those to whom you were sent accept your message and remain true to it, or was it otherwise? The answer of the prophets is that only Allah knew how their message was received, because they could not say how far its rejecters were guilty, nor how far the accepters of the message remained true to it after their death.

110 When Allah will say: O Jesus son of Mary! remember My favour on *you* and on *your* mother, when I strengthened *you* with the holy *revelation*;[a] *you spoke* to the people in the cradle and when of old age,[b] and when I taught *you* the Book and the wisdom and the Torah and the Gospel; and when *you determined* out of clay a thing like the form of a bird by My permission, then *you breathed* into it and it became a bird by My permission,[c] and *you healed* the blind and the leprous by My permission;[d] and when *you brought* forth the dead by My permission;[e] and when I withheld the children of Israel from *you* when *you came* to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

111 And when I revealed to the disciples,[f] saying, Believe in Me and My apostle, they said: We believe and bear witness that we submit (ourselves).

112 When the disciples said: O Jesus, son of Mary! will *your* Lord consent[747] to send down to us food from heaven?[748] He said: Be careful of (your duty to) Allah if you are believers.

113 They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that *you have* indeed spoken the truth to us and that we may be of the witnesses to it.

Ar. *thee.*
Ar. *thy.*
Ar. *thee.*
Or, *spirit.*
a 128.
Ar. *thou didst speak.*
b 426.
Ar. *thee.*
Ar. *thou didst determine.*
Ar. *thou didst breathe.*
c 428.
Ar. *thou didst heal.*
d 429.
Ar. *thou didst bring.*
e 430.
Ar. *thee.*
Ar. *thou didst come.*
f 433.
Ar. *thy.*
Ar. *thou hast.*

إِذْ قَالَ اللّٰهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلٰى وَالِدَتِكَ إِذْ
أَيَّدْتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا ۚ وَإِذْ عَلَّمْتُكَ الْكِتٰبَ
وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْإِنْجِيلَ
وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَ
الْأَبْرَصَ بِإِذْنِي ۚ وَإِذْ تُخْرِجُ الْمَوْتٰى
بِإِذْنِي ۚ وَإِذْ كَفَفْتُ بَنِي إِسْرَاءِيلَ
عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ
الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هٰذَا
إِلَّا سِحْرٌ مُّبِينٌ ○
وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيّٖنَ أَنْ
اٰمِنُوا بِي وَبِرَسُولِي ۚ قَالُوا اٰمَنَّا وَ
اشْهَدْ بِأَنَّنَا مُسْلِمُونَ ○
إِذْ قَالَ الْحَوَارِيُّونَ يٰعِيسَى ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ
السَّمَآءِ ۚ قَالَ اتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ○
قَالُوا نُرِيدُ أَنْ نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَ
نَكُونَ عَلَيْهَا مِنَ الشّٰهِدِينَ ○

747 *Yastaṭî'u* may have its original meaning, i.e. *being able to do a thing*, or, as Rgh accepts as one of its interpretations: *Yastaṭî'u* and *yuṭî'u* have the same significance, and the meaning is, *will he consent to it or comply with the desire* (Rgh, TA-LL).

748 *Máidah* is from *máda*, which has two meanings: (1) *it became in a state of motion*, and (2) *he conferred a benefit or favour on him.* According to Rgh *máda-ni* means *he gave me food*, and مائدة من السماء is either *food* or *knowledge*, because knowledge is the nutriment for hearts, as food is the nutriment for bodies (Rgh). *Máidah* is also the table with the food upon it, but a table without food is not so called (Al-Fárisí-LL). Hence both

114 Jesus the son of Mary said: O Allah, our Lord! send down to us food from heaven which should be to us an ever-recurring happiness,[749] to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the providers.[750]

115 Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise any one among the nations.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَ
ارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ○
قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ
يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا
لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ○

SECTION 16

False Doctrines introduced after Jesus' Death

116–118. The doctrine of Jesus' Divinity was introduced after his death. 119, 120. Reward of the faithful.

116 And when Allah will say: O Jesus, son of Mary! *did you* say to men, Take me and my mother for two gods besides Allah,[751] he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst

Ar. *didst thou.*

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ
مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي
أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ

from the root-meaning and from the use of the word it is clear that *máidah* is *food*, and this significance is given by LL on the authority of many lexicologists. Rz gives *ma'țiyah* or *what is given as a benefit* or *a favour* to be the meaning.

749 According to Bḍ, *'Íd* means *an ever-recurring happiness* or *source of enjoyment.*

750 This passage seems to refer to the well-known prayer for *daily bread*, which Jesus appears to have included in the famous Lord's prayer on account of the earthly inclinations of his disciples. The food of earth has no doubt been granted in abundance to the Christians, but this has deprived them of the heavenly food. Compare the Muslim's prayer in the opening chapter, which craves not for bread but for the right path. The form of the prayer, that it should be an *ever-recurring happiness*, shows clearly that the prayer was not for a table laden with provisions, as is generally supposed. As to its being sent down from heaven, it should be borne in mind that—in the language of the Holy Qur-án—every thing is with God and is sent down to men. Compare 15:21: "And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure."

751 From this description of Mary being taken for a god by the Christians, some Christian critics of the Qur-án conclude that the doctrine of the Trinity according to the Qur-án consists of three persons—God, Jesus, and Mary. But this is an absolutely unwarranted conclusion. Mary is no doubt spoken of as being taken for an object of worship by the Christians; but the doctrine of the Trinity is not mentioned here, while the Divinity of Mary is not mentioned where the Trinity is spoken of. Had Mary not been worshipped by the Christians as the "Mother of God," the conclusion would have been safe that the Qur-án mistook Mary for the

indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind;[751A] surely Thou art the great Knower of the unseen things.

117 I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your
a 722. Lord;[a] and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things;[752]

118 If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.

فَقَدْ عَلِمْتَهٗ ط تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ
أَعْلَمُ مَا فِيْ نَفْسِكَ ط إِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوْبِ ○
مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِيْ بِهٖٓ أَنِ
اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ج وَكُنْتُ
عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ج فَلَمَّا
تَوَفَّيْتَنِيْ كُنْتَ أَنْتَ الرَّقِيْبَ عَلَيْهِمْ ط
وَأَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ○
إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ج وَإِنْ
تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ ○

third person of the Trinity. But the doctrine and practice of Mariolatry, as it is called by Protestant controversialists, is too well known. In the catechism of the Roman Church the following doctrines are to be found: "That she is truly the mother of God, and the second Eve, by whose means we have received blessing and life; that she is the mother of Pity and very specially our advocate; that her images are of the utmost utility" (*Ency. Br.* 11th ed., vol. 17, p. 813). It is also stated that her intercessions are directly appealed to in the Litany. And further, that there were certain women in Thrace, Scythia, and Arabia who were in the habit of worshipping the virgin as a goddess, the offer of a cake being one of the features of their worship. "From the time of the council of Ephesus (held in 431 Christian era)," says the same writer, "to exhibit figures of the virgin and child became the approved expression of orthodoxy. . . . Of the growth of the Marian cultus, alike in the east and in the west, after the decision at Ephesus it would be impossible to trace the history. . . . Justinian in one of his laws bespeaks her advocacy for the Empire, and he inscribes the high altar in the new church of St. Sophia with her name. Narses looks to her directions on the field of battle. The Emperor Heracleus bears her image on his banner. John of Damascus speaks of her as the Sovereign lady to whom the whole creation has been made subject by her son. Peter Damian recognizes her as the most exalted of all creatures and apostrophizes her as deified and endowed with all power in heaven and in earth, yet not forgetful of our race." The Christian world had in fact felt "the need for a mediator to deal with the very mediator," and thus Mary was raised to the throne of Divinity along with Jesus.

751A By *what is in my mind, the things known to me* are meant, and by *what is in Thy mind, the things known to Thee.*

752 This verse is a conclusive proof that Jesus died a natural death, and is not now alive in heaven, according to the theoretic belief of the Christians and the supposition of many Muslims; because here Jesus says that so long as he was among his followers he was a witness of their condition, and he did not find them holding the belief in his Divinity. The logical conclusion of this statement is that the false doctrine of his Divinity was introduced into the Christian faith *after his death*, after "*Thou didst cause me to die*" (see further 436).

A saying of the Holy Prophet is recorded in Bkh, in which the Holy Prophet speaks concerning himself in the very words which are here put into the mouth of Jesus. He said

119 Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever; Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

120 Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ
لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا
عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝
لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
فِيْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

that he would be shown on the day of resurrection some men who had gone against his teachings, and "I would say what the righteous servant said: I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them."

This saying shows clearly that it was after the death of both Jesus and the Holy Prophet that their followers perverted their teachings.

Compare John 17 : 3, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent"; and John 17 : 12, "While I was with them in the world, I kept them in Thy name."

CHAPTER VI

THE CATTLE

(Al-An'ám)

REVEALED AT MECCA

(20 *sections and* 166 *verses*)

Abstract:

Sec. 1. Ultimate triumph of Divine Unity.
Sec. 2. Greatness of Divine Mercy.
Sec. 3. Polytheists witness against themselves.
Sec. 4. Rejection of the truth.
Sec. 5. Consequences of rejection.
Sec. 6. Reward of believers.
Sec. 7, 8. Divine judgment.
Sec. 9. Necessity of submission to Allah, and Abraham's reasoning on Divine Unity.
Sec. 10. Prophets who followed in Abraham's wake.
Sec. 11. Truth of Divine revelation.
Sec. 12. Ultimate triumph of the truth.
Sec. 13. Gradual progress.
Sec. 14. Polytheists' opposition.
Sec. 15. The chief opponents.
Sec. 16. Certainty of the threatened punishment.
Sec. 17. Idolaters' self-imposed prohibitions.
Sec. 18. Prohibited food and idolaters' vain excuses.
Sec. 19. Guiding rules of life.
Sec. 20. The goal for the faithful.

Title and connection.

THE name of this chapter is taken from the mention of *cattle* in connection with certain superstitions and idolatrous practices of the Arabs, the abolition of which was needed to establish the doctrine of Divine Unity in all its purity. The object of Islam was not simply to preach Unity, but to make it the basis of a Muslim's practical life, and so to uproot all idolatrous practices.

The last chapter deals towards its close with the Christian doctrine of the deification of Jesus, and hence this chapter is introduced to deal at length with the doctrine of Divine Unity and its ultimate triumph, not only over idolatry, but over all kinds of polytheism. It may be added that though Divine Unity, the establishment of which is the chief object of the Qur-án, is frequently discussed in the previous chapters, its discussion at length is only taken up here after the details of the Law have been considered.

SECTION 1

Ultimate Triumph of Divine Unity

1–3. Divine Unity. 4, 5. The mockers. 6. Nations live and die. 7–9. Hopeless unbelief. 10. Its consequences.

In the name of Allah, the Beneficent, the Merciful.

1 All praise is due to Allah, who created the heavens and

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ

Subject-matter.

A perusal of the abstract of the various sections of this chapter will show that its one continuous theme is the Divine Unity. The Prophet had preached this noble doctrine for twelve whole years, both night and day, in the Metropolis of Arabia without apparently causing any great change in the national idol-worship of the people. Among the thousands that had listened to his noble message, less than a hundred had responded to his call, and those few converts had either fled to Abyssinia or were now preparing to leave for Medina. To an outward observer, therefore, the cause of the Prophet seemed an utter failure, yet so marvellous was his faith in the ultimate triumph of Divine Unity that no obstacle, no apparent failure, had shaken it in the least, and the words with which this chapter opens were uttered with unshakeable confidence in the ultimate triumph of his cause, as if he had never received the least check in his onward course, and as though the goal was not only within sight, but close at hand.

The connection of the various sections, or the internal arrangement of the chapter, is too clear to need much discussion. Opening with a forcible declaration of the ultimate triumph of Divine Unity, and referring to the greatness of His mercy in the second section, the doctrine of Unity being always combined with the doctrine of the unique mercy of the Divine Being, it refers in the third to the polytheists' own evidence against their polytheism, which they no doubt often produce in this very life. The rejection of this great truth of Divine Unity and its consequences are then stated in the fourth and the fifth sections, mentioning incidentally the reward of believers in the sixth section. In the two succeeding sections the Divine judgment is declared to be imminent. The ninth, while calling attention to the necessity of submission to the Divine Being—the pith of Abraham's religion—mentions the arguments with which Abraham, that great Patriarch, who may be said to be the father of monotheism, and who is undoubtedly the father of two of the biggest monotheistic peoples in the world, convinced his countrymen of the futility of the worship of any object other than Allah. The tenth section mentions the names of seventeen other prophets who preached the Unity of the Divine Being, and the Holy Prophet is enjoined to follow in their footsteps.

The eleventh section draws attention to the truth of the Divine revelation of the Qur-án, which was now the bearer of that noble message of Divine Unity to mankind, and the next speaks of the ultimate triumph of that message. The thirteenth section states that this triumph would be brought about by a gradual progress, and the fourteenth refers to the polytheists' opposition. The plans adopted by the chief opponents are then hinted at in the fifteenth, and their failure prophesied in the sixteenth section. The next two refer to the polytheists' self-imposed but superstitious restrictions against the use of the flesh of certain animals, and their vain excuses for not abjuring their idolatrous practices. The guiding rules of life are then briefly stated in the nineteenth section, while the chapter is closed by drawing attention to the great goal before the faithful; because, undoubtedly, the adoption of the doctrine of Unity raised the ideal of human life to a very high standard.

Date of revelation.

The whole of this chapter is said to have been revealed in one portion (I'Ab-Rz). Its revelation belongs to the Meccan period, and it is generally considered to belong to the last year of the Holy Prophet's life at Mecca.

the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.[753]

2 He it is who created you from clay, then He decreed a term; and there is a term named with Him; still you *dispute*.[754]

Or, *doubt*.

3 And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.[755]

4 And there does not come to them any communication of the communications of their Lord but they turn aside from it.

5 So they have indeed rejected the truth when it came to them; therefore the *truth* of what they mocked at *will shine upon* them.

Ar. *information*.

Ar. *come to*.

6 Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

7 And if We had sent to *you* a writing on a paper, then they had touched it with their hands, certainly those who dis-

Ar. *thee*.

وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۬
ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ۝
هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰٓى
اَجَلًا وَاَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ۝
وَهُوَ اللّٰهُ فِي السَّمٰوٰتِ وَفِي الْاَرْضِ يَعْلَمُ
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُوْنَ ۝
وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ
اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ۝
فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ
يَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝
اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ
قَرْنٍ مَّكَّنّٰهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ
وَاَرْسَلْنَا السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا وَّ
جَعَلْنَا الْاَنْهٰرَ تَجْرِيْ مِنْ تَحْتِهِمْ
فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَنْشَاْنَا مِنْ
بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ۝
وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ
قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ

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753 The words that Allah is the Maker of the darkness and the light are directed against the dualistic doctrine of the Magian religion, which holds light and darkness to be two co-eternal principles. The religion of Islam is the purest monotheism, and thus it holds that the ultimate cause of all things is the Great Maker of the heavens and the earth. Pure monotheism holds out before man the bright hope that, as goodness is inherent in the Divine Being, it is also the goal to which the creation moves on; while dualism considers the prevalence of evil to be necessary.

754 The first term is that of life and the second the resurrection. Or both refer to the term of life.

All men are here said to be created from clay, and this shows what creation from clay or dust signifies. The same significance must be attached to the creation of Adam from clay.

755 There is a clear reference here to the ultimate triumph of the doctrine of Unity.

believe would have said: This is nothing but clear enchantment.[756]

لَقَالَ الَّذِينَ كَفَرُوا إِنْ هٰذَا إِلَّا
سِحْرٌ مُّبِينٌ ○

8 And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.[757]

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا
مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ○

9 And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.[758]

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّ
لَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُونَ ○

10 And certainly apostles before *you* were mocked at, but that which they mocked at encompassed the scoffers among them.[759]

Ar. *thee.*

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا
بِهٖ يَسْتَهْزِءُونَ ○

SECTION 2

Greatness of Divine Mercy

11. Fate of former people. 12–18. Divine goodness towards creatures. 19, 20. Appeal to human nature.

11 Say: Travel in the land, then see what was the end of the rejecters.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ○

12 Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself;[760] most certainly He will gather you on the resurrection day—there is no doubt about it. (As for) those who have lost their souls, they will not believe.

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ
قُلْ لِّلّٰهِ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ
إِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ○

756 Compare 4:153: "The followers of the Book ask you to bring down to them a book from heaven."

757 The coming of the angels is always spoken of in the Qur-án as being synonymous with the infliction of the punishment with which the opponents were threatened. Compare 2:210: "They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has already been decided," and v. 159: "They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come."

758 The meaning is that if an angel were made an apostle to mankind he would doubtless appear in the form of man, inasmuch as the human eye cannot see angels and because only a human being could serve as a model for men; moreover, mankind would have fallen into the same confusion into which it has now cast itself concerning the mission of the Prophet.

759 They mocked at the promises of success for the Prophet and the believers, and at the eventual triumph of the doctrine of Unity over idol-worship, so that the final triumph of Islam was a good answer to their mockery, and the mockers themselves were put in a position to be ridiculed.

760 This passage bears evidence to the all-encompassing mercy of the Divine Being.

13 And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

وَلَهُ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

14 Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and *you should* not be of the polytheists.

Ar. *thou shouldst.*

قُلْ أَغَيْرَ اللّٰهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ○

15 Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ○

16 He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذٰلِكَ الْفَوْزُ الْمُبِينُ ○

17 And if Allah touch *you* with affliction, there is none to take it off but He; and if He *visit you* with good, then He has power over all things.[761]

Ar. *thee.*

Ar. *touch thee.*

وَإِنْ يَمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

18 And He is the Supreme, above His servants; and He is the Wise, the Aware.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ○

19 Say: What thing is the weightiest in testimony? Say: Allah is witness between you and *me*; and this Qur-án has been revealed to me that with it I may warn you and whomsoever it reaches.[762] Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one God, and surely I am clear of that which you set up (with Him).

Ar. *between me.*

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللّٰهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هٰذَا الْقُرْاٰنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللّٰهِ اٰلِهَةً أُخْرٰى ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلٰهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ ○

20 Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.[763]

الَّذِينَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ ۘ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ○

The words *He has ordained mercy on Himself* imply that mercy is in fact His very nature. The evidence of Divine mercy is manifest in the physical world: He has created all things for the benefit of man. Would He not deal equally mercifully with man in his spiritual needs and send a revelation to guide him?

761 The form adopted expresses the idea that Allah, being All-powerful, will bring good to you.

762, 763, see next page.

SECTION 3

Polytheists Witness against Themselves

21. Greatness of the guilt. 22–26. They shall deny polytheism, to which they now stick. 27–30. Their desire to be sent back.

21 And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

22 And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

23 Then their excuse[764] would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

24 See how they lie against their own souls, and that which they forged has passed away from them.

25 And of them is he who
Ar. *thee.* hearkens to *you*, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it;[765] so much so that when they come
Ar. *thee.* to *you* they only dispute with
Ar. *thee.* *you*; those who disbelieve say: This is naught but the stories of the ancients.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ○
وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ○
ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَ
اللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ○
انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ○
وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا
عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا
يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ
يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا
أَسَاطِيرُ الْأَوَّلِينَ ○

762 This shows clearly that the Holy Prophet did not consider himself as only a prophet for those who could listen to his message, i.e. the Arabs only, but for all people whom the Qur-án may reach, i.e. for the whole world.

763 As the revelation of this chapter really belongs to the last year of the Holy Prophet's life at Mecca, there may be a reference here to the respectful attitude of the Jews to the Prophet's claim when Islam was first proclaimed at Medina. As to the meaning of the words *as they recognize their sons*, see 190.

764 *Fitnah*, according to IJ, means here either *answer* or *excuse*, the answer or the excuse being so called because of its being a *lie*. According to Bd, it means their *kufr* or *unbelief*, which they would see, on the day of reckoning, had no basis. Or the meaning may be: *Then their unbelief would not remain, but they would say . . .*

765 This and what follows shows that veils were cast over their hearts because they would not believe even if they saw all the signs; they visited the Prophet, not for the purpose of listening to and pondering over what he said, but to dispute with him. The *casting of the veils* is ascribed to God exactly in the same sense as the adding to their disease in 2:10, for which see 24.

26 And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ وَإِنْ يُّهْلِكُوْنَ إِلَّآ أَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝

Ar. *couldst thou.*

27 And *could you* see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.

وَلَوْ تَرٰىٓ إِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝

28 Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.[766]

بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَإِنَّهُمْ لَكٰذِبُوْنَ ۝

29 And they say: There is nothing but our life of this world, and we shall not be raised.

وَقَالُوْٓا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ۝

Ar. *couldst thou*

30 And *could you* see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.

وَلَوْ تَرٰىٓ إِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ۗ قَالَ أَلَيْسَ هٰذَا بِالْحَقِّ ۗ قَالُوْا بَلٰى وَرَبِّنَا ۗ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝

SECTION 4

Rejection of the Truth

31-34. Rejection of truth is a sure loss. 35-39. They are dead to all reasoning. 40, 41. Yet Allah removes their sufferings.

31 They are losers indeed who reject the meeting of Allah; until when the hour[767] comes upon them all of a sudden they shall say: O our grief for our neglecting it![768] and they shall bear their burdens on their backs; now surely evil is that which they bear.

قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ۗ حَتّٰىٓ إِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ وَهُمْ يَحْمِلُوْنَ أَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ۗ أَلَا سَآءَ مَا يَزِرُوْنَ ۝

766 The evil consequences of their deeds were hidden in this life, but they will become manifest in the life after death. And since, if they were sent back, the evil consequences of evil deeds would again be hidden from the physical eye, they would revert to evil deeds.

767 By the *hour* is meant their *doom*, as well as the hour of *final judgment*.

768, see next page.

32 And this world's life is naught but a play and an idle sport; and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

33 We know indeed that what they say certainly grieves *you*, but surely they do not call *you* a liar, but the unjust deny the communications of Allah.[769]

(Ar. *thee.* Ar. *thee.*)

34 And certainly apostles before *you* were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah;[770] and certainly there has come to *you* some information about the messengers.

(Ar. *thee.* Ar. *thee.*)

35 And if their turning away is hard on *you*, then if *you can* seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that *you should* bring them a sign[771] —and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

(Ar. *thee.* Ar. *thou canst.* Ar. *thou shouldst.*)

36 Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.[772]

وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ
وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ
اَفَلَا تَعْقِلُوْنَ ○
قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ
فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ
بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ○
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا
عَلٰى مَا كُذِّبُوْا وَاُوْذُوْا حَتّٰٓى اَتٰىهُمْ
نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ
وَلَقَدْ جَآءَكَ مِنْ نَّبَاِى الْمُرْسَلِيْنَ ○
وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ
اسْتَطَعْتَ اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ
اَوْ سُلَّمًا فِي السَّمَآءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ۚ وَلَوْ شَآءَ
اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا تَكُوْنَنَّ
مِنَ الْجٰهِلِيْنَ ○
اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ۘ وَالْمَوْتٰى
يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ○

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768 فرط فيه means *he neglected it*, or *failed to do what he ought with respect to it* (TA-LL). "It" refers to the *hour*.

769 The Prophet was known among them as *Al-Amín*, i.e. *the faithful* or *the truthful one*; and he was so highly reputed for his truth because he was never guilty of having uttered a lie in his life. It was after he received the Divine revelation that he was called a *liar*, and hence it was really a denial of the Divine revelation of which they were guilty and not any denial as to the truthfulness of the Prophet himself.

770 The context shows clearly that by the *words of Allah* here are meant *the prophecies* promising assistance to His apostles. As help came to the apostles before the Holy Prophet, so would help come to him, and this was a prophecy which none could change.

771 By the *bringing of a sign* is meant a sign that should bring all to guidance, as is clearly indicated by what follows. Their doom was pronounced, and that word must be fulfilled, as affirmed in the previous verse; but the demand of the people to be overawed into an immediate submission to the Prophet by a sign was not in accordance with the Divine Law.

772 Even the spiritually dead, upon whom warnings and admonitions are wasted, and who do not listen to the voice of the Apostle, will be raised to life by the powerful hand of Allah. Those addressed by the Prophet are divided into two classes: (1) those who listen: these accept the Prophet and become believers; (2) those who are spiritually dead and are careless of warnings; even these are not to be despaired of, for Allah will raise them to life, i.e. they, too, will accept the Prophet after some time. That the spiritual raising in this life is herein

37 And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.[773]

38 And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.[774]

39 And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes
a 40. to err,[a] and whom He pleases He puts on the right way.

40 Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

41 Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).[775]

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَن يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ○

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَن يَشَإِ اللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ○

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ ○

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ○

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meant may be established by the fact that their *being returned to Allah*, which stands for their death, is spoken of as taking place *after* they were raised to life.

773 The sign spoken of here is the same as adverted to in v. 35. And Allah did send the very sign demanded, as we find the Arabs submitting to the Holy Prophet almost in a body after the conquest of Mecca, a reference to which is contained in 110 : 2 (see 2812): "And you see men entering the religion of Allah in companies."

774 Other creatures are all provided for by Allah as men are, so far as physical needs are concerned. And they obey the laws of nature; therefore, man must also obey the Divine laws. But man's nature aspires after something higher, and it is to satisfy that spiritual craving that prophets are sent. This verse, moreover, points as it were to two classes of men—those who, like beasts, are wholly bound to the earth and cannot rise, and those who rise like birds, soaring upward to the higher spiritual regions.

775 In dire distress and affliction even the polytheist finds nobody to call upon but God. This shows that a belief in the Divine existence and Unity of God is inherent in human nature.

SECTION 5

Consequences of Rejection

42–45. How former people were dealt with. 46, 47. Approach of punishment. 48–50. Warning given.

42 And certainly We sent (apostles) to nations before *you*, then We seized them with distress and affliction in order that they might humble themselves.

Ar. thee.

43 Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made what they did fair-seeming to them.

44 But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.[776]

45 So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.[776A]

46 Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the *arguments*, yet they turn away.[777]

Ar. communications.

47 Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ ○
فَلَوْلَا إِذْ جَاءَهُم بَأْسُنَا تَضَرَّعُوا وَلَٰكِن
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
مَا كَانُوا يَعْمَلُونَ ○
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا
أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ○
فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○
قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَ
أَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ
غَيْرُ اللَّهِ يَأْتِيكُم بِهِ انظُرْ كَيْفَ نُصَرِّفُ
الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ○
قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ
الظَّالِمُونَ ○

776 By *opening the doors of all things* is meant that all the comforts of life were made accessible.

776A By cutting off the *roots* is meant the destruction of the ringleaders in particular. *Dábir*, according to Rz, is *the last man left to look after affairs.*

777 *Taṣrif ul Áyát*, according to LL, signifies *the varying* or *diversifying of the verses of the Qur-án by repeating them in different forms*, or, *the making of the verses of the Qur-án distinct in their meanings by repeating and varying them.* For the meaning of *áyat* see 67.

48 And We send not messengers but as announcers of good news and givers of warning; then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

49 And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

50 Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?[778]

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ
مُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ
بِمَا كَانُوا يَفْسُقُونَ ○
قُل لَّا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَ
لَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ○

778 Never did a prophet talk in plainer language and with a greater modesty to his people. Those whom Muhammad—may peace and the blessings of Allah be upon him!—addressed had for centuries been superstitious idol-worshippers. Had the Prophet so wished, he could have claimed any supernatural powers for himself, and the people would willingly have accepted him. But he was above all free from every kind of selfishness, and whatever he said proceeded direct from a heart devoid of all affectation and personal considerations. He plainly said, as he is here commanded, that he was but a man; he had no treasures, nor did he lay claim for himself as a man to know the secrets of the future, nor did he profess to be any more than a mortal. For all the good he did, for all the prophecies he uttered, he did not like to take the credit to himself. All glory was due to Allah, he proclaimed. What distinguished him from the rest of mankind was that Allah revealed His will to him, and he faithfully followed and translated into practice everything that he received from on High. And as he himself was, so he wanted others to be. It was not his object to make his followers possessors of treasures or wonder-workers or fortune-tellers, but *men* first and last—men true to themselves and true followers of the high principles of life which had been revealed to him. He plainly told the people what was wanted of them, and it is for his plain speaking that he is frequently called in the Holy Qur-án *a plain warner*.

But even his sublime and selfless sentiments and motives, the best that pure human nature could possess or desire, encounter nothing but carping criticism at the hands of many Christian writers. "Here he declares himself unacquainted with the secrets of God" is the remark which the noble words of the above verse draw from a Christian annotator, and the grotesque conclusion is immediately deduced that "he confesses he does not possess the gift of prophecy." But any reasonable man can see that by this verse the gift of revelation and prophecy has not been denied, but claimed in the clearest words. What is meant by the verse is that as a man Muhammad was like other men, i.e. he did not know the unseen, etc., but as a prophet he knew and followed everything revealed to him by Allah. The unique greatness and nobleness of the Prophet lie in the fact that he never tried to put himself before people as superhuman. Many were the prophecies of the Qur-án fulfilled in his own lifetime, yet he continued to say, "Nor do I know the unseen." Islam triumphed, yet he never said, "I have the treasures of Allah." Every prophecy fulfilled, every success made, he attributed to the all-powerful, all-knowing Allah.

SECTION 6

Reward of Believers

51-53. Those who benefit by the warning. 54, 55. Peace and mercy for believers.

51 And warn with it those who fear that they shall be gathered to their Lord—there is no guardian for them, nor any intercessor besides Him—that they may guard (against evil).

52 And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favour; neither *are you* answerable for any reckoning of theirs, nor are they answerable for any reckoning of *yours*, so that *you should* drive them away and thus be of the unjust.[779]

Ar. *art thou.*

Ar. *thine.*

Ar. *thou shouldst.*

53 And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us?[780] Does not Allah best know the grateful?

54 And when those who believe in Our communications come to *you*, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

Ar *thee.*

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوا
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَ
لَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ۝
وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ
حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ
مِنَ الظَّالِمِينَ ۝
وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا
أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَا
أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ۝
وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا
فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ
الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا
بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ
فَأَنَّهُ غَفُورٌ رَّحِيمٌ ۝

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779 The commentators agree that this verse was revealed when some leading Quraish expressed their willingness to accept the Prophet if the poorer Muslims were not allowed to remain in his company at the time (Rz). The poor and the rich are here brought to the same level; they are all men, they have equal claims to learn and practise the truth. Nay, those who had accepted the truth had a prior claim on the Prophet's attention. Truth is equally accessible to all, to the religion—I do not say *the world*—of Islam, no aristocracy is known. Before the Great Master the differences of rank, wealth, and colour sink into insignificance. And as the poorest man could hold communion with his Great Master, so the true servant of that Master could not drive away the poor from his presence because the rich objected to their company. Before Allah's Apostle, as before Allah Himself, they must all stand upon one level. *Every one is answerable for what he does* is the golden principle preached by Islam.

780 The simple and decisive answer given above no doubt wounded the pride of the wealthy Quraish, who were required to sit along with the poor slaves whom they never treated as human beings, and thus were they tried.

55 And thus do We make distinct the communications and so that the way of the guilty may become clear.

وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلِتَسْتَبِيْنَ
سَبِيْلُ الْمُجْرِمِيْنَ ۝

SECTION 7

Divine Judgment

56–58. Judgment shall be pronounced. 59, 60. Allah's all-comprehensive knowledge.

56 Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires, for then indeed I should have gone astray and I should not be of those who go aright.

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ ۭ قُلْ لَّآ اَتَّبِعُ اَهْوَاۗءَكُمْ ۙ قَدْ
ضَلَلْتُ اِذًا وَّمَآ اَنَا مِنَ الْمُهْتَدِيْنَ ۝

57 Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

قُلْ اِنِّيْ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَكَذَّبْتُمْ بِهٖ ۭ
مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ ۭ اِنِ الْحُكْمُ
اِلَّا لِلّٰهِ ۭ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفٰصِلِيْنَ ۝

58 Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and *me*; and Allah best knows the unjust.

Ar. between me.

قُلْ لَّوْ اَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِيَ
الْاَمْرُ بَيْنِيْ وَبَيْنَكُمْ ۭ وَاللّٰهُ اَعْلَمُ
بِالظّٰلِمِيْنَ ۝

59 And with Him are the *treasures*[781] of the unseen—none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor any thing green *or* dry but (it is all) in a clear book.[782]

Or, keys. — *Ar. nor.*

وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ
اِلَّا هُوَ ۭ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۭ وَمَا
تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ ظُلُمٰتِ
الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۝

60 And He it is who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

وَهُوَ الَّذِيْ يَتَوَفّٰىكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰٓى اَجَلٌ
مُّسَمًّى ۚ ثُمَّ اِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

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781 The word *mafātiḥ* is plural of *miftāḥ* as well as of *maftaḥ*, the former meaning *key* and the latter *repository* or *a treasure* (LL). Hence both significances are admissible.

782 Everything takes place according to the law known to Allah, and the clear book is the great law of cause and effect. The falling of the leaf indicates that its power to draw

SECTION 8

Divine Judgment

61–64. Allah's merciful dealing with men. 65–67. Judgment must come. 68–70. Mockers to be avoided.

61 And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.[783]

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ
حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ○

62 Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ○

63 Say: Who is it that delivers you from the dangers[784] of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَ
الْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً
لَئِنْ أَنْجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ○

64 Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ أَنْتُمْ تُشْرِكُونَ ○

65 Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties, and make some of you taste the fighting of others. See how We repeat the communications that they may understand.[785]

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ
أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ
بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ
لَعَلَّهُمْ يَفْقَهُونَ ○

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nourishment has been stopped, and here signifies the termination of the power of the Quraish. The grain in the darkness of the earth stands for the mission of the Prophet, for that grain was destined to sprout forth, growing into a tree of exceptional proportions. The "green" indicates those people that prosper and the "dry" those that must fall off.

783 The allusion seems to be to the ultimate sweeping away of all opposition. The next verse makes it clear. The *ḥafaẓah* are the guardian angels, for which see 1269.

784 *Ẓulumát* (plural of *ẓulmat*, lit. *darkness*) here signifies *dangers* (Bd, AH, Rz). According to LL, on the authority of M, it means *the troubles, afflictions, calamities* or *hardships* (of the sea). Also *a day of much evil* (Q, TA-LL), or *a day in which one finds hardship or difficulty* (M-LL).

785 The three forms of punishment may be explained as follows: *A punishment from above you*, such as a storm, which was witnessed in the well-known *Battle of the Allies*, when an army of ten thousand strong, which could easily have destroyed the small body

Ar. *thy.*

66 And *your* people call it a lie and it is the very truth. Say: I am not placed in charge of you.[786]

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ○

67 For every prophecy is a term, and you will come to know (it).[787]

لِكُلِّ نَبَإٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ○

Ar. *thou seest.*

a 637.

Ar. *thee.*

68 And when *you see* those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse;[a] and if the devil cause *you* to forget, then do not sit after recollection with the unjust people.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ ○

69 And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ ○

Ar. *nor.*

70 And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned: it shall not have besides Allah any guardian *or* an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذْ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ○

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of entrenched Muslims, took to flight merely on account of a great storm; *a punishment from beneath your feet*, such as a drought which brought great affliction upon the people of Mecca for seven years—referred to in reports as *years of drought like the years of drought of Joseph*; and *throwing into confusion* as well as *making some taste the fighting of others* clearly signifies the battles which brought about the final disruption of the power of the Quraish. By the two first-named forms some understand a punishment at the hands of the leaders and a punishment at the hands of the servants (I'Ab-Rz), or it may indicate a punishment making havoc among the wealthy and a punishment making havoc among the poor.

786 The concluding phrase may also be translated as *I am not a disposer of your affairs*, the significance in both cases being that the threatened punishment is not in the hands of the Prophet—it is Allah who requites men.

787 The meaning adopted here is the one given by LL in explaining the meaning of *mustaqarr*, which means *the place* or *time beyond which a thing does not pass*, hence its *term.*

SECTION 9

Necessity of Submission to Allah and Abraham's Reasoning

71–74. Submission to Allah brings peace. 75–83. Abraham's arguments for Divine Unity.

71 Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be turned back on our heels after Allah has guided us, like him whom the devils have *made to fall down* perplexed in the earth?[788] he has companions who call him to the right way, (saying), Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds:

Or, *infatuated.*

72 And that you should keep up prayer and be careful of (your duty to) Him; and He it is to whom you shall be gathered.

73 And He it is who has created the heavens and the earth with truth; and on the day He says, Be, it is.

74 His word is the truth, and His is the kingdom on the day when the *forms* shall be *breathed into*;[789] the Knower of the unseen and the seen; and He is the Wise, the Aware.

Or, *trumpet.*
Or, *blown.*

قُلْ أَنَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا
وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ
إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ
الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ط
قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ط
وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ○
وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ط وَ
هُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ○
وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
بِالْحَقِّ ط وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ○
قَوْلُهُ الْحَقُّ ط وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ
فِي الصُّورِ ط عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ط
وَهُوَ الْحَكِيمُ الْخَبِيرُ ○

Naba'a means *information*, and hence *prophecy, which gives information concerning the future.* According to Rgh it means *an announcement of great utility.*

The prophecy of the vanquishment of the powerful opponents of Islam is declared with even greater emphasis than in the earlier stage of the Prophet's mission, notwithstanding the apparent triumph of opposition to his cause which had succeeded in scattering the few men who had been converted to Islam.

788 *Istahwat-hu* is from the root *hawá*, which means *falling down from a high to a low place*, and hence the word means *he made him to fall down* (Rz). If the faithful go back to idolatry it would be like the falling of one who had attained to a great height into the depths of error and superstition. Others consider the word to be derived from the same root with a different meaning, viz. *love* or *desire*, and hence take the significance to be, *he infatuated him.*

789 *Ṣúr* is said by some to be the plural of *ṣúrah*, meaning *a form* (S, M, Q-LL), but though the use is rare, the alternative reading of *ṣuwar*, which is necessarily a plural of *ṣúrah*, lends support to it. The meaning is either that *forms will become realities by being breathed into*, or, as LL has it on the authority of S, L, and TA, *when the souls shall be blown into the forms of the dead*, but I prefer the former as being the simpler explanation, for the day of

75 And when Abraham said to his sire, Ázar:[790] Do you take idols for gods? Surely I see *you* and *your* people in manifest error.

Ar. *thee.* Ar. *thy.*

76 And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those who are sure.[791]

77 So when the night overshadowed him, he saw a star; said he: Is this my Lord?[792] So when it set, he said: I do not love the setting ones.

78 Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ
أَصْنَامًا آلِهَةً إِنِّي أَرٰىكَ وَقَوْمَكَ فِي ضَلٰلٍ مُّبِينٍ ○
وَكَذٰلِكَ نُرِي إِبْرٰهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَ
الْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ○
فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا قَالَ
هٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
الْآفِلِينَ ○
فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّآلِّينَ ○

resurrection is the day on which the realities underlying all things will be made manifest. Another meaning of *ṣúr* is the *horn* or *the trumpet*, and the blowing of the trumpet also stands for the day of resurrection, the metaphor being taken from the blowing of the trumpet for the purpose of a great gathering.

790 Whether Ázar was the father of Abraham, or his grandfather or uncle, is a much disputed point. The word *ab* means *a father* as well as *an ancestor* (M, LL), and in 2 : 133 it is also applied to *an uncle* (because there Ishmael is spoken of as an *ab* of Jacob). The difficulty arises from two points. In the first place Zj says that the *nassábs* agree that Abraham's father's name was *Tarah*, which is the same as *Terah*, the name given to Abraham's father in Genesis, and Zurqani also gives *Tarah* as Abraham's father's name. But this difficulty is easily overcome by the fact that the same name is given as Terah in the Talmud and Athar by Eusebius (and the Ar. *Ázar* quite corresponds with the latter), there being many examples in which a name transported into another language assumes quite a different form. The second difficulty is that Abraham's father (Ar. *wálid*) is spoken of in 14 : 41 as a believer, while the sire (Ar. *ab*) is elsewhere spoken of as having stuck to idolatry till his death. This point throws much light on what the Qur-án means by the *ab* of Abraham, and hence I prefer *sire* as the significance of the word. Some commentators consider *Ázar* as being the name of an idol, while others still think that it is not a proper name at all, and means *mukhṭí*, i.e. *erring* (Rz).

791 Showing Abraham the kingdom of the heavens and the earth signifies granting him an insignt into the Divine laws of nature working in the kingdom of the heavens and the earth; an insight into which had convinced him that Allah was the real controller of the Universe and Supreme above all, while the sun, the moon, the stars and other heavenly bodies which the Sabeans worshipped were only His creation and subject to His laws.

792 The words *háẕá rabbí*, literally *this is my Lord*, do not contain Abraham's conviction, which is opposed to this statement, as shown in the previous verse, because he was a believer in the Unity. The words are either uttered by way of surprise, as referring to his people's belief, who are then made to realize their error by showing that what they call a god disappears at times, and therefore does not deserve to be worshipped—these people were not only idolaters, but also worshippers of the heavenly bodies; or the phrase may be interrogatory, *alif*, the letter of interrogation, being omitted, and interrogation expresses disapproval (Rz). I prefer the second interpretation.

79 Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

80 Surely I have turned myself, being upright, wholly to Him who originated the heavens and the earth, and I am not of the polytheists.

81 And his people disputed with him. He said: Do you dispute with me respecting Allah? and He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

82 And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

83 Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ
هٰذَآ اَكْبَرُ فَلَمَّآ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ
بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ○
اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ
وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ○
وَحَآجَّهٗ قَوْمُهٗ قَالَ اَتُحَآجُّوْٓنِّيْ فِي
اللّٰهِ وَقَدْ هَدٰىنِ وَلَآ اَخَافُ مَا
تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْــًٔا وَسِعَ
رَبِّيْ كُلَّ شَيْءٍ عِلْمًا اَفَلَا تَتَذَكَّرُوْنَ ○
وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ
اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ
عَلَيْكُمْ سُلْطٰنًا فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ
بِالْاَمْنِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○
اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ
اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ○

SECTION 10

Prophets who followed in Abraham's Wake

84–90. Other prophets. 91. The Prophet enjoined to walk in the footsteps of previous prophets.

84 And this was Our argument which We gave to Abraham against his people; We exalt in dignity whom We please; surely *your* Lord is Wise, Knowing.

Ar. *thy*.

85 And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his[793] descen-

وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ
نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ اِنَّ رَبَّكَ
حَكِيْمٌ عَلِيْمٌ ○
وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ كُلًّا هَدَيْنَا
وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ

793 All the prophets named are the descendants of Abraham, who was a descendant of Noah, and therefore "his descendants" might mean either Abraham's or Noah's descendants. The only difficulty in the former case is with reference to Lot, who was a

dants, David and Solomon and Job and Joseph and Moses and Aaron; and thus do We reward those who do good (to others):

86 And Zacharias and John and Jesus and Elias; every one was of the good;

87 And Ishmael and Elisha and Jonas and Lot; and every one We made to excel (in) the worlds:

88 And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

89 This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.[794]

90 These are they to whom We gave the book and the *judgment* and the prophecy;[795] therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

Or, *wisdom.*

91 These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.[796]

دَاوٗدَ وَسُلَيْمٰنَ وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى
وَهٰرُوْنَ ۚ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝
وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ۚ
كُلٌّ مِّنَ الصّٰلِحِيْنَ ۝
وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ۚ
وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ۝
وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ
وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ۝
ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ
مِنْ عِبَادِهٖ ۚ وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ
مَّا كَانُوْا يَعْمَلُوْنَ ۝
اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ
وَالنُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ
فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا
بِكٰفِرِيْنَ ۝
اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ
اقْتَدِهْ ۗ قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا ۗ
اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ۝

nephew and not an actual descendant of Abraham, but as in 2:133 an uncle is called a father, a nephew might be included among descendants.

Eighteen prophets are named here; that they are not mentioned in chronological order is not a matter for objection, because the Qur-án is not a book of history, neither does it profess to mention these prophets in chronological order. See the next chapter, where the histories of several great prophets are mentioned in exact chronological order. There are some peculiar aspects of life regarding which the prophets referred to here are mentioned in different groups, and this is the reason why the concluding words of each of the three verses speaking of the three groups individually differ.

794 Had they practised polytheism their deeds would have borne no fruit, and thus their mission would have been unsuccessful. This shows that no prophet was a polytheist at any time in his life.

795 To each prophet was given *a book* with which to guide mankind, with capability to judge, so that he might decide disputes by his own authority, and the *gift of prophecy*.

796 The Prophet is told to follow the guidance of all the earlier prophets; thus his message was to all the nations to whom previous prophets had separately come. Hence the Holy Qur-án is called a reminder in the concluding words, showing that it was meant for all the nations, to whom it was in fact a reminder of what they had received before.

SECTION 11

Truth of Divine Revelation

92. Deniers of the Prophet's revelation. 93. Revelation of the Qur-án is for all ages. 94, 95. Fate of its opponents.

92 And they do not assign to Allah the attributes due to Him[797] when they say: Allah has not revealed any thing to a mortal. Say: Who revealed the Book which Moses brought, a light and a guidance to men, which you make into *scattered writings*[798] which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah; then leave them sporting in their vain discourses.

Ar. *papers.*

93 And this is a Book We have revealed, blessed, verifying that which is before it,[a] and that *you may* warn the metropolis[799] and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

a 70.

Ar. *thou mayest.*

94 And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ
اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ ؕ قُلْ مَنْ اَنْزَلَ
الْكِتٰبَ الَّذِيْ جَآءَ بِهٖ مُوْسٰى نُوْرًا
وَّهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِيْسَ
تُبْدُوْنَهَا وَتُخْفُوْنَ كَثِيْرًا ۚ وَعُلِّمْتُمْ
مَّا لَمْ تَعْلَمُوْٓا اَنْتُمْ وَلَآ اٰبَآؤُكُمْ ؕ
قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ
يَلْعَبُوْنَ ۝
وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ
الَّذِيْ بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى
وَمَنْ حَوْلَهَا ؕ وَالَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ
يُؤْمِنُوْنَ بِهٖ وَهُمْ عَلٰى صَلَاتِهِمْ
يُحَافِظُوْنَ ۝
وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ

797 The word *qadr* has a variety of meanings. I'Ab interprets the words وما قدروا الله حق قدره as meaning *they do not honour Allah with the honour due to Him*; Abul 'Áliya as *they do not assign to Allah the attributes due to Him*; and Akhfash as *they do not know Him as they ought to have known Him* (Rz). A denial of God's power to send revelation is a denial of the most important of His attributes. The reference here seems to be to the Jews, who, while believing a revelation to Moses, denied that to the Holy Prophet.

798 *Qarâṭîs* is plural of *qirṭás*, which means *a paper*. What is implied is that it is written down on scattered papers, some parts being shown, while others are concealed. The book was not *kept intact*, hence its description as *scattered writings*.

799 By the *metropolis* is meant *the people of the metropolis*. *Umm-ul-Qurá* is the title by which Mecca is known. Rz says there is a consensus of opinion that the *Umm-ul-qurá* is Mecca. Those, therefore, who suppose that this and the previous verse were revealed at Medina are mistaken. With such a clear reference to Mecca in this verse, the mere fact that the Jews and Moses are spoken of in the previous connecting verse cannot give rise to the conclusion that these verses were revealed at Medina. And to explain *Umm-ul-qurá* as meaning Medina is a blunder. The reason why Mecca is called *Umm-ul-qurá*, or the metropolis (lit. *the mother of the towns*), is not only that it was both the political and the spiritual centre of Arabia, but also because it was destined to be the universal spiritual centre—the real mother of the whole world.

Ar. *thou hadst.*

nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed?[800] and if *you had* seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; to-day shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.

وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنْزَلَ اللّٰهُ ۗ وَلَوْ تَرٰى
إِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَ
الْمَلٰٓئِكَةُ بَاسِطُوْٓا أَيْدِيْهِمْ ۚ
أَخْرِجُوْٓا أَنْفُسَكُمْ ۗ اَلْيَوْمَ تُجْزَوْنَ
عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ
عَلَى اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ
تَسْتَكْبِرُوْنَ ۝

95 And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.[801]

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ
أَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ
وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ
شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ أَنَّهُمْ فِيْكُمْ
شُرَكٰٓؤُا ۗ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ
عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ۝

SECTION 12

Ultimate Triumph of the Truth

96–100. All growth in nature is gradual. 101. Ascribing sons to Divine Being.

96 Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.[802]

إِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۖ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ ۚ ذٰلِكُمُ اللّٰهُ فَأَنّٰى تُؤْفَكُوْنَ ۝

800 There is nothing in the words of this verse to show that it refers to Musailma and other false prophets, who set up claims towards the close of the Holy Prophet's career, and that it was therefore revealed late at Medina. The verse expresses only in another form the truth expressed in this chapter in vv. 21, 145, 158 and in 39 : 32. It is to declare the Prophet free of having forged a lie against Allah; the words "or say: It has been revealed to me, while nothing has been revealed to him," only explain those that precede, viz. "Who forges a lie against Allah," while the words "I can reveal the like of what Allah has revealed," are the words of those who refuse to believe in the truth of Divine revelation, or "reject" the Divine revelation, as is elsewhere said.

801 That is, those whom you asserted to be associates with Allah shall not help you in any way.

802 The preaching of the Prophet is likened to the sowing of the seed which, though to all

97 He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning: this is an arrangement of the Mighty, the Knowing.[803]

98 And He it is who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.[804]

99 And He it is who has brought you into being from a single soul, then there is (for you) a resting-place and a depository: indeed We have made plain the communications for a people who understand.[805]

100 And He it is who sends
a 33. down water from the cloud,[a]
then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

فَالِقُ الْاِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا
وَّالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذٰلِكَ
تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ○
وَهُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا
بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا
الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○
وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ
فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا
الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ○
وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ
فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ
مُشْتَبِهًا وَّغَيْرَ مُتَشَابِهٍ ۗ اُنْظُرُوْٓا اِلٰى
ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ۗ اِنَّ فِيْ ذٰلِكُمْ
لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

appearance it is lost in the earth, soon springs forth into a large tree. The bringing forth of the living from the dead is the bringing forth of a living people from the spiritually dead Arabs, and the bringing forth of the dead from the living alludes to the spiritual death of those who had been previously granted spiritual life through Divine revelation.

803 The darkness prevailing in the earth would soon be dispelled, and would give place to light, even as with the break of the morning darkness gives place to light.

804 In religious literature the stars represent the lesser lights which guide the people. The Prophet is likened to the sun, and those who receive light from him and transmit it to others are likened to the stars. Thus in a saying of the Holy Prophet we have: "My companions are as stars; whomsoever of them you follow, you follow the right course." The analogy is that he who makes light to guide you physically could not have neglected your spiritual guidance.

805 *Mustaqarr* and *mustauda'* are explained variously as meaning *the loins of the father and the womb of the mother*, as standing for the *male* and the *female* (AH), or, the resting-place is *this life*, and the depository is *the grave*, so that the meaning is that some live and

101 And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).[806]

وَجَعَلُوا لِلّٰهِ شُرَكَاءَ الْجِنَّ وَ
خَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنٰتٍۢ
بِغَيْرِ عِلْمٍ ط سُبْحٰنَهُ وَتَعٰلٰى
عَمَّا يَصِفُونَ ۝

SECTION 13

Gradual Progress

102-106. Arguments of Divine Unity. 107, 108. Polytheism to be swept off gradually. 109. False gods not to be abused. 110, 111. Demand for signs.

a 162. 102 Wonderful Originator of the heavens and the earth![a] How could He have a son when He has no consort, and He (Himself) created every thing, and He is the Knower of all things![806A]

103 That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

104 Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtilities, the Aware.[807]

105 Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul; and whoever will be blind, it shall be against himself; and I am not a keeper over you.

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ط اَنّٰى يَكُونُ
لَهُ وَلَدٌ وَّلَمْ تَكُنْ لَّهُ صَاحِبَةٌ ط وَخَلَقَ
كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ
كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلٰى كُلِّ
شَيْءٍ وَّكِيلٌ ۝
لَا تُدْرِكُهُ الْاَبْصَارُ ز وَهُوَ يُدْرِكُ
الْاَبْصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝
قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ
فَمَنْ اَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَ
فَعَلَيْهَا ط وَمَآ اَنَا عَلَيْكُمْ بِحَفِيظٍ ۝

others die; or the resting-place is *the final abode of bliss* and the depository *the temporary residence in this world*. Or it is an infinitive noun meaning there is *abiding*, and *entrustment*, the *abiding* being in this life, and the *entrustment* the return to the Divine Master (AH, Rz).

806 The reference is either to the dualistic doctrine of the Magi, who thought that while Allah was the creator of good, the devil was the creator of evil, or to the Arab belief that the *jinn* had a hand in the transaction of their affairs, or in bringing them good fortune or ill luck (Rz). Thus the word *jinn* stands here either for the devil or for the genii. For other uses of the word *jinn*, which occurs only in Meccan revelations, see 822.

806A This verse and those that follow describe the transcendental unity of the Divine Being. To attribute a son to Him is to acknowledge that He had a consort; otherwise the word *son* will have to be taken simply as a metaphor. See 161.

807 The physical vision of man, working as it does only within narrow limits and being able only to see bodies, cannot comprehend the *Infinite One*. He is the spirit and can be seen only with the spiritual eye.

Ar. *thou hast.*

106 And thus do We repeat the communications and that they may say: *You have* read; and that We may make it clear to a people who know.

Ar. *thee.* Ar. *thy.*

107 Follow what is revealed to *you* from *your* Lord; there is no god but He; and withdraw from the polytheists.[808]

Ar. *thee.* Ar. *thou art.*

108 And if Allah had pleased, they would not have set up others (with Him), and We have not appointed *you* a keeper over them, and *you are* not placed in charge of them.

109 And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair-seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.[809]

110 And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe.[810]

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ
وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ○
اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ
لَآ اِلٰهَ اِلَّا هُوَ وَاَعْرِضْ عَنِ
الْمُشْرِكِيْنَ ○
وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا وَمَا جَعَلْنٰكَ
عَلَيْهِمْ حَفِيْظًا وَمَآ اَنْتَ عَلَيْهِمْ
بِوَكِيْلٍ ○
وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ
كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ثُمَّ
اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا
كَانُوْا يَعْمَلُوْنَ ○
وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ
جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ اِنَّمَا
الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا يُشْعِرُكُمْ اَنَّهَآ
اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ○

808 The words are supposed by some to be a commandment to leave Mecca.

809 No other religion comes up to the religion of Islam in its tolerance of other religions. Here the Muslims are forbidden to abuse even the idols of other people, though their worship is condemned in the strongest terms. It may be added that the clearing of the Ka'ba of idols when Mecca fell into the hands of the Holy Prophet does not in any way contradict this verse, for to abolish the worship of idols and to abuse them are not the same.

The *deeds* which are described as having been made fair-seeming to men are the *good deeds* which are shown by conscience and reason to be fair, not such deeds as appear only under some delusion to be fair while they are not really so. See v. 43 and v. 138.

810 Christian annotators have been at great pains to prove, from the words used in this verse, that the Holy Prophet could not show a sign. The attempt is rather awkward in the face of the words with which the verse ends: *And what should make you know that when it* (i.e. the sign which they demand) *comes they will not believe?* It is a misconception of the words *signs are only with Allah* which has led to the distortion of the plain words of the Holy Qur-án. The words do indeed mean that it does not rest with the Prophet himself to show signs, but they do not mean that signs cannot be shown or will not be shown. Signs being *with Allah* signifies, on the other hand, that Allah will show what signs He pleases and when He pleases. And the words *when it comes*, moreover, show that the unbelievers' demand was for a particular sign.

111 And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.[811]

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝ ع

PART VIII

SECTION 14

Polytheists' Opposition

112-114. Every prophet had enemies. 115-122. Polytheism is opposed to Islam externally as well as internally.

112 And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.[812]

113 And thus did We make for every prophet an enemy, the devils from among men and jinn,[813] some of them suggesting to others varnished falsehood to deceive (them), and had *your* Lord pleased they would not have done it, therefore leave them and that which they forge;

Ar. *thy.*

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا لِيُؤْمِنُوٓا إِلَّآ أَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ أَكْثَرَهُمْ يَجْهَلُوْنَ ۝

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْإِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ إِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ۝

811 The *turning of their hearts and sights* is *Allah's leaving them in their inordinacy*, as explained by the verse itself. And even this is due to their own action in rejecting the truth when it first came to them. When the truth is not accepted and an attitude of enmity is assumed towards it, the heart becomes estranged, and this growing estrangement is termed the turning away of the heart from it. They wander on in their inordinacy, they refuse to believe in the signs; this amounts to Allah's turning their hearts and sights.

812 The subject of v. 111 is continued here. There are always some men who assume such an attitude of hostility towards truth that they turn a deaf ear to every argument. The sending down of angels is mentioned in various senses in the Holy Qur-án; for instance, to bear the word of Allah to His prophets, to punish the wicked, to carry out the commandments of Allah, to inspire good ideas into the hearts of men; and the words may here be taken in any of these senses. But reading them along with v. 159 further on, "They do not wait aught but that the angels should come to them . . ." shows the meaning to be the coming of the angels to execute the decree of their punishment. The speaking of the dead refers either to the rising of the spiritually dead to life, for which compare what is said a few verses further on: "Is he who was dead, then We raised him to life . . ." (v. 123), or to the evidence of those who had passed away before the Holy Prophet, being given through their writings. And lastly, by the bringing together of all things is meant the bringing together of things relating to their punishment. The meaning is that some of the opponents are so blind that the clearest of signs or proofs would not convince them.

813 By the men and the jinn here are apparently meant the ordinary men and the leaders,

114 And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

115 Shall I then seek a judge other than Allah? and He it is who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that
Ar. *thy*. it is revealed by *your* Lord with truth, therefore *you*
Ar. *thou shouldst*. *should* not be of the disputers.

Ar. *thy*. 116 And the word of *your* Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.[814]

Ar. *thou*. 117 And if *you* obey most of those in the earth, they will
Ar. *thee*. lead *you* astray from Allah's way; they follow but conjecture and they only lie.

Ar. *thy*. 118 Surely *your* Lord—He best knows who goes astray from His way, and He best knows those who follow the right course.

119 Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.[815]

120 And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you—excepting what you are compelled to; and most surely

وَلِتَصْغٰٓى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ
مُّقْتَرِفُوْنَ ○
اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّهُوَ الَّذِيْٓ
اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ۚ وَالَّذِيْنَ
اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ
مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ○
وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا ۚ
لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○
وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِي الْاَرْضِ يُضِلُّوْكَ
عَنْ سَبِيْلِ اللّٰهِ ۚ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ
وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ○
اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ
سَبِيْلِهٖ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ○
فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ
كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ○
وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ
عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ
اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ ۚ وَاِنَّ

because the words which follow show it to be these who suggest to each other varnished tales of falsehood. The word *jinn*, like the word *shaiṭán*, is repeatedly used in speaking of men in the Holy Qur-án.

814 The *word* signifies the prophetic word, because it is spoken of as being accomplished, and accomplishment or fulfilment can only be spoken of with regard to prophecies. See further 770.

815 The injunction to eat of that on which Allah's name is mentioned is really an injunction not to eat of that on which the name of an idol is mentioned, a subject always introduced in connection with the abolition of idol-worship. A perusal of v. 122 makes this clear.

Ar. *thy*.

many would lead (people) astray by their low desires out of ignorance; surely *your* Lord—He best knows those who exceed the limits.

كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ○

121 And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.[816]

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ
الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ
بِمَا كَانُوا يَقْتَرِفُونَ ○

122 And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the devils suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ
إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ
إِنَّكُمْ لَمُشْرِكُونَ ○ ع

SECTION 15

The Chief Opponents

123, 124. Plans of the leaders of opposition. 125, 126. They shall meet with disgrace and not achieve the end. 127, 128. Peace for believers. 129, 130. Leaders and their followers.

123 Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth?[817] Thus what they did was made fair-seeming to the unbelievers.

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا
لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن
مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ○

124 And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.[818]

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ
مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ
إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ○

816 It is a very low view of morals which considers only sins against society to be hateful. The Muslim is here commanded to consider *open* and *secret* sins to be equally hateful. This gives us a further picture of the Prophet's holy mind, who detested open and secret sins alike.

817 These words throw a flood of light on many of the verses which speak of the raising of the dead to life through the prophets and the apostles.

818 That is, as the chief men of Mecca planned against the Prophet's life, so the chief men in every town have been guilty of making plans against their prophets. Powerful men are given a chance to exert themselves to the utmost to do harm to the prophets, so that the triumph of the truth, notwithstanding their opposition, may ultimately show that the Divine hand worked to support it.

125 And when a communication comes to them they say: We will not believe till we are given the like of what Allah's apostles are given. Allah best knows where He places His message.[819] There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.[820]

126 Therefore (for) whomsoever Allah intends that He should guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.[821]

127 And this is the path of *your* Lord, (a) right (path); indeed We have made the communications clear for a people who mind.

Ar. *thy*.

128 They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ
حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ
الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَ
عَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ○
فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ
صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ
فِي السَّمَاءِ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ○
وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ○
لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوا يَعْمَلُونَ ○

819 Finding themselves unable to answer the convincing arguments of the Holy Qur-án, the unbelievers would ask, if Allah really meant to reveal His message, why was it not revealed directly to every one of them? The answer is that every one is not fit to communicate with the Divine Being, and Allah is the best knower of him whom He has chosen.

820 The words contain a prophecy regarding the fate of the powerful opponents who were planning to destroy Islam and the Muslims.

821 The words that occur in this verse, "And whomsoever He intends that he should cause him to err . . ." are misconstrued as meaning that "the infidels are lost because God has rendered them as incapable of believing as they are of ascending up to heaven"; while in reality they convey no such impression. الصعود فى السماء signifies *ascending upwards*. As when a man ascends a height, his breast heaves so that he pants for breath, thus does the unbeliever find it difficult to assimilate truth. He does not disbelieve because his breast is straitened, but his breast is straitened because he disbelieves, and the concluding words of the verse, "thus does Allah lay uncleanness on those who do not believe," make this clear. They disbelieve first and reject the truth, and the "uncleanness which straitens their breasts" follows as a result of their disbelief. Allah's causing a man to err has been fully explained in 44, and 2:26 is a conclusive proof of what it means: "He causes many to err by it and many He leads aright by it, but He does not cause to err by it any except the transgressors."

129 And on the day when He shall gather them all together: O assembly of jinn![822] you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely *your* Lord is Wise, Knowing.[823]

Ar. *thy.*

130 And thus do We make some of the iniquitous to befriend others on account of what they earned.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ
قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ۖ وَقَالَ
أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ
بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي
أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ
فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ ○
وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ ○

822 The use of the word *jinn* in the Holy Qur-án is not always in the sense of beings which may be defined as *spirits divested of bodies that can be touched* or *seen*, which is the original significance of the word, which is derived from *janna*, meaning *he covered* or *concealed* or *hid* or *protected*. The class of beings that goes under this name stands in the Holy Qur-án for the spirits of evil or the beings that invite man to evil, as opposed to the angels, who invite him to good, both being alike in being invisible to the human eye. But there is a wider use of the word in Arabic literature, as well as in the Qur-án. One signification of the word is explained in 2580, and I would refer the reader to that foot-note. But it may be here noted that the word is also applied in the Qur-án to great potentates or powerful leaders who, through their importance and detachment from the masses, do not mix freely with them, so they remain distant or "hidden from their eyes." There is nothing strange in this use of the word, when the Holy Qur-án, as shown in 26 (on 2:14), speaks of men as *shayáṭín*, or *devils*. In Arabic literature such a use was permitted. A verse of Músá Ibn Jábir فما نفرت جنى ولا فل مبردى is thus explained by LL on the authority of Tabrezi on Ham: "*And my companions, who were like the jinn, did not flee* when I came to them and informed them, *nor was my tongue, which is like the file, deprived of its sharp edge*," where the word *jinn* is translated as meaning *companions who were like the jinn*. And Tabrezi says further that *the Arabs liken a man who is sharp and clever in affairs to a jinni and a shaiṭán*, and hence they said نفرت جنه (literally, *his jinn fled away*), meaning *he became weak and abject*. Therefore a man's companion, without whose help he would be weak and abject, was called a *jinni*, or at least the word could be metaphorically used in Arabic literature to indicate such a helper. It may also be added that *jinn*, when qualifying the word *youth*, signifies the *prime* or *first part* or *the sprightliness* of youth, as one says كان ذلك فى جن شبابه meaning *that was in the prime of his youth*. For another important significance of the word see 2580.

Now we have to see what is meant by the assembly of *jinn* here, and by *jinn* in v. 131. This is made clear if we read this verse with those following. In this verse *jinn* are spoken of as *friends of men*, and v. 130, opening with the word *kaẕálika* (which means *likewise* or *thus*), says that it is only *some of the iniquitous who befriend others*, so the two verses read together clearly show that the *friends* in both verses are the same, they being called *jinn* in one case and *ẓálimín* (iniquitous) in the other. Again, in v. 132 those very *jinn* are spoken of as beng no others than dwellers of the cities which are destroyed on account of their sins,

823, see next page.

SECTION 16

Certainty of the threatened Punishment

131–134. The warning. 135, 136. Threatened punishment cannot be avoided. 137–141. Their superstitions and infanticide.

131 O assembly of jinn and men! did there not come to you apostles from among you, relating to you My communications and warning you of the meeting of this day of yours?[824] They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

Ar. *thy.* 132 This is because *your* Lord would not destroy towns unjustly while their people were negligent.[825]

133 And all have degrees according to what they do;
Ar. *thy.* and *your* Lord is not heedless of what they do.

Ar. *thy.* 134 And *your* Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ
لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰٓى
اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ
شَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ۝
ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى
بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ۝
وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝
وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ
اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ۝ ط

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and we know that the *jinn* who dwell in cities are only *men*. Further light is thrown on this subject by 14:21: "And the weak shall say to those who were proud, Surely we were your followers," where the weak followers and the proud leaders stand exactly in the position respectively of *men* and *jinn* in this verse, and by 33:67: "And they shall say: O Lord! surely we obeyed our leaders and our great men, and they led us astray from the path," where the leaders and the chiefs undoubtedly occupy the position of *jinn* in the two verses we are considering, and by similar other verses abounding in the Holy Qur-án, in which *the weak followers* and *the proud leaders* stand in the same relation to each other as do *men* and *jinn* in these verses. It is quite easy to understand that as the word *shayáṭín*, meaning *devils*, is used to signify the mischievous *leaders* in 2:14 (see 26), so the word *jinn* is used to convey a similar significance. See further 824.

823 The words *except as Allah is pleased* indicate that those in hell shall after all be delivered from it. For a full discussion on this point see 1210.

824 Here the *jinn* and the *men* are told that apostles had come to them *from among them*, but as the only apostles known to us in the Qur-án and other reliable histories of prophets are those who belong to mankind, it follows that the *jinn* spoken of here must also belong to mankind, and not to any other class of creation.

825 That is, while the reminder and the warning had not yet come to them.

135 Surely what you are threatened with must come to pass and you cannot escape (it).[825A]

136 Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

137 And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah—*so they assert*—and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.[826]

Ar. *according to their assertion.*

138 And thus their associates[827] have made fair-seeming to most of the polytheists the killing of their children,[828] that they may cause them to perish and obscure for them their religion;[829] and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

139 And they say: These are cattle and tilth prohibited; none shall eat them except

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ○
قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى
عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ
لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ○
وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ
وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ
بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ
لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا
كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ
سَآءَ مَا يَحْكُمُونَ ○
وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ
قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ
ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ○
وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ
حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا

825A Mark again the certainty with which the idolatrous Quraish are told—and through them all the proud opponents of truth—in this verse and the one preceding, that their authority in their country would cease to exist and another people would be raised in their stead. These were the Muslims.

826 It was a custom among the Arab idolaters to set apart certain portions of the produce of their fields and their cattle, one portion for Allah and another portion for the idols. The portion for idols was always applied to their use, but the portion set apart for Allah, though ordinarily spent to feed the poor and the needy, was in certain cases, for instance, when the portion of the idols was somehow or other destroyed, diverted to the use of the idols (I'Ab–Rz), the portion for the idols being handed over to the priests.

827 By their associates are here meant those whom they took for gods besides Allah, or the priests or the devils whom they obeyed.

828 This refers to the practice of slaying or burying alive the female children (Rz), and also to the human sacrifices to idols, as they sometimes vowed that if they had a number of sons they would sacrifice one of them to an idol (Kf).

829 By introducing these superstitious and evil customs they were making confused and obscure the true religion—the religion of the service of the One God which was preached by Ishmael (Rz).

Ar. *according to their assertion.*

such as We please[830]—*so they assert*—and cattle whose backs are forbidden,[831] and cattle on which they would not mention Allah's name[832]—forging a lie against Him; He shall requite them for what they forged.

مَنْ نَّشَآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ
ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ
اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ سَيَجْزِيْهِمْ
بِمَا كَانُوْا يَفْتَرُوْنَ ۝

140 And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ
خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى
اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ
فِيْهِ شُرَكَآءُ ؕ سَيَجْزِيْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ
حَكِيْمٌ عَلِيْمٌ ۝

141 They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them, forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ
سَفَهًاۢ بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ
اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَ
مَا كَانُوْا مُهْتَدِيْنَ ۝ ع

SECTION 17

Idolaters' Self-imposed Prohibitions

142. Divine gifts in fruits and seed-produce of various kinds. 143–145. Divine gifts in cattle and idolaters' self-imposed prohibitions.

142 And He it is who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits[833] are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ
وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ
مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ
ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ
وَلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

830 Only devotees of idols and males could eat them, and not females.

831 Such animals are meant as the *baḥīrah*, the *sāibah*, etc. See 742.

832 That is, such as were sacrificed in the name of idols. All these along with what is said in the next two verses are denounced as being idolatrous practices, and it was necessary not only to accept the doctrine of Unity in theory, but also to bring it into practice, giving up all those ancient institutions which were based on idolatry.

833 The word *ukul* here, as well as in 2 : 265 and 13 : 35, is equivalent to *ṡamar* (TA), and means *fruit.*

143 And of cattle (He created) beasts of burden and those which are fit for slaughter only;[834] eat of what Allah has given you and do not follow the footsteps of the devil; surely he is your open enemy.

144 Eight in pairs—two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.[835]

145 And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ۭ كُلُوْا مِمَّا
رَزَقَكُمُ اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ
الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝
ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ ۭ قُلْ ءٰۤالذَّكَرَيْنِ
حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ
اَرْحَامُ الْاُنْثَيَيْنِ ۭ نَبِّـُٔوْنِيْ بِعِلْمٍ اِنْ
كُنْتُمْ صٰدِقِيْنَ ۝
وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۭ
قُلْ ءٰۤالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا
اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ۭ اَمْ
كُنْتُمْ شُهَدَاۤءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۭ اِنَّ اللّٰهَ لَا يَهْدِي
الْقَوْمَ الظّٰلِمِيْنَ ۝

SECTION 18

Prohibited Foods and Idolaters' Vain Excuses

146. Forbidden foods. 147. What was forbidden to Jews. 148–151. Vain excuses of unbelievers.

146 Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine—for that surely is

قُلْ لَّاۤ اَجِدُ فِيْ مَاۤ اُوْحِيَ اِلَيَّ مُحَرَّمًا
عَلٰى طَاعِمٍ يَّطْعَمُهٗۤ اِلَّاۤ اَنْ يَّكُوْنَ مَيْتَةً
اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ

834 *Farsh* (from *farasha*, i.e. *he spread* or *expanded it*) means in the first place *what is spread of household furniture*, or *a wide tract of land*. But here, according to lexicologists as well as commentators, it signifies *animals fit for slaughter*, because they are thrown down for slaughter (Rz, TA, LL), or because a bed is made of their hair or wool. Some, however, think that by the *ḥamūlah* are meant the larger animals, and by the *farsh* the young ones, such as the young of camels, calves, etc., because the latter are, on account of their want of stature, as it were, spread on the ground (Rz).

835 The Arabs considered those animals which were otherwise lawful for them to be unlawful in particular cases. These practices, which were all superstitious, resulting from idol-worship, are here condemned, and the inconsistency of these practices, making lawful in some cases the very things which were considered unlawful in others, is shown to be a reason for their denunciation.

unclean—or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely *your* Lord is Forgiving, Merciful.[836]

Ar. *thy*.

147 And to those who were Jews We made unlawful every animal having claws,[837] and of oxen and sheep We made unlawful to them the fat of both,[838] except such as was on their backs or the entrails or what was mixed with bones; this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

148 But if they give *you* the lie, then say: Your Lord is the lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people.[839]

Ar. *thee*.

149 Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him)

رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَّحِيمٌ ۝
وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي
ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا
أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُم
بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ۝
فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ
وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ۝
سَيَقُولُ الَّذِينَ أَشْرَكُوا
لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا

836 This verse is generally thought to be of Medinite origin, on account of the law relating to forbidden foods which it contains. But the evidence of 16 : 115, which is a Meccan revelation, combined with the fact that there is a general agreement among authorities that the whole of this chapter was revealed in one portion, shows conclusively that this verse cannot be Medinite. The reference in "I do not find in that which has been revealed to me" seems to be to 16 : 115, which is an earlier revelation. It also deserves to be noticed that for the prohibition made known here reasons are also given, the reason for the prohibition of what dies of itself and blood and swine's flesh being that these things are *unclean*, while the reason for the prohibition of animals on which other than Allah's name is invoked is different, viz. *fisq*, or a transgression of the Divine commandment, which requires all things to be avoided which are in any way associated with idolatry. The uncleanness in the case of the first three consists in their pernicious effect upon the intellectual, the physical, and the moral systems respectively, while the transgression in the case of the last affects the spiritual conditions.

837 According to I'Ab it means only the camel, or the camel and the ostrich (Rz). Rz is of opinion that by *ẓufr* here is meant *talons* and *claws*. According to Mjd and Qtd the *ẓi-ẓufr* means *every beast and bird that has not divided toes, as the camel, ostrich, goose,* and *duck* (TA-LL). The prohibition of using the camel for food, though a punishment for the rebellion of the Jews, as stated further on, was a blessing to them. On account of their disobedience to Moses they had to remain in the wilderness for a long time, where the camel was of great service to them in their journeys from place to place.

838 "You shall eat no manner of fat, of ox, or of sheep, or of goat" (Lev. 7 : 23).

839 The all-encompassing mercy of Allah is mentioned even in speaking of those who rejected the Holy Prophet. It was because of the mercy of Allah that the unbelieving nations were not destroyed immediately; but as punishing the "guilty" is in itself a mercy towards the weak and the oppressed, Allah warns them that they will not always escape punishment.

nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

150 Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.[840]

151 Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَٰلِكَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا
بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ○
قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ
لَهَدَاكُمْ أَجْمَعِينَ ○
قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ
أَنَّ اللَّهَ حَرَّمَ هَٰذَا فَإِنْ شَهِدُوا فَلَا
تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ○ ع

SECTION 19

Guiding Rules of Life

152–154. Duties to God, kindred, self, and all. 155. Similar rules in Moses' book.

152 Say: Come! I will recite what your Lord has forbidden to you—(remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty—We provide for you

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ
عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَ
بِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ

840 The previous verse records the statement of the unbelievers: "If Allah had pleased we would not have associated aught with Him." The reply is that Allah reveals His will through His chosen messengers, so bring forth any Divine revelation that you possess sanctioning idolatry. On the other hand, they are told that they only tell lies and follow conjectures, and have no certain knowledge with them. The argument is here carried on further. Allah does not mislead men, but on the other hand sends His prophets to guide them into the right path. His pleasure is therefore that all men should walk in the right path and serve only one Master. Is not that a conclusive argument against the false assertion of the idolaters? And the Arabs were all guided to the right course, idolatry being swept off for ever from their midst, and monotheism established so firmly as no more to be supplanted.

The guidance of Allah is, however, brought through prophets, and men are never compelled to accept the right way; much less could they be compelled to follow the wrong course, as the idolaters thought. Man was created with a will free within certain limits to act as he pleases.

and for them—and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

153 And do not approach the property of the orphan except in the best manner[841] until he attains his maturity; and give full measure and weight with justice—We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just[842] though it be (against) a relative, and fulfil Allah's covenant; this He has enjoined you with that you may be mindful;

154 And (know) that this is My path, the right one, therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

a 45. 155 Again,[a] We gave the Book to Moses to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.[843]

وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ
اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ۝
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ
ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝
ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَ
رَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ۝

841 That is, unless you do it with the object of improving it or making it profitable (Rz). Wages of the guardian may be paid from it, for which see 4 : 6 and 543.

842 This is not limited to the giving of evidence or pronouncing of judgment, but to every thing spoken, even including the invitation to men to the religion of Islam (Rz). Islam requires a man to be so upright as not to be led away by the ties of relationship (or, *ẕáqurbá* may signify the Prophet's relatives) where *truth* should be manifested. *Truth* is man's chief interest, which should never suffer, however great may be the loss entailed by any other interest.

843 By *all things* are meant all those things needed for the guidance of the Israelites, including the prophecies relating to the advent of the Holy Prophet.

SECTION 20

The Goal for the Faithful

156–160. The Qur-án revealed for guidance. 161. Law of requital of good and evil. 162–165. The great goal. 166. The believers shall be rulers in the land.

156 And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you;[844]

157 Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read;[845]

158 Or (lest) you should say: If the Book had been revealed to us, we would certainly have been better guided than they; so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

159 They do not wait aught but that the angels should
Ar. *thy.* come to them, or that *your* Lord should come,[846] or that
Ar. *thy.* some of the signs[847] of *your* Lord should come. On the day when some of the signs of
Ar. *thy.* *your* Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَ
اتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۝
اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ
مِنْ قَبْلِنَا ۖ وَاِنْ كُنَّا عَنْ دِرَاسَتِهِمْ
لَغٰفِلِيْنَ ۝
اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ
اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ
رَّبِّكُمْ وَهُدًى وَّرَحْمَةٌ ۚ فَمَنْ اَظْلَمُ
مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ
عَنْهَا ۗ سَنَجْزِى الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا
سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ۝
هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ
اَوْ يَاْتِىَ رَبُّكَ اَوْ يَاْتِىَ بَعْضُ اٰيٰتِ رَبِّكَ ۗ
يَوْمَ يَاْتِىْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ
نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ
اَوْ كَسَبَتْ فِىْٓ اِيْمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوْٓا
اِنَّا مُنْتَظِرُوْنَ ۝

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844 It should be noted that as the Qur-án is mentioned along with the previous revelations, the word *mubárak* is added as signifying *the continuance for ever of the blessings which a thing possesses* (Rz). The object is to show that whereas the blessings of other books come to an end after a time, the Qur-án shall for ever remain a source of blessings to its followers.

845 Because in Arabia there lived only the Jews and the Christians besides the idolaters, hence only two parties are spoken of.

846 For a similar expression see 2 : 210 and 268. Bd understands by the coming of the angels, the coming of the angels of death, or the coming of angels to execute the decree of the doom of the opposers (compare 812), and by the coming of the Lord, the coming of the final judgment.

847 That is, some of the signs relating to the doom of the people referred to.

160 Surely they who divided their religion into parts and became sects, *you have* no concern with them; their affair is only with Allah,[848] then He will inform them of what they did.

Ar. *thou hast.*

161 Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.[849]

162 Say: Surely, (as for) me, my Lord has guided me to the right path: (to) a most right religion, the faith of Abraham, the upright one, and he was not of the polytheists.

163 Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;[850]

164 No associate has He; and this am I commanded, and I am the first of those who submit.

165 Say: What! shall I seek a Lord other than Allah? and He is the Lord of all things; and no soul earns (evil) but against itself, and no

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا
لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ
ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ○
مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا
وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ○
قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○
قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○
لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ ○
قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا

848 This refers primarily to the Jews and the Christians, but includes sectarians of all religions who divide their religion into parts, accepting one part and rejecting the other.

849 No other sacred book gives such prominence to the preponderance of the quality of mercy in the Divine Being. While evil must have its evil consequence, it is only its like, but virtue brings a tenfold reward. According to a saying of the Holy Prophet, evil is pardoned or recompensed with its like, while good brings from a tenfold to a seven-hundredfold reward (Bkh). Thus the verse mentions only the maximum punishment of evil and the minimum reward of good.

850 The idea of entire submission to the Divine Being conveyed in the word *Islam* finds its perfect manifestation in the Holy Prophet, who is the first of the Muslims (v. 169). There are different motives, love of one's self, of one's wife and children, of one's friends and relatives, love of one's country or love of humanity at large, which prompt a man to action; and there is no doubt that the grander, the purer, and the more selfless the object, the nobler is the deed done, but above even the noblest object that a man can set for himself stands the love of the Divine Being. The deed done may be for the welfare of one's self, or of those dearest to one, or of one's country or of humanity in general, but the mainspring of that action must be the love of the Divine Being, for then only is it that perfect disinterestedness combined with absolute justice to all creatures can be achieved. It is the highest goal of human life, and it was amply illustrated in the Holy Prophet's life. His very prayers and sacrifices, nay, his very life and death, were for the Lord of the worlds.

bearer of burden shall bear the burden of another;[851] then to your Lord is your return, so He will inform you of that in which you differed.

166 And He it is who has made you successors in the land[852] and raised some of you above others by (various) grades, that He might try you by what He has given you; surely *your* Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

Ar. *thy.*

تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ثُمَّ اِلٰى رَبِّكُمْ
مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ
تَخْتَلِفُوْنَ ○
وَهُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ
لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ اِنَّ رَبَّكَ سَرِيْعُ
الْعِقَابِ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ○

851 "No bearer of burden shall bear the burden of another" are the words in which the Christian doctrine of atonement is rejected by the Holy Qur-án. The Christian is unable to realize the true significance of these words. The Holy Qur-án explains itself elsewhere: "That no bearer of burden shall bear the burden of another, and that man shall have nothing but what he strives for" (53:38, 39). Every man that is born is called *a bearer of burden*, not because he is a sinner, but because he starts life with certain responsibilities of his own, and having his own responsibilities, cannot bear the responsibilities of another. It is groundless to assert that Jesus Christ entered into life without any responsibilities of his own. The study of his life shows him as feeling his own responsibilities and as caring for them. The burden mentioned in the Holy Qur-án is thus the burden of a man's responsibilities.

852 Each nation in turn is made a successor to another nation. The idolatrous Meccans were the successors of previous people, while in their turn they must now give place to the Muslims.

CHAPTER VII

THE ELEVATED PLACES

(*Al-A'ráf*)

REVEALED AT MECCA

(24 *sections and* 206 *verses*)

Abstract :

Sec. 1. The Prophet's revelation and the doom of his opponents.
Sec. 2. The devil's opposition to Adam.
Sec. 3. Warning against the devil's insinuations.
Sec. 4. The coming of apostles and their rejection.
Sec. 5. Those who accept the message.
Sec. 6. Helplessness of the wicked.
Sec. 7. The righteous shall prosper.
Sec. 8-11. Illustrations from the histories of Noah, Húd, Sálih, Lot, and Shu'aib.
Sec. 12. Meccans warned of punishment.
Sec. 13-21. The history of Moses.
Sec. 22. Man's nature bears evidence to the truth of what revelation upholds.
Sec. 23. The coming of the doom.
Sec. 24. The final word.

Title.

THE title of this chapter is taken from the mention of *Al-a'ráf* or *the elevated places* on which stand those righteous servants of Allah who walk perfectly in the ways of truth and goodness.

Subject-matter.

The prominent theme of this chapter is the truth of Divine revelation, there being occasional references to the doctrine of Divine Unity, because it is that doctrine which the Divine revelation aims at establishing, as illustrations from the histories of previous prophets clearly indicate.

The chapter opens with a statement of the truth of the Divine revelation as granted to the Holy Prophet in the Book called the Holy Qur-án, and its truth is emphasized by a prophetic reference to the doom of those who oppose the propagation of the truth contained therein. The second section shows that opposition to the Prophet is similar to the devil's opposition to the righteous servants of God, whose prototype is Adam ; and is followed in the third section by a warning to all men against the insinuations of the devil. The next four sections are devoted to general statements regarding the advent of prophets, the fate of those who reject and illtreat them, and the ultimate triumph of the righteous. These are followed by four other sections containing illustrations of these general statements as drawn from the histories of five prophets, whose names, and the prominent incidents of whose lives, were known to the Arabs, viz. Noah, Húd, Sálih, Lot, and Shu'aib—all these prophets, though belonging to different nations and different countries, being mentioned in the chronological order of their appearance. These histories are followed in the twelfth section by a warning to the opponents

of the Holy Prophet that if they did not mend their ways they would meet with the same fate as overtook the former opponents of the truth.

The remaining half of the chapter, with the exception of the last three sections, is taken up entirely with the history of Moses, importance being attached to that history on account of the close resemblance of the Holy Prophet of Arabia to the great Israelite prophet, and on account of the clear prophecies of Moses regarding the appearance of a prophet from among the brethren of the Israelites, i.e. the Ismaelites, or the Arab nation. This is the reason that towards the end of that history mention is specially made of the prophecies contained in the Torah and the Gospel. The Holy Prophet is, in reference to the prophecy of Moses, called an *Ummí* prophet and a prophet from among the Arabs; facts closely related to the subject-matter of the chapter, yet, strangely enough, supposed by Christian critics to be entirely out of place.

The last three sections are again of a general nature, referring first to the impress of Divine Unity upon man's nature, thus adducing evidence of the truth of revelation, which also preaches Unity; then to the coming of the doom, closing with a final word, containing as it were the essence of the two chapters, enjoining at the conclusion prayer and humility to the Supreme Being.

Connection with the preceding chapter.

The connection of this chapter with the last becomes clear when the subject-matter of the chapters is jointly considered. The last chapter deals chiefly with the doctrine of Divine Unity, while this deals with the truth of revelation, and as the two doctrines are closely inter-related, this chapter complements the last one. Even as the closing section of that chapter deals with the revelation of the Qur-án, this fittingly opens with an assertion relating to the Divine source of the revelation contained in the Holy Book.

Date of revelation.

Internal as well as external evidence shows this chapter to have been revealed at about the same time as the last chapter. Hence the date of its revelation may be placed at a period just prior to the Flight. The best opinion among the earliest commentators holds the whole of it to have been revealed at Mecca (I'Ab, Hs, Mjd, etc., AH). A small minority, however, hold certain passages to have been revealed at Medina; but there being no reliable evidence, these assertions may be regarded as purely conjectural. Importance is, however, attached by Christian critics to the following reasons regarding the revelation of vv. 157-159 at Medina, viz. first, the occurrence in those verses of the word *Ummí* and the words *Torah* and *Gospel*, which it is stated never occur in other than Medinite revelation, and the occurrence of the words *and assist him*, which are supposed to refer to the helpers or *Ansár* of Medina; and secondly, that this passage breaks the thread of the narrative, which is otherwise continuous. I take the last reason first. A perusal of vv. 156 and 157 will show the two verses to be so closely connected that their revelation cannot be referred to two distinct occasions. V. 156 begins with a prayer by Moses for mercy to be shown to his people and ends with a Divine promise to show mercy to those of his followers who keep the Divine Commandments and who believe in the Divine communications. This is supplemented by v. 157, which opens with the words, *those who follow the Apostle* . . . being evidently a part of what is said in the previous verse. Hence, there is no break whatever, but the closest connection between the two verses, rendering it absolutely impossible to refer them to two different periods. The first argument, based on the occurrence of the words "and assist him," is simply whimsical, the word and its derivatives occurring frequently in Meccan revelation in connection with the help afforded to the religion of Islam by the Muslims at Mecca. As regards the occurrence of the words *Torah* and *Gospel* and the word *Ummí*, the evidence carries little weight, for the prophecies uttered by Moses and Jesus are referred to frequently in Meccan revelation, and there is nothing remarkable in the mention of the books of those prophets by name in a Meccan revelation. The entire chapter is one of the later Meccan revelations.

SECTION 1

The Prophet's Revelation and the Doom of his Opponents

1–3. A book revealed. 4–10. The doom of opponents and its justice.

In the name of Allah, the Beneficent, the Merciful.

1 I am Allah, the best Knower, the Truthful.[853]

2 A Book revealed to *you*—so let there be no straitness in *your* breast on account of it[854]—that *you may* warn thereby and a reminder to the believers.[855]

Ar. *thee.*
Ar. *thy.*
Ar. *thou mayest.*

3 Follow what has been revealed to you from your Lord and do not follow guardians besides Him; how little do you mind.

4 And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.

5 Yet their cry, when Our punishment came to them, was nothing but that they said; Surely we were unjust.[856]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓصٓ ۚ
كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ
حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى
لِلْمُؤْمِنِيْنَ ○
اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ
وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۭ
قَلِيْلًا مَّا تَذَكَّرُوْنَ ○
وَكَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا
بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ○
فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ
اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ○

853 Of the four letters *Alif*, *lám*, *mím*, and *ṣád*, the first three are the same as at the commencement of ch. 2, for which see 11; while *ṣád* stands for *ṣádiq*, meaning *truthful*, i.e. the Knowing Allah, whose prophecies would not fail (Tabrezi-AH), or for *afṣal*, i.e. *the best Decider* (I'Ab-AH), or for *ṣabúr*, meaning *the patient or long-suffering Allah* who gives a respite to the wicked and makes His righteous servants to suffer persecution and hardships at their hands for a time.

854 Sale's translation of the word *ḥaraj* as meaning *doubt*, and Arnold's remark based on that translation, that "the author of the Qur-án betrays precisely the disquietude and suspicion which invariably indicate fraud," are both wrong. *Ḥaraj* signifies straitness, and the parenthetical passage, *so let there be no straitness in your breast on account of it*, is introduced to console the Prophet, who at this time encountered the greatest opposition and was surrounded on all sides by difficulties, and whose mission so far had made very little progress. The Qur-án is full of statements showing that the Holy Prophet never entertained the least doubt either as to the truth of the Divine revelation or as to its ultimate triumph, but it was natural that he should be anxious for the spiritual well-being of the rejecters.

855 The Qur-án is very often called *ẕikr* or *ẕikrá*, i.e. *a reminder*, because, being in consonance with human nature, it is a reminder of what is imprinted on human nature; or *ẕikrá* has here the meaning of *ẕikr*, i.e. an honour or eminence, as in 43 : 43 : "Surely it is an honour to you and to your people" (TA-LL), and in 38 : 1 : "By the Qur-án possessed of eminence" (S-LL).

856 It was in these very words that the opponents of the Holy Prophet confessed their faults on the conquest of Mecca. This shows that the punishment spoken of in the Holy Qur-án does not always exclusively apply to the chastisement after death, but more often includes the punishment in this life, which is really an indication of what the wicked must suffer hereafter.

6 Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles;[857]

7 Then most certainly We will relate to them with knowledge, and We were not absent.[858]

8 And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful.[859]

9 And as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss because they disbelieved in Our communications.[860]

10 And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

فَلَنَسْـَٔلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ
وَلَنَسْـَٔلَنَّ الْمُرْسَلِينَ ۝
فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا
غَائِبِينَ ۝
وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ
مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ
الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا
بِآيَاتِنَا يَظْلِمُونَ ۝
وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ
فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ ۝

SECTION 2

The Devil's Opposition to Adam

11–13. The devil's claim to superiority. 14–18. His determination to mislead men. 19–22. The devil disturbs man's peace. 23–25. Man's repentance.

11 And certainly We created you, then We fashioned you, then We said to the angels:
a 56. Make obeisance to Adam.[a] So they did obeisance except

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ
قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

857 Those to whom apostles were sent shall be questioned as to how they treated the apostles, and the latter as to how they were received.

858 Allah, being the Knower of all things, will declare to them what they had done; in other words, the consequences of their actions will become manifest.

859 According to Rgh, *wazn* means *the knowing of the measure of a thing*. And he adds that in the saying in the Qur-án والوزن يومئذ الحق the *allusion is to justice in the reckoning of men.* Mjd used to say *wazn* here means *qaḍá*, or *judging* (IJ). The explanation of *wazn* as meaning *justice* and *judgment*, as given by Mjd, Ḍk, A'mash, and others, has largely been followed by later commentators (Rz, AH).

860 *Ẓulm*, when made transitive by means of *bá*, has the meaning of *kufr*. Thus, explaining ظلموا بها in v. 103, LL says: "It is also made transitive by means of *bá*, as in the phrase in the Qur-án (7:103 and 17:59), because the meaning is *kafarú*, i.e. *and they disbelieved in them*, referring to the signs (M, TA), the verb having this meaning tropically or by implication, or being thus made transitive because implying the meaning of *takẕīb*."

a 57, 58.

Iblis;[b] he was not of those who
did obeisance.[861]
12 He said: What hindered
you so that *you did* not make
obeisance when I commanded
you? He said: I am better
than he: Thou hast created
me of fire, while him Thou
didst create of dust.[862]
13 He said: Then get forth
from this (state), for it does not
befit *you* to behave proudly
therein. Go forth, therefore,
surely *you are* of the abject
ones.[863]
14 He said: Respite me
until the day when they are
raised up.[864]
15 He said: Surely *you are*
of the respited ones.
16 He said: As Thou hast
caused me to remain dis-
appointed, I will certainly
lie in wait for them in Thy
straight path:[865]

Ar. *thee.* Ar. *thou didst.* Ar. *thee.* Ar. *thee.* Ar. *thou art.* Ar. *thou art.*

إِبْلِيسَ لَمْ يَكُن مِّنَ السَّٰجِدِينَ ○
قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ
قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ ○
قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ
أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ
الصَّٰغِرِينَ ○
قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ○
قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ○
قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ
صِرَاطَكَ الْمُسْتَقِيمَ ○

861 That what is stated here of Adam is true of all men is made clear by the words of this verse. *Men* are created first, then fashioned, then the order is given to angels to make obeisance to Adam, who in this sense typifies man, the verse speaking of men generally in the opening words, "We created *you*, then We fashioned *you*." It would appear from this statement that Adam is introduced in the nature of an allegorical description. It is not, of course, meant that Adam did not exist.

862 The creation of man from dust is frequently referred to in the Holy Qur-án. Not only is Adam created from dust, but all men are spoken of as being similarly created (see 443). As a contrast to man's creation from dust, the devil claims to have been created from fire. The meaning may be that the preponderating element in the creation of man is earth, while in that of the devil it is fire. There may be a reference here to the nature of the temperaments of the two classes, men and devils. The Holy Qur-án says elsewhere: "Man is created of haste: now will I show to you My signs; therefore do not ask Me to hasten them on" (21:37). These words explain themselves. Man's creation of haste means that he is *hasty*. In like manner the devil's creation of fire may mean that he is made of a fiery temperament, while the perfect man is humble and meek, being created of dust, which stands for humility and meekness. Thus the description given here may stand for the prominent characteristics of the temperaments of the two classes of beings; and the significance in this case may only be that it is only fiery temperaments that refuse to follow the perfect man or a righteous prophet.

863 It has always been the punishment of those who oppose the prophets of God, Who abases those who consider themselves mighty.

864 The devil's grip continues only so long as man is not spiritually raised to life. The raising up here stands for the spiritual resurrection of man.

865 *Aghwá-hu* (from *ghawá*, i.e. *he erred*) ordinarily signifies *he caused him to err*, but sometimes also indicates *punishing for error*; thus ان كان الله يريد ان يغويكم is said to mean *if Allah desire to punish you for erring* (TA-LL), or, according to TA, يحكم عليكم بغيكم i.e. that *He should judge against you on account of your error* (which

17 Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ○

18 He said: Get out of this (state), despised, driven away: whoever of them will follow *you*, I will certainly fill hell with you all.

Ar. *thee.*

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ○

19 And (We said): O Adam! dwell *you* and *your* wife in the garden;[a] so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

Ar. *thou.*
Ar. *thy.*
a 60.

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ○

20 But the devil made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations,[866] and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ○

21 And he swore to them both: Most surely I am a sincere adviser to you.

وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ○

22 Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden;[867] and their Lord called out to them: Did I not forbid you both from that tree and say to you that the devil is your open enemy?

فَدَلّٰىهُمَا بِغُرُوْرٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ○

is wrongly translated by LL as meaning *decree against you your erring*), or, according to Rz, that *He should cause you to perish.* But *ghawá* (of which *aghwá* is the causative form) means also *khába* (TA, LA), i.e. *he was disappointed* or *failed to attain his desire,* and also فسد عليه عيشه (LA), i.e. *his life became evil to him* (which is the correct significance of *ghawá* in 20:121), and therefore the meaning here may be, *Thou hast made life evil to me,* or *Thou hast caused me to remain disappointed.*

866 *Sau'at* signifies *shame* or *parts of the body which it is necessary to cover,* and also *any saying* or *action of which one is ashamed when exposed to view,* or *any evil, abominable* or *unseemly property, quality, custom,* or *practice* (TA-LL). The devil's suggestions always lead man to the disclosure of his shame.

867 The consciousness of having done something unworthy of one's self is the surest way to the attainment of perfection. The covering with the leaves of the garden is the desire to

23 They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

24 He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

25 He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.[868]

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن
لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَاسِرِينَ ○
قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ○
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ ○

SECTION 3

Warning against the Devil's Insinuations

26, 27. Man is warned. 28–31. Goodness and moderation are enjoined.

26 O children of Adam! we have indeed sent down to you clothing to cover your shame, and (clothing) for beauty[869]; and clothing that guards (against evil), that is the best.[870] This is of the communications of Allah that they may be mindful.

27 O children of Adam! let not the devil cause you to fall into affliction as he expelled your parents from the garden,

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي
سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى
ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ
لَعَلَّهُمْ يَذَّكَّرُونَ ○
يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ
كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ

make up by human effort any fault that may have been committed. The clothing that guards against evil, which is spoken of in v. 26 as being *the best clothing*, explains the meaning of *covering* here. Divine revelation points out to man the true way, enabling him to *cover* himself or guard himself against evil. And, further, the statement in v. 27, *putting off from them both their clothing that he might show them their evil inclinations*, shows that covering with the leaves of the garden is an allegorical statement (see 871). Though the Qur-án does not neglect to give directions regarding the physical requirements of man, yet there is even in these an underlying idea of the spiritual elevation of man.

868 This verse proves conclusively that every man must live and die upon this earth. The story of Jesus having been transplanted to the heavens to pass his life there is opposed to this verse, and must be rejected.

869 *Rísh* means originally *feathers* or *plumage*, constituting the clothing and ornament of birds (TA-LL), and is then applied to *clothing worn for embellishment* (Rz), or *superb* or *excellent clothing* (LL), or *ornament* and *beauty* (A, TA-LL).

870 Clothing at first simply served to cover shame; with further progress men sought to embellish their persons; but there is yet a third kind of clothing, says the Qur-án, which is the best, and that is *libás-ut-taqwá*, or *the clothing of piety*, literally *the clothing that guards one against evil*. It indicates a further step in the progress of man, for virtue is an embellishment of the mind, and when man has seen the good of embellishing his person, he will soon be aware of the necessity of embellishing the mind.

pulling off from them both their clothing[871] that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely we have made the devils to be the guardians of those who do not believe.[872]

28 And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?[873]

29 Say: My Lord has enjoined justice,[874] and set upright
Or, *place.* your faces at every *time* of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.[875]

30 A part has He guided aright, and (as for another)
Or, *error.* part, *perdition* is justly their due;[876] surely they took the devils for guardians beside Allah, and they think that they are followers of the right way.

يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا
إِنَّهُ يَرٰىكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيٰطِينَ
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ○
وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا
عَلَيْهَا آبَاءَنَا وَاللّٰهُ أَمَرَنَا بِهَا قُلْ
إِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ
عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ○
قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا
وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ
لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ○
فَرِيقًا هَدٰى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ
إِنَّهُمُ اتَّخَذُوا الشَّيٰطِينَ أَوْلِيَاءَ مِنْ
دُونِ اللّٰهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ○

871 That the clothing for the body is not meant here is clear from the fact that all men are warned against a similar attack of the devil. As to the clothing of which Adam was divested, there remains no doubt when it is seen that the devil tries to divest every child of Adam of the same clothing. Some say that this clothing was *light*, and others *piety*, the latter being the significance adopted by Mjd (IJ). AH has

قال المجاهد هو لباس التقوى و سواتهما ما يسوءهما من المعصية

i.e. *Mujāhid says: it is the clothing that guards against evil, and by their sau'at is meant the evil that afflicted them on account of their disobedience.*

872 It is because they do not believe in the truth that the devils are made their guardians; those who sever their connection with the source of purity must fall into impurity.

873 Some commentators are of opinion that the indecency here referred to is their going round the Ka'ba naked (Mjd-IJ). But the statement is general, and need not be limited.

874 The word *qist* is variously explained as meaning *Divine Unity; what is good and right; truth* (Rz, AH). All these are really included in the literal meaning of the word *qist*, which signifies *justice* in its broadest sense.

875 The meaning is either that you will find life after you have been spiritually dead or that you will return to Allah in the life after death. Or the meaning is explained in the verse that follows, i.e. those who do good will return to a good life and those who work evil, to an evil life.

876 حق عليه كذا means *wajaba* or *sabata* (TA), and, according to LL, the signifi-

31 O children of Adam! attend to your embellishments at every *time* of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.[877]

Or, *place.*

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ
اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

SECTION 4

The Apostles and their Rejection

32–35. Apostles come to reform. 36–39. Fate of those who reject their message.

32 Say: Who has prohibited the embellishment of Allah[878] which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.[879]
33 Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ
لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ
لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً
يَّوْمَ الْقِيٰمَةِ ۗ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ ۝
قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ

cance in such cases is that *a certain thing has become necessary as suited to the requirements of justice in his case.* And *ḍalālah* sometimes signifies عقوبة الضلالة i.e. *the punishment for going astray* (Rgh), or *a state of perdition* (S, O-LL). Hence one significance of حق عليهم الضلالة is, *perdition is justly their due;* while if we take the ordinary significance of the word *ḍalālah*, the meaning would be that *going astray* or *remaining in error* is suitable to the requirements of justice in their case, consequent upon what they themselves have done. In fact, the words explain themselves: *Error is justly their due because they have taken the devils for their guardians*, and he who continues to follow the devil must surely remain in error.

877 *Zīnat* or *embellishment* is here generally understood to mean *apparel*, with reference to the practice of going naked round the Ka'ba, but the word itself has a wider significance. Rgh says: *Real embellishment is that which does not disgrace or render unseemly a man in any one of his conditions either in the present life or in that which is to come;* he also says it is of three kinds, i.e. *spiritual*, such as knowledge and good beliefs; *bodily*, such as strength and tallness of stature; *extrinsic*, such as wealth and dignity. Hence we may regard both the spiritual and extrinsic embellishment to be meant here, the former indicating *virtue* and the latter *clothing*.

878 By *the embellishment of Allah* is meant the *embellishment which Allah has made lawful for men to avail themselves of* (Rz).

879 The meaning is that in the life of this world the believer and the unbeliever equally profit by the good things, but in the life after death all good shall be exclusively for those who have accepted and acted on the right principles.

sent down any authority, and that you say against Allah what you do not know.

34 And for every nation there is a doom,[880] so when their doom is come they shall not remain behind the least while,[881] nor shall they go before.[882]

35 O children of Adam! if there come to you apostles from among you relating to you My communications, then whoever shall guard (against evil) and act aright—they shall have no fear, nor shall they grieve.

36 And (as for) those who reject Our communications and turn away from them haughtily—these are the inmates of the fire, they shall abide in it.

37 Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book[883] shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers.

38 He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister,[884] until when they have all come up with one another into it,

بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا
لَا تَعْلَمُوْنَ ○
وَلِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ
لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ○
يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَ
اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○
وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
اَوْ كَذَّبَ بِاٰيٰتِهٖ ۗ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ
مِّنَ الْكِتٰبِ ۗ حَتّٰٓى اِذَا جَآءَتْهُمْ رُسُلُنَا
يَتَوَفَّوْنَهُمْ ۙ قَالُوْٓا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ ۗ قَالُوْا ضَلُّوْا عَنَّا وَشَهِدُوْا
عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ○
قَالَ ادْخُلُوْا فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِّنَ الْجِنِّ وَالْاِنْسِ فِي النَّارِ ۗ
كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ۗ
حَتّٰٓى اِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ

880 The doom of a nation is the time when it is destroyed or punished for its evil deeds. The verse really speaks in general terms of the doom awaiting the Meccans.

881 *Sá'at* means *an hour*, "but used absolutely by the Arabs means *a time; a while; an indefinite* (*short*) *time; a little while* (Msb); and *a little portion of the night and the day*" (LL).

882 That is, they shall not go until the appointed time of their punishment arrives.

883 That is, the punishment promised in the book shall overtake them; this is supported by the conclusion of the verse.

884 By the sister nation is meant the nation which resembles it in its faith.

the last of them shall say with regard to the foremost of them:[885] Our Lord! these led us astray, therefore give them a double chastisement of the fire. He will say: Every one shall have double, but you do not know.[886]

39 And the foremost of them will say to the last of them: So you have no preference over us, therefore taste the chastisement for what you earned.

قالت اخراهم لاولىهم ربنا هؤلاء
اضلونا فاتهم عذابا ضعفا من النار
قال لكل ضعف ولكن لا تعلمون ۝
وقالت اولىهم لاخرىهم فما كان لكم
علينا من فضل فذوقوا العذاب
بما كنتم تكسبون ۝

SECTION 5

Those who accept the Message

40, 41. The doors of heaven are shut against the wicked. 42–45. The righteous. 46, 47. Those who stand on the most elevated places.

40 Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.[887]

41 They shall have a bed of the hell-fire and from above them coverings (of it); and thus do We reward the unjust.

42 And (as for) those who believe and do good—We do not impose on any soul a duty except to the extent of its ability—they are the dwellers of the garden; in it they shall abide.

43 And We will remove whatever of ill-feeling is in their breasts; the rivers shall

ان الذين كذبوا بايتنا واستكبروا
عنها لا تفتح لهم ابواب السماء و
لا يدخلون الجنة حتى يلج الجمل في
سم الخياط وكذلك نجزي المجرمين ۝
لهم من جهنم مهاد ومن فوقهم غواش
وكذلك نجزي الظلمين ۝
والذين امنوا وعملوا الصلحت لا نكلف
نفسا الا وسعها اولىك اصحب الجنة
هم فيها خلدون ۝
ونزعنا ما في صدورهم من غل

885 By the last and the foremost are meant here the common people and the leaders, because though the words would bear both interpretations, i.e. the last and the foremost in time or the last and the foremost in position (Rz), the latter significance is corroborated by similar expressions in several other places, such as 2:165, 14:21, 34:31–33, 40:47, etc.

886 The common people would desire that the leaders should suffer a double torment, for their own sins as well as for having misled others. They are told that if the leaders were guilty of misleading them, they themselves deserved a double chastisement for having blindly followed the leaders.

887 That is, they cannot enter into the kingdom of heaven, nor can they rise above the low earthly desires, soaring upward to the higher regions of spiritual life.

flow beneath them and they shall say: All praise is due to Allah who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

44 And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust,

45 Who *turn away* from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.[888]

Or, *hinder* (*people*).

46 And between the two there shall be a veil;[889] and on the most elevated places[890] there shall be men who know all by their marks, and they

تَجْرِي مِن تَحْتِهِمُ الْأَنْهٰرُ ۚ وَقَالُوا
الْحَمْدُ لِلّٰهِ الَّذِي هَدٰنَا لِهٰذَا ۗ وَمَا كُنَّا
لِنَهْتَدِيَ لَوْلَا أَنْ هَدٰنَا اللّٰهُ ۚ لَقَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ
تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ۝
وَنَادٰى أَصْحٰبُ الْجَنَّةِ أَصْحٰبَ النَّارِ أَنْ
قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا
نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ
اللّٰهِ عَلَى الظّٰلِمِينَ ۝
الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ
وَيَبْغُونَهَا عِوَجًا ۚ وَهُمْ بِالْآخِرَةِ كٰفِرُونَ ۝
وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ
رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمٰهُمْ ۚ

888 By seeking to make Allah's way crooked is meant that they suggest doubts regarding the truth (Rz).

889 The veil which here separates the wicked from the righteous and on account of which the former fail to see the bliss which the latter enjoy will assume a perceptible form in the next life.

890 *A'ráf* is plural of *'arf*, meaning literally *an elevated place*, and hence *Al-a'ráf* means *the elevated places*. There has been much discussion as to what *A'ráf* is. The majority of commentators say that it is the *ḥijáb* or *veil* spoken of in the previous verse, or the *súr* or *wall* spoken of in 57:13; while others, among whom are Hasan and Zj, hold that على الاعراف is only equivalent to على معرفة اهل الجنة و النار i.e. *knowing the inmates of paradise and the inmates of hell* (Rz). I have already explained the nature of the veil mentioned in v. 46. And the *wall* in 57:13 is mentioned in connection with the bringing about of a separation between the sincere believers and the hypocrites. The latter desire to be guided by the light which guides the believers, but it would then be too late, and a separation would thus be finally brought about between them. This separation also exists spiritually in this life between those who sincerely adhere to the principles which they profess and those who make only a lip-profession of virtue, although their lives are really led in the darkness of evil. The same separation would assume a palpable form in the life to come. Hence the two verses lend no support to the idea that *A'ráf* is a particular place midway between heaven and hell; it only carries its literal significance of *elevated places*, and the men spoken of here are the same righteous servants of Allah who are distinctly mentioned in 56:10, 11: "And the foremost are the foremost: these are they who are drawn nigh to Allah," being the

shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.[891]

47 And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people.

وَنَادَوْا أَصْحٰبَ الْجَنَّةِ أَنْ سَلٰمٌ عَلَيْكُمْ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ○
وَإِذَا صُرِفَتْ أَبْصٰرُهُمْ تِلْقَاءَ أَصْحٰبِ
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ
الْقَوْمِ الظّٰلِمِينَ ع

SECTION 6

Helplessness of the Wicked

48–51. Wealth and numbers fail to help. 52, 53. Intercession would not avail.

48 And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your be having haughtily:

49 Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

50 And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers,[892]

51 Who take their religion for an idle sport and a play, and this life's world deceives them; so to day We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.[893]

وَنَادٰى أَصْحٰبُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ
بِسِيمٰهُمْ قَالُوا مَا أَغْنٰى عَنْكُمْ جَمْعُكُمْ
وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ○
أَهٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
اللّٰهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ
عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ○
وَنَادٰى أَصْحٰبُ النَّارِ أَصْحٰبَ الْجَنَّةِ أَنْ
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ
اللّٰهُ قَالُوا إِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِينَ
الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَ
غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا فَالْيَوْمَ
نَنْسٰهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هٰذَا
وَمَا كَانُوا بِاٰيٰتِنَا يَجْحَدُونَ ○

dwellers in paradise. In the verse under discussion the people on the *A'râf* are spoken of "as above even the inmates of paradise, whom they know by their marks."

891 That is, the prospective dwellers of the garden shall not yet have made their entry into the garden of bliss.

892 The desire of those who are in hell shall be for the things which they desired in this life, viz. eating and drinking, hence they appeal for water and food.

893 The use of *nisyân* is not limited to *forgetting*; the word applies as well to *dismissing a thing from the mind intentionally* (Rgh). And when the word is used about Allah, it means *His forsaking them to show His contempt for them* (Rgh).

52 And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.

53 Do they wait for aught but its final sequel?[894] On the day when its final sequel comes about, those who neglected it before will say: Indeed the apostles of Our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls, and that which they forged has gone away from them.

وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ
هُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ○
هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ يَوْمَ يَاْتِيْ
تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ
قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ
لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ
فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ
قَدْ خَسِرُوْٓا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ○

SECTION 7

The Righteous shall prosper

54. Divine control. 55, 56. Approach of mercy. 57, 58. The dead will be raised to life.

54 Surely your Lord is Allah, who created the heavens and the earth in six periods of time,[a] and[b] He is firm in *power*;[895] He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

[a] 8.
[b] 45.
Or, *dominion*.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى
عَلَى الْعَرْشِ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ
حَثِيْثًا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ
مُسَخَّرٰتٍۭ بِاَمْرِهٖ اَلَا لَهُ الْخَلْقُ وَ
الْاَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ○

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894 By *final sequel* is meant the *ultimate state* of the perfect manifestation of truth by the fulfilment of the prophecies, *the end* or *the ultimate consequence*. See 594.

895 The phrase استوى على العرش is used in the Holy Qur-án here and on six other occasions, viz. in 10:3, 13:2, 20:5, 25:59, 32:4, and 57:4. A reference to these six places will show that it is invariably used after mentioning the creation of the heavens and the earth and in relation to the Divine control of His creation, and the law and the order to which the universe is made to submit by its great Author. The Holy Qur-án has, in fact, explained itself here as elsewhere. For instance, here we have first a statement describing Allah's creation of the heaven and the earth, and then this phrase, while the verse ends with a similar statement, *surely His is the creation and the command*. Hence it must convey the same idea as the word *command*. Similarly in 10: 3 we have ثم استوى على العرش

55 Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

56 And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).[896]

57 And He it is who sends forth the winds bearing good news before His mercy,[897] until, when they bring up a laden cloud, We drive it to a dead land, then We send down water *on* it,[898] then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.[899]

Or, *by*.

58 And as for the good land, its vegetation springs forth

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً
إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا
إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ۝
وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا
ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ
الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ
نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ۝
وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ

يدبر الامر where يدبر الامر or *regulating the affair*, clearly explains استوى على العرش A reference to the other occasions where the phrase occurs will make this more clear. Turning to the lexicons, we find that *'arsh* literally means a *thing constructed for shade* (LL) or *anything roofed* (Rgh). According to the latter authority *the court* or *sitting place of the sultan* is called *'arsh* on account of its eminence. And he adds: وكنى به عن العز والسلطان والمملكة i.e. *and it is used to indicate might* or *power*, and *authority* and *dominion*. LL accepts the interpretation of Rgh, who says that "the *'arsh* of God is one of the things which mankind know not in reality but only by name, and it is not as the imaginations of the vulgar hold it to be." In fact, both the words *'arsh* and *kursī* have been misunderstood as meaning resting-places for Allah. Bkh has explained the latter to mean *knowledge*, and the true significance of the former is *power* or *control of the creation*. Regarding *istawá*, it signifies, when followed by *'alá*, *he had the mastery* or *control of a thing* or *ascendancy over it*, being synonymous with *istaulá* (M, K-LL), or *he was* or *became firm* (Msb-LL). *Summa*, as already shown, does not necessarily indicate *delay* or *order*. The meaning of the verse is simply this: He created the heavens and the earth, then He it is who holds sway over His dominion, and He is firm in the exercise of His power and knows no weakness.

896 The feeling which should be entertained towards Allah should be a combination of fear and hope, of awe as well as love, because the fear of His displeasure ennobles the mind no less than the hope of His mercy.

897 His *mercy* represents the rain in the physical world, even as Divine revelation represents bringing the dead to life in the spiritual world.

898 That is, We send down water on the dead land, or send down water by or from the clouds, because the personal pronoun may refer to either.

899 The bringing forth of the spiritually dead to life through the revelation of the Qur-án is always likened to the bringing of the dead earth to life by rain. The wind bearing the good news was the movement towards Islam, which was daily becoming more and more powerful.

(abundantly) by the permission of its Lord, and (as for) that which is inferior, (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.[900]

بِاِذْنِ رَبِّهٖ ۚ وَالَّذِيْ خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ۚ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِقَوْمٍ يَّشْكُرُوْنَ ۝

SECTION 8

History of Noah

59. Noah preaches Unity. 60–64. He is rejected and his people are drowned.

59 Certainly We sent Noah to his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.[901]

60 The chiefs of his people said: Most surely we see *you* in clear error.

Ar. *thee*.

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝ قَالَ الْمَلَاُ مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝

900 Revelation is here likened to the rain and the good or bad nature of man to good or inferior land. If some men do not profit by the revelation it is the fault of the evil in their nature and not that of the revelation, just as if some lands do not profit by rain it is not the fault of the rain.

901 Having warned the Quraish of the evil consequences of their opposition to the Holy Prophet, several illustrations are now given from ancient sacred history showing how those people were dealt with who refused to listen to the voice of the warners. It should be borne in mind in reading the histories of the prophets as given in the Holy Qur-án that the object of the Qur-án is not to narrate history as such, but to bring out certain characteristics of the histories of different nations, to mention incidents which contained prophetic allusion to the Holy Prophet's life, illustrating the general warnings made regarding the ultimate consequences attendant upon the rejection of truth. The Qur-án does not concern itself with the details of what messages a prophet delivered to his people and of how he was received; it simply contents itself with the broad facts that every prophet preached Divine Unity, every prophet laid stress on piety, every prophet was received with severe opposition, and that each of these messengers ultimately succeeded in establishing the truth. This, with slight variations, is the sum and substance of the histories of the prophets that are recorded in the Holy Qur-án. It is not, as stated by a Christian critic, "the experience of Muhammad" that is recorded in the histories of prophets, but it is the experience of the prophets containing a prophetical allusion to the experience of the Holy Prophet. This is clear from the fact that the histories of the prophets relating the destruction of their opponents are contained chiefly in Meccan revelations, whereas at Mecca the opponents of the Holy Prophet were at the zenith of their power and the cause of the Prophet was to all appearance hopeless, while during the Medinite revelations the enemy was vanquished, so there was not much need to mention the history of earlier prophets and their opposers.

References to Noah and his history are contained in the following places in the Holy Qur-án:—3: 32, 6: 85, 7: 59–64, 10: 71–73, 11: 25–48, 14: 9, 17: 3, 21: 76, 77; 23: 23–29, 25: 37, 26: 105–122, 29: 14, 15; 37: 75–82, 51: 46, 53: 52, 54: 9–16, 58: 26, 66: 10, 69: 11–12, 71: 1–28.

61 He said: O my people! there is no error in me, but I am an apostle from the Lord of the worlds:

62 I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allah what you do not know:

63 What! do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil), and so that mercy may be shown to you?

64 But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were a blind people.[902]

قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ
رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝
اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنْصَحُ لَكُمْ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝
اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ
عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا
وَلَعَلَّكُمْ تُرْحَمُوْنَ ۝
فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ
فِي الْفُلْكِ وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا ۭ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ۝

SECTION 9

The History of Húd

65. Húd preaches Unity. 66–72. He is rejected and punishment follows.

65 And to 'Ád[903] (We sent) their brother[904] Húd.[905] He said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ۭ قَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ
اَفَلَا تَتَّقُوْنَ ۝

902 Fuller references to the deluge and the making of the ark are contained in 11 : 37–48 and 23 : 27–29. It may be noted here, however, that the Holy Qur-án does not support the theory of a world deluge, for it plainly states here that Noah was sent only to *his* people, i.e. not to all the nations. The Holy Qur-án says that only the people to whom Noah delivered his message called him a liar, and that only those were drowned who rejected *Our communications*, i.e. the message of Allah delivered through Noah. Hence the deluge only affected the territory of Noah's people, not the whole world, as the Bible would have us believe. This is one of the many important points in which the Holy Qur-án differs from the Bible, and the truth is once more on the side of the Holy Qur-án.

903 The tribe of 'Ád, with their prophet Húd, are mentioned in the Holy Qur-án in the following places:—7 : 65–72, 11 : 50–60, 14 : 9, 25 : 38, 26 : 123–140, 29 : 38, 41 : 13–16, 46 : 21–26, 51 : 41–42, 53 : 50, 54 : 18–21, 69 : 4, 69 : 6–8, 89 : 6–8.

'Ád was the grandson of Aram (mentioned in 89 : 7), who was a grandson of Noah, and the tribe of 'Ád here spoken of is called *the first 'Ád* (53 : 50), as distinguished from the tribe of Samood, which is called *the second 'Ád*. This tribe lived in the desert of Al-Ahqáf (46 : 21), which is marked on the maps of Arabia and extends from Oman to Hadramaut (Rz). Rodwell's view that "the two tribes of 'Ád and Samood—the latter of whom is mentioned by Diod. Sic. and Ptolemy—lay to the north of Mecca" is wrong in respect of the tribe

904, 905, see next page.

66 The chiefs of those who disbelieved from among his people said: Most surely we see *you* in folly, and most surely we think *you* to be of the liars.

Ar. *thee*.
Ar. *thee*.

67 He said: O my people! there is no folly in me, but I am an apostle of the Lord of the worlds:

68 I deliver to you the messages of my Lord and I am a faithful adviser to you:

69 What! do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Noah's people[906] and increased you in excellence in respect of make;[907] therefore remember the benefits of Allah, that you may be successful.

70 They said: *Have you* come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what *you threaten* us with, if *you are* of the truthful ones.

Ar. *hast thou*.
Ar. *thou threatenest*.
Ar. *thou art*.

71 He said: Indeed *uncleanness* and wrath from your Lord have lighted upon you;[908]

Or, *punishment*.

قَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ
اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ وَّاِنَّا لَنَظُنُّكَ
مِنَ الْكٰذِبِيْنَ ○
قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ
رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○
اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ○
اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى
رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ؕ وَاذْكُرُوْٓا اِذْ
جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّ
زَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْٓا
اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ○
قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَ
نَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا
بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○
قَالَ قَدْ وَقَعَ عَلَيْكُمْ
مِّنْ رَّبِّكُمْ رِجْسٌ وَّغَضَبٌ ؕ

of 'Ád, though it is tolerably true so far as the tribe of Samood is concerned. Sale has the following account of this tribe in his Pr. Dis.: "'Ád was an ancient and potent tribe of Arabs and zealous idolaters. They chiefly worshipped four deities, Sáqia, Háfizah, Ráziqah, and Sálimah, the first, as they imagined, supplying them with rain, the second preserving them from all dangers abroad, the third providing food for their sustenance, and the fourth restoring them to health when afflicted with sickness."

904 The male member of a tribe is generally spoken of as their brother: "Thus يا اخا بكر means, O thou of the tribe of Bekr" (Ham-LL).

905 The prophet Húd is the Eber of the Bible, because Húd is said to be the grandson of Arphaxad, the grandson of Noah (Rz). Compare Gen. 10 : 24 for Eber's genealogy. His son Joktan is said to have established a kingdom in Yúnán.

906 By making the Arabs *khulafá* or *successors* is meant that they were made a ruling nation and possessors of a vast kingdom.

907 Some commentators have related unfounded legends as to the incredible tallness of their stature. The words used in the Qur-án signify only that they were a strong and powerful people.

908 Sticking to their idols and refusing to believe in Allah is here spoken of as uncleanness and wrath having fallen or lighted upon them from the Lord. Compare 22 : 30, which says: "Avoid the uncleanness of the idols." There is also a secondary significance of the word *rijs*, i.e. *punishment*, and in that case the past tense would indicate the certainty of the

what! do you dispute with me about names which you and your fathers have given?[909] Allah has not sent any authority for them; wait then, I too with you will be of those who wait.

72 So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers.[910]

أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ
وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ○
فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا
وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَمَا كَانُوا مُؤْمِنِينَ ○

SECTION 10

History of Sálih and Lot

73, 74. Sálih preaches Unity. 75–79. He is rejected and punishment overtakes the people. 80, 81. Lot preaches purity. 82–84. He is rejected and punishment overtakes the people.

a 904.

73 And to Samood[911] (We sent) their brother[a] Sáliḥ.[912] He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you—a sign,[913] therefore leave her alone to pasture on Allah's earth, and do not *do her* any harm, otherwise painful chastisement will overtake you:

Ar. *touch her with.*

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا
تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا
بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ○

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event, because the punishment is so sure to come that it may be spoken of as having *lighted* upon them.

909 The reference here is to their deities, for which see 903.

910 They were destroyed by a storm blowing on them continuously for eight days (69 : 7). Living in a sandy desert, as the name Al-Ahqáf denotes, the storm had a devastating effect.

911 I have already mentioned that Samood, known as the second 'Ád, is often mentioned in the Holy Qur-án conjointly with the first 'Ád. It is spoken of in the following places:— 7 : 73–79, 11 : 161–168, 14 : 9, 15 : 80–84, 25 : 38, 26 : 141–159, 27 : 45–53, 29 : 38, 41 : 13–14, 41 : 17–18, 51 : 43–45, 53 : 51, 54 : 23–31, 69 : 4–5, 89 : 9, 91 : 11–15.

'Ad and Samood, though two nearly related tribes, were separated both as regards time and place. The tribe of Samood is known after a grandson of Aram, the grandson of Noah. Historical traces of it are met with in Ptolemy. The tribe flourished more than two hundred years after 'Ád, and occupied the territory known as Al-Hijr or Al-Hajar (15 : 80) and the plain known by the name of Wádi-ul-Qurá, which forms the southern boundary of Syria and the northern one of Arabia (*Essays on the Life of Muhammad*, by S.S.A.).

912 Sáliḥ was a descendant in the sixth generation after Samood, the great ancestor of the tribe, after whom the tribe is known.

913 Neither the Qur-án nor any reliable saying of the Holy Prophet lends any support to the numerous legends regarding the miraculous appearance and prodigious size of the she-camel.

74 And remember when He made you successors after 'Ád[a] and settled you in the land—you make mansions on its plains and hew out houses in the mountains[914]—remember therefore Allah's benefits and do not act corruptly in the land, making mischief.

a 906.

75 The chiefs of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Sálih is sent by his Lord? They said: Surely we are believers in what he has been sent with.

76 Those who were haughty said: Surely we are deniers of what you believe in.

77 So they slew the she-camel and revolted against their Lord's commandment, and they said: O Sálih! bring us what *you threatened* us with, if *you are* one of the apostles.

Ar. *thou didst threaten.* Ar. *thou art.*

78 Then the earthquake overtook them, so they became motionless bodies in their abode.[915]

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ
وَّبَوَّاَكُمْ فِي الْاَرْضِ تَتَّخِذُوْنَ مِنْ
سُهُوْلِهَا قُصُوْرًا وَّتَنْحِتُوْنَ الْجِبَالَ
بُيُوْتًا ۚ فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ وَلَا تَعْثَوْا
فِي الْاَرْضِ مُفْسِدِيْنَ ○
قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ
لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ
اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ
قَالُوْٓا اِنَّا بِمَآ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ○
قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا بِالَّذِيْٓ
اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ○
فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ
وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ اِنْ
كُنْتَ مِنَ الْمُرْسَلِيْنَ ○
فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ
دَارِهِمْ جٰثِمِيْنَ ○

It was an ordinary she-camel which was given as a sign to a people. Their slaying of it was a sign that they would neither accept the truth nor cease persecuting Sálih and his followers.

It may be noted here that there is nothing strange that a camel should be given as a sign, when even now we can see that a roughly constructed house known as the Ka'ba is given as a sign to the whole world, so that whoever tries to destroy it perishes himself. This ordinary house built of rough stones is a much greater sign than Sálih's living she-camel.

914 In his *Essays on the Life of Muhammad*, Sir Syed Ahmad Khan says: "They excavated various rocks, and after having hewn and carved them, took up their abode therein. These rocks are up to this very day known by the name of *Asalib*. Almost every Arab, as well as several foreigners who have travelled in Arabia, can bear testimony to the existence of these rock habitations, which stand there at once to satisfy curiosity and to afford information respecting the nations who made them. These habitations likewise corroborate and bear testimony to the truth of that portion of the history of the Samood tribe which is mentioned in the Holy Qur-án."

915 The punishment which overtook Samood is described under different names. Here it is called *rajfah*, which means the *earthquake*. The description of their abodes in 27 : 52 as being *fallen down* also shows that they were destroyed by an earthquake. In 54 : 31 the same punishment is referred to as *ṣaiḥah*, i.e. *a single cry*, and it evidently refers to the rumbling noise which precedes an earthquake. In 51 : 44 and elsewhere it is spoken of as *ṣá'iqah*, which means any *destructive punishment* (O, Q-LL), carrying sometimes the same significance as *ṣaiḥah*. In 69 : 5 Samood are said to have been destroyed by means of *ṭághiah*, which means an *excessively severe punishment*. Both of these descriptions apply to an earthquake.

79 Then he turned away from them and said: O my people! I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.[916]

80 And (We sent) Lot when he said to his people: What! do you commit an indecency which any one in the world has not done before you?[917]

81 Most surely you come to males in lust besides females: nay, you are an extravagant people.

82 And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ
اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَنَصَحْتُ لَكُمْ
وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ○
وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ الْفَاحِشَةَ
مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○
اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ
النِّسَآءِ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○
وَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا
اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ اِنَّهُمْ اُنَاسٌ
يَّتَطَهَّرُوْنَ ○

916 This evidently refers to the survivors from the great disaster.

917 In the chronological order which this chapter keeps in view, Abraham should have been mentioned next, but his name is here omitted for two reasons; firstly, because only those prophets are mentioned whose enemies were destroyed before their eyes; and, secondly, because Abraham's history has already been dealt with in the last chapter, to which this forms, as it were, a supplement. Hence, we come to Lot, Abraham's nephew. For other references to Lot in the Holy Qur-án, see 6 : 87, 11 : 77–83, 15 : 61–74, 21 : 74–75, 26 : 160–173, 27 : 54–58, 29 : 32–35, 37 : 133–136, 51 : 32–37, 53 : 53–54, 54 : 34–38, 66 : 10. Lot is one of those prophets who have been maligned not only in Rabbinical literature but also in the Bible. It is clear that Lot is considered a righteous servant by Abraham (Gen. 18 : 23), and by saving Lot, God has shown that He, too, regarded Lot as a righteous man; but a little further on we are told that Lot was guilty of incestuous intercourse with his daughters, a fact so inconsistent with righteousness that it must be condemned as a manifest lie.

The question whether Lot was a prophet is answered in the affirmative by Sale, but Wherry denies it. We have seen that the Jews represented Lot in a very unfavourable light, and their ideas were transported into the Bible.

If Gen. 19 : 30–38 is a faithful record, Lot cannot take his place even among the righteous; whereas, his being saved in the destruction of Sodom is clear proof of his righteousness, when read along with Gen. 18 : 23. Sale has, however, produced the additional testimony of the apostle Peter, who says: "And delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)" (2 Pet. 2 : 7, 8). Here Lot is not only spoken of as being just and righteous, which he could not have been if Gen. 19 : 30–38 is to be believed, but he is also spoken of as vexing his soul with the wickedness of the people of Sodom, which can only be true if he was a preacher of righteousness among those people; for why should an indifferent settler in the land have vexed himself with the wickedness of the Sodomites? And again, why should Lot have gone, being a just man, to settle among a wicked people had he not been charged with the duty of reforming them? Nor is it reasonable to hold that God destroyed a people without even giving them a warning, and that warning, if ever given, was given through Lot.

83 So We delivered him and his followers,[917A] except his wife: she was of those who remained behind.

84 And We rained upon them a rain;[918] consider then what was the end of the guilty.

فَأَنْجَيْنٰهُ وَأَهْلَهٗٓ إِلَّا امْرَأَتَهٗ كَانَتْ مِنَ الْغٰبِرِيْنَ ○
وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ○

SECTION 11

The History of Shu'aib

85–87. Shu'aib preaches Unity. 88–93. His rejection and the coming of punishment.

85 And to Midian (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:[919]

وَإِلٰى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهٗ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوْا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

917A The word *ahl* is here interpreted as meaning *those who believed in him* (Bḍ). It means in the first place a man's *family* or *near relatives*, being, in fact, the equivalent of *ál*, but with reference to root-meaning both have a wider significance, including all *those who bear a relation to man, as members to a head* (from the root *óla*, meaning *he returned* or *bore a relation* to a man) *by religion* or *persuasion* or *kindred*. There is, however, this difference between *ál* and *ahl*, that the former is used only in relation to eminent men while the latter may refer to men in general (Rgh).

918 *Maṭr* (lit. *raining*) is also used in the sense of *doing good* or *evil*, according to the object by which it is followed, but امطر هم الله (which is the form used here) is only used in relation to punishment (Q, TA). The punishment which overtook the people of Lot is frequently called *maṭr* or *rain*, while in 11 : 82 and 15 : 74 *stones* are said to have been rained down upon them, and in 64 : 34 it is called a *ḥáṣib*, which primarily signifies a *thrower* or *pelter of stones*, but means *any punishment*. Its description as *ṣaiḥah* in 15 : 73, combined with the above facts, shows that it was a volcanic eruption combined with an earthquake, because *ṣaiḥah* signifies a *great noise such as precedes an earthquake*, and is used to denote an earthquake (see 915).

919 References to Shu'aib are contained in the Holy Qur-án here and in 11 : 84–95, 15 : 78–79, 26 : 176–191, and 29 : 36–37. Shu'aib was a descendant of Abraham in the fifth generation. Madian or Midian was the name of Abraham's son by Keturah (Gen. 25 : 2), and a city of the same name grew up on the Red Sea, south-east of Mount Sinai, where his descendants settled, and is mentioned by Ptolemy as Modiana. Shu'aib is generally supposed to be another name for Jethro.

The injunction *do not diminish to men their things* stands for not depriving or defrauding men of their rights (Bḍ), or not acting wrongfully towards men in respect of their things or dues.

86 And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked: and remember when you were few, then He multiplied you, and consider what was the end of the mischief-makers:

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ
بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنْتُمْ
قَلِيلًا فَكَثَّرَكُمْ ۖ وَانْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ ○

87 And if there is a party of you who believe in that with which I am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the judges.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ○

PART IX

88 The chiefs, those who were proud from among his people, said: We will most certainly turn *you* out, O Shu'aib, and (also) those who believe with *you*, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?

Ar. *thee.*

Ar. *thee.*

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ
مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ
أَوَلَوْ كُنَّا كَارِهِينَ ○

89 Indeed we shall have forged a lie against Allah if we go back to your religion after Allah has delivered us from it, and it befits us not that we should go back to it, except if Allah our Lord please: our Lord comprehends all things in His knowledge; in Allah do we trust: our Lord! decide between us and our people with truth; and Thou art the best of deciders.

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا
فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى
اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ○

90 And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ ○

91 Then the earthquake overtook them, so they became motionless bodies in their abode.[920]

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَاثِمِينَ ○

920 This punishment is twice referred to as *rajfah*, or the *earthquake*, and once in 11 : 94 as *ṣaiḥah*, which also stands for earthquake.

92 Those who called Shu'aib a liar were as though they had never dwelt therein: those who called Shu'aib a liar, they were the losers.

93 So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice: how shall I then be sorry for an unbelieving people?[921]

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخٰسِرِينَ ○

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّي وَنَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِينَ ○

SECTION 12

Meccans warned of Punishment

94, 95. Why distress is sent. 96–99. Punishment awaiting the Prophet's rejecters.

94 And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.[922]

95 Then We gave them good in the place of evil[923] until they became many and said: Distress and happiness did indeed *befall* our fathers. Then We took them by surprise while they did not perceive.

Ar. *touch.*

96 And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

97 What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ○

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّقَالُوا قَدْ مَسَّ اٰبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنٰهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُونَ ○

وَلَوْ أَنَّ أَهْلَ الْقُرٰى اٰمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلٰكِنْ كَذَّبُوا فَأَخَذْنٰهُمْ بِمَا كَانُوا يَكْسِبُونَ ○

أَفَأَمِنَ أَهْلُ الْقُرٰى أَنْ يَّأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَّهُمْ نَآئِمُونَ ○

921 Notwithstanding a much severer opposition, the Holy Prophet's attitude towards his opponents is thus described: *Perhaps you will kill yourself with grief because they would not believe* (26:3). But the words, even in Shu'aib's mouth, mean only this, that he had fully warned his people, and it was their own fault that they did not benefit by his good advice.

922 That the histories of the nations are meant as a warning to the Quraish is evident. It is also plain that even afflictions and distress, when sent on a people, are meant for their spiritual improvement, *that they might humble themselves.* The words may indicate the great famine which is more clearly referred to in 44:10, 11.

923 By *good* and *evil* are meant here *ease* and *distress* respectively (Rz).

98 What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?[924]

أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ
بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ۝

99 What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ
اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ۝

SECTION 13

The History of Moses

100–102. Fate of previous people affords a warning. 103–105. Moses delivers his message to Pharaoh. 106–108. Signs are demanded and shown.

100 Is it not clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts so they would not hear.[925]

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ
مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ
بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ۝

101 These towns—We relate to *you* some of their stories, and certainly their apostles came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers.

Ar. *thee.*

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَائِهَا ۚ
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۚ
كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ۝

102 And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ۝

103 Then We raised after them Moses with Our communications to Pharaoh and

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ

924 *Ḍuḥá*, which is here translated as *morning*, begins after sunrise, according to some when the sun is yet low, and according to others when it is somewhat high (TA-LL). It is derived from *ḍaḥá*, meaning *it appeared* or *became apparent*, and is thus applied to the time from when the sun shines brightly to the time when the day is advanced. The *playing* may be taken either literally or it may indicate the worldly engagements in which they were occupied to the utter neglect of higher aspirations.

925 This shows why and when Allah sets a seal on the hearts. It is the commission of sins on the part of men which calls for an affliction from Allah, and the consequence is the setting of a seal on such hearts so that "hearing they do not hear." This obtains further clarity from the next verse. Allah would have men believe, sending clear arguments which they reject, adhering to their unbelief. Allah's seal is therefore only a mark of their determination not to believe, whatever might happen.

his chiefs, but they disbelieved
a 860. in them;[a] consider then what
was the end of the mischief-
makers.[925A]

104 And Moses said: O Pharaoh! surely I am an apostle from the Lord of the worlds:

105 (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel.

106 He said: If *you have* come with a sign, then bring it, if *you are* of the truthful ones.

Ar. *thou hast.*

Ar. *thou art.*

107 So he threw his rod, then lo! it was a clear serpent,

108 And he drew forth his hand, and lo! it was white to the beholders.[926]

مَلَا۠ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِيْنَ ۝
وَقَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝
حَقِيْقٌ عَلٰٓى اَنْ لَّآ اَقُوْلَ عَلَى اللّٰهِ اِلَّا
الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ
فَاَرْسِلْ مَعِيَ بَنِيْٓ اِسْرَآءِيْلَ ۝
قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَآ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝
فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ۝
وَّنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ۝

925A The history of Moses has already been briefly referred to in connection with the stubbornness of the Israelites, but here it is taken up in greater detail, and is continued from here to the end of the 21st section. The reason for this enlargement is to be found in the fact that the Holy Prophet had more in common with Moses than with any other prophet, inasmuch as they are compared to each other in the Mosaic prophecies. References to Moses' history are contained in the following places in the Holy Qur-án: 2:49–72, 4:153, 5:20–26, 7:103–156, 10:75–92, 11:96–99, 17:101–104, 18:60–82, 19:51–52, 20:9–98, 23:45–49, 26:10–69, 27:7–15, 28:3–44, 37:114–122, 40:23–55, 43:46–56, 44:17–33, 51:38–40, 61:5, and 79:15–26.

926 Here again we have an instance of the correctness of the Quranic statement where it differs with the Bible, showing the incompleteness of the Bible narrative. In the fourth chapter of Exodus it is clearly stated that two signs were given to Moses—that of his rod turning into a serpent and that of his hand becoming white when put into his bosom; and Exod. 4:8 clearly states that Moses was commanded to show both these signs to Pharaoh. But when we read ch. 7, where the performance of those miracles before Pharaoh is recorded, we find mention only of the miracle of the rod, which was rejected. It is, however, obvious that Moses must have shown the second sign on the rejection of the first; for he could not have disobeyed the Divine commandment, nor was the second miracle given to him in vain.

Another question worth considering here is as to the nature of these miracles. As is stated elsewhere in the Holy Qur-án, Moses' rod was an ordinary staff: "I recline on it, and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it" (20:18). It is nowhere stated in the Holy Qur-án that whenever he threw it down his rod turned into a serpent. Even when the Israelites were in the greatest danger, Moses made no use of it. Only on two occasions the rod is stated to have turned into a serpent, viz. (1) when Moses held communion with God before going to Pharaoh; (2) when he first came before Pharaoh; and on these two occasions only did the hand turn white.

Now on the first of these occasions it is certain that the rod was seen turning into a serpent by Moses alone, when he was in a state of communion with the Divine Being; and therefore it was undoubtedly a state of vision—a state in which a person is temporarily transported to a spiritual sphere. This is the state in which the prophets and other righteous men receive Divine revelation; and while it is certainly not a state of sleep, it is equally certain that it is a state in which the mind rises above the limitations of physical environment, beholding things

SECTION 14

The History of Moses

109–119. Pharaoh's enchanters in opposition to Moses. 120–126. Enchanters believe in Moses.

109 The chiefs of Pharaoh's people said: Most surely this is an enchanter possessed of knowledge:

110 He intends to turn you out of your land. What counsel do you then give?[927]

111 They said: Put him off and his brother, and send collectors into the cities:

112 That they may bring to *you* every enchanter possessed of knowledge.

Ar. *thee.*

113 And the enchanters came to Pharaoh (and) said: We must surely have a reward if we are the prevailing ones.[928]

114 He said: Yes, and you shall certainly be of those who are near (to me).

115 They said: O Moses! *Will you* cast, or shall we be the first to cast?

Ar. *wilt thou.*

116 He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هٰذَا
لَسٰحِرٌ عَلِيْمٌ ۝
يُّرِيْدُ أَنْ يُّخْرِجَكُمْ مِّنْ أَرْضِكُمْ ج
فَمَاذَا تَأْمُرُوْنَ ۝
قَالُوْٓا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي
الْمَدَآئِنِ حٰشِرِيْنَ ۝
يَأْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ۝
وَجَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا إِنَّ لَنَا
لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ۝
قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ۝
قَالُوْا يٰمُوْسٰٓى إِمَّآ أَنْ تُلْقِيَ وَإِمَّآ أَنْ
نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ۝
قَالَ أَلْقُوْا ج فَلَمَّآ أَلْقَوْا سَحَرُوْٓا أَعْيُنَ
النَّاسِ وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ
بِسِحْرٍ عَظِيْمٍ ۝

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which are invisible to the physical eye, and hearing things which the physical ear cannot otherwise hear. It is therefore certain that on the first occasion Moses observed the change whilst in the same state of temporary transportation in which he received revelation.

The second occasion is, however, different, because others besides Moses witnessed the change. It is a recognized fact that the effect of inspired vision is sometimes so strong that others besides the seer partake in it. And since the rod of Moses did not always acquire the quality of turning into a serpent whenever thrown down, and this change was witnessed only on two occasions, the conclusion is incontrovertible that the change was wrought under the peculiar conditions attendant upon receptive revelation.

Yet, what was shown was not mere play. The great truth underlying the *'aṣá* or the rod turning into a serpent was that the followers of Moses, as represented by his rod, would prevail over their enemies; and the significance underlying the whitening of Moses' hand was that his arguments would shine forth with clearness.

For these interpretations of the two occurrences see 1581 and 1582.

927 *Amr* here carries the significance of *advising* or *counselling*. One says *mur-ni*, meaning *counsel me*, *advise me* (A-LL). The words are apparently put into Pharaoh's mouth.

928 Compare Exod. 7:11: "Then Pharaoh also called the wise men and the sorcerers."

117 And We revealed to Moses, saying: Cast *your* rod; then lo! it devoured the lies they told.[929]

Ar. *thy.*

118 So the truth was established, and what they did became null.

119 Thus they were vanquished there, and they went back abased.

120 And the enchanters were thrown down, prostrating (themselves).

121 They said: We believe in the Lord of the worlds,

122 The Lord of Moses and Aaron.[930]

123 Pharaoh said: Do you believe in Him before I have given you permission? surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:

124 I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.

125 They said: Surely to our Lord shall we go back:

126 And *you do* not take revenge on us except because we have believed in the communications of our Lord when they came to us: Our Lord! pour out upon us patience and cause us to die in submission.

Ar. *thou dost.*

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ
فَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ ○
فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ○
فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ○
وَاُلْقِىَ السَّحَرَةُ سٰجِدِيْنَ ○
قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ○
رَبِّ مُوْسٰى وَهٰرُوْنَ ○
قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ
لَكُمْ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى
الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا فَسَوْفَ
تَعْلَمُوْنَ ○
لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ
ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ○
قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ○
وَمَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا
لَمَّا جَآءَتْنَا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا
وَّتَوَفَّنَا مُسْلِمِيْنَ ○

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929 Compare Exod. 7:12: "For they cast every man his rod and they became serpents: but Aaron's rod swallowed up their rods." The description of what the enchanters showed as *the lies they told* indicates the real nature of their enchantment. It was all a lie and a falsehood. See further 1591.

930 The Bible does not speak of the magicians as believers in the Divine mission of Moses and in the Lord of the Worlds Whom he represented; but we have mention of this in Rabbinical literature, according to which some Egyptians accompanied Moses when he departed from Egypt, which is corroborated by the Bible narrative: "And a mixed multitude also went up with them" (Exod. 12:38). "For the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body, forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt" (*Jewish Ency.*). These two magicians are also mentioned in 2 Tim. 3:8, which is a further corroboration of the truth of the statement made in the **Qur-án** and of the incompleteness of the Bible narrative.

SECTION 15

The History of Moses

127. Renewed persecution of the Israelites. 128, 129. Moses enjoins patience, and promises delivery and triumph.

127 And the chiefs of Pharaoh's people said: *Do you* leave Moses and his people to make mischief in the land and to forsake *you* and *your* gods? He said: We will slay their sons and spare their women, and surely we are masters over them.[931]

128 Moses said to his people: Ask help from Allah and be patient: surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

129 They said: We have been persecuted before *you came* to us and since *you have* come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.[932]

Ar. *dost thou.*
Ar. *thee.*
Ar. *thy.*
Ar. *thou camest.*
Ar. *thou hast.*

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ
مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ
وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ
قَاهِرُونَ ○
قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ
اصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ○
قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ
أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ○

SECTION 16

The History of Moses

130–135. Egyptians afflicted with various afflictions. 136, 137. Their drowning and deliverance of the Israelites. 138–141. Israelites go after idols.

130 And certainly We overtook Pharaoh's people with droughts and diminution of fruits[a] that they may be mindful.

131 But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Moses and those with him; surely their evil

a 935.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ
وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ○
فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ ۖ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا
بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ

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931 The word translated as master is *qâhir*, which signifies *one who has overcome, conquered*, or *subdued another* (LL).

932 By *the land* is meant the *Promised land*, for thither was Moses taking them. Their being made rulers in the land was conditional upon their doing good; this is suggested in the concluding words of the verse.

Ar. *thou mayest.*
Ar. *thee.*
Ar. *thy.*
Ar. *thee.*
Ar. *thou.*
Ar. *thee,*
Ar. *thee.*

fortune is only from Allah, but most of them do not know.[933]

132 And they said: Whatever sign *you may* bring to us to charm us with it—we will not believe in *you.*

133 Therefore We sent upon them widespread death,[934] and the locusts and the lice and the frogs and the blood, clear signs;[935] but they behaved haughtily and they were a guilty people.

134 And when the plague[936] fell upon them, they said: O Moses! pray for us to *your* Lord as He has promised with *you;* if *you* remove the plague from us, we will certainly believe in *you* and we will certainly send away with *you* the children of Israel.

135 But when We removed the plague from them till a term which they should attain, lo! they broke (the promise).[937]

عِندَ اللّٰهِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝
وَقَالُوْا مَهْمَا تَأْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا
بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ۝
فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ
وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ
فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ۝
وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَ
لَنُرْسِلَنَّ مَعَكَ بَنِيْٓ اِسْرَآءِيْلَ ۝
فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ
هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ۝

933 The Jews are reported to have attributed certain of their misfortunes to the advent of the Holy Prophet, saying, "The prices have risen high and the rains have lessened" (Rz). Probably this referred to the great famine. The Egyptians, too, suffered from a famine and attributed their misfortune to Moses. They are, however, told that the misfortunes which they were made to suffer were due to their own evil deeds. The use of the word *ṭáir*, literally, *a bird,* to indicate ill-luck is significant, and refers to an Arab superstition. It is stated that the Arabs used to augur evil from the croaking of the crow and from the birds going to the left (LL).

934 *Ṭúfán*, according to Rgh, is originally *every accident that besets men on all sides,* and hence it is also applied to *flood* or *deluge.* According to TA, *ṭúfán* means *death,* or *quick and widespreading death*; or *death prevailing generally* (LL). Hence it might mean either *plague causing excessive death* or *flood.* Bkh also gives الموت الكثير i.e. *widespread death,* as the true interpretation of *ṭúfán.*

935 The Bible mentions the following signs: (1) turning of the water into blood; (2) frogs; (3) lice; (4) flies; (5) plague upon beasts and men; (6) hail; (7) locusts; (8) darkness; (9) plague on the first-born. Of these the Qur-án mentions the first, second, third, and seventh in clear words; the fourth is included in the third; the fifth and the ninth are mentioned together as *ṭúfán* or *the widespread death*; the hail is not mentioned, but the destruction of fruits which was brought about by it is mentioned in v. 130; while instead of the *darkness* we have the *drought* in that verse, which seems to have been the actual affliction, and of which darkness may have been a result either metaphorically or actually, because of hurricanes and storms darkening the land, as is usually the case in time of drought. The two signs of v. 130, with the five mentioned here, are the seven signs which, with the two signs of the rod and the white hand, make up the nine signs of 17 : 101 and 27 : 12.

936 The reference is to the plague mentioned in the previous verse.

937 A reference to Exodus, ch. 3–11, will show that Pharaoh again and again broke his promise to let the children of Israel go—promises which he made on condition that a certain affliction should be removed.

136 Therefore We inflicted retribution on them and drowned them in the sea[a] because they rejected Our signs and were heedless of them.

137 And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of *your* Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Pharaoh and his people had wrought and what they built.[938]

138 And We made the children of Israel to pass the sea,[b] then they came upon a people who kept to the worship of their idols. They said: O Moses! make for us a god as they have (their) gods. He said: Surely you are a people acting ignorantly:[939]

139 (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.

140 He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?[940]

141 And when We delivered you from Pharaoh's people who subjected you to severe torment,[c] killing your sons and sparing your women,[d] and in this there was a great trial from your Lord.

a 82.
Ar. *thy*.
b 82.
c 80.
d 81.

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِى الْيَمِّ
بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَكَانُوْا عَنْهَا غٰفِلِيْنَ ○
وَاَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا يُسْتَضْعَفُوْنَ
مَشَارِقَ الْاَرْضِ وَمَغَارِبَهَا الَّتِىْ
بٰرَكْنَا فِيْهَا ؕ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى
عَلٰى بَنِىْٓ اِسْرَآءِيْلَ ۙ بِمَا صَبَرُوْا ؕ وَ
دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهٗ
وَمَا كَانُوْا يَعْرِشُوْنَ ○
وَجٰوَزْنَا بِبَنِىْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتَوْا
عَلٰى قَوْمٍ يَّعْكُفُوْنَ عَلٰٓى اَصْنَامٍ لَّهُمْ ۚ
قَالُوْا يٰمُوْسَى اجْعَلْ لَّنَآ اِلٰهًا كَمَا لَهُمْ
اٰلِهَةٌ ؕ قَالَ اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ ○
اِنَّ هٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيْهِ وَبٰطِلٌ
مَّا كَانُوْا يَعْمَلُوْنَ ○
قَالَ اَغَيْرَ اللّٰهِ اَبْغِيْكُمْ اِلٰهًا وَّهُوَ
فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ○
وَاِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ
سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ اَبْنَآءَكُمْ وَ
يَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِىْ ذٰلِكُمْ بَلَآءٌ
مِّنْ رَّبِّكُمْ عَظِيْمٌ ○

938 The land that was *blessed* is none other than the Holy Land, for which a Divine promise was given to Abraham. The words that follow show that there is a reference here to some promise given already: *And the good word of your Lord was fulfilled in the children of Israel.* It is the good word contained in Gen. 17:8. The eastern and the western lands might signify the eastern and the western tracts of the Holy Land, or the lands on the eastern and western sides of the Jordan.

939 That the Israelites came across idolatrous nations in their wanderings in Syria is too clear to need any proof. That they themselves had idolatrous leanings is shown by Exod. 32:1, "The people gathered themselves together unto Aaron and said unto him, Up, make us gods which shall go before us." Many other anecdotes show a similar tendency to idol-worship.

940 Moses' argument against idolatry is the one to which the Holy Qur-án repeatedly calls attention, viz. that man, being as it were the lord of creation under God, and excelling the whole of creation, should not take objects lower than himself as his gods.

SECTION 17

The History of Moses

142–145. Moses is called and granted the Torah. 146, 147. Fate of those who reject.

142 And We appointed with Moses a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights,[a] and Moses said to his brother Aaron: Take my place among my people, and act well and do not follow the way of the mischief-makers.

a 83.

143 And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: *You cannot* (bear to) see Me, but look at the mountain, if it remains firm in its place, then *will you* see Me; but when his Lord manifested His glory to the mountain He made it crumble and Moses fell down in swoon: then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.[941]

Ar. *thou canst.*

Ar. *wilt thou.*

144 He said: O Moses! surely I have chosen *you* above the people with My messages and with My words, therefore take hold of what I give to *you* and be of the grateful ones.

Ar. *thee.*

Ar. *thee.*

وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّ
اَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ
لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ
اخْلُفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ
سَبِيْلَ الْمُفْسِدِيْنَ ○
وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ
رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ؕ
قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ
فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى
رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ
فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ
وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ○
قَالَ يٰمُوْسٰٓى اِنِّى اصْطَفَيْتُكَ عَلَى
النَّاسِ بِرِسٰلٰتِيْ وَبِكَلَامِيْ ۖ فَخُذْ مَآ
اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ○

941 The highest bliss of paradise is said to be the sight of the Divine Being. The words addressed to Moses, *you cannot see Me*, do not negative the sight of the Divine Being in the life after death. All that they do negative is the seeing of the Divine Being with the physical eye. Moses' request seems to have been based on the elders' demand spoken of in 2:55. The crumbling of the mountain is the same as the rumbling or earthquake of 2:55. I venture, however, another explanation. What Moses wanted to see was the great manifestation of Divine glory which was reserved for the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him). But he could not bear the sight which was at last vouchsafed to the Holy Prophet, for which see 53:13, 14 and 2381. In fact, both Moses and Jesus were not equal to the task which was reserved for the Holy Prophet Muhammad: hence it is that Jesus also said that he could not teach his followers all things, but that when the Comforter made his appearance he would guide them into all truth. That Moses was unequal to the Holy Prophet's task was clearly demonstrated by his falling down in a swoon when he beheld the Great Manifestation. The crumbling of the mountain signified that the Mosaic law would not stand for ever, and this significance is corroborated by the contrast between

145 And We ordained[942] for him in the tablets admonition of every kind and clear explanation of all things: so take hold of them with firmness and enjoin *your* people to take hold of what is best thereof: I will show you the abode of the transgressors.[943]

Ar. *thy*.

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا
بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا
سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ○

146 I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way; this is because they rejected Our communications and were heedless of them.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ
لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ
لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ
الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ○

147 And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ○

SECTION 18

The History of Moses

148, 149. Israelites worship the calf. 150, 151. Aaron's innocence.

148 And Moses' people made of their ornaments a calf after him,[a] a (mere) body,[944] which had a hollow sound. What! could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.

[a] 84.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ
عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ
لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا
اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ○

Mount Sinai (which thus crumbled down) and the "secure city" (95:2, 3), i.e. Mecca, which was to remain secure so long as the world lasted.

942 *Kataba* means *He (God) prescribed, appointed* or *ordained* (TA-LL) and *made obligatory* (Msb-LL). There is nothing here or elsewhere in the Holy Qur-án to show that Moses had received written tablets. On the other hand, it appears that Moses was spoken to by Allah, and therefore he received His commandments by revelation like other prophets. The words *admonition of every kind* and *explanation of all things* cannot be taken generally, but are limited by the requirements of the Israelitish people, for whom they were meant (Rz).

943 The meaning is that a time will come over the Israelites when they will become transgressors, i.e. they will not keep the commandments which are enjoined on them. This is also stated plainly in the books of Moses.

944 The word *jasad* means *a body*, as well as *red* or *intensely yellow*. The former meaning is the one generally adopted by the commentators, the significance being that the

149 And when they repented[945] and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us, we shall certainly be of the losers.

150 And when Moses returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me: did you *turn away from* the bidding of your Lord?[946] And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

151 He said: My Lord! *forgive*[a] me and my brother and cause us to enter into Thy mercy, and Thou art the most merciful of the merciful ones.[947]

Or, *make haste with regard to.*

Or, *grant protection to.*
[a] 2194.

وَلَمَّا سُقِطَ فِيْٓ اَيْدِيْهِمْ وَرَاَوْا اَنَّهُمْ
قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ۝
وَلَمَّا رَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ
اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ
بَعْدِيْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَاَلْقَى الْاَلْوَاحَ
وَاَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗٓ اِلَيْهِ ۭ قَالَ
ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِيْ وَ
كَادُوْا يَقْتُلُوْنَنِيْ ڮ فَلَا تُشْمِتْ بِيَ
الْاَعْدَاۗءَ وَلَا تَجْعَلْنِيْ مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝
قَالَ رَبِّ اغْفِرْ لِيْ وَلِاَخِيْ وَاَدْخِلْنَا
فِيْ رَحْمَتِكَ ڮ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ۝

calf made was a mere body without a soul. Yet it was so made that it uttered a voice like the voice of a calf. The other meaning also affords a true description of the calf made, for being made of gold ornaments it was of a red or an intensely yellow colour.

945 سقط فى ايديهم is a phrase which, by the consensus of opinion obtaining among lexicologists and commentators, means *they repented* or *repented greatly*; because, it is said, he who repents bites his hands in sorrow so that his hand is fallen upon by his teeth as the quarry is seized by a bird of prey (*saqaṭa* meaning *it fell down*) (Zj, Q, etc.—LL). The phrase is said not to have been known before the Qur-án (LL). Or *nadm* may be understood and the meaning may be, *when regret was brought before them* (Zj,-Rz). The Israelites' repentance, though mentioned first, was subsequent to Moses' return (2:54). In fact, the order here is not historical, but one connecting the repentance with the sin, mentioning the events which brought about that repentance afterwards.

946 According to Kf عجلتم امر ربكم is here equivalent to عجلتم عن امر ربكم and he explains عجل عن الامر as meaning *he left it* (i.e the *affair*) *incomplete*. But the meaning given to عجل منه by TA is *he turned aside from him* or *it*, and this is the meaning I adopt. It may be added, however, that *'ajila* is also used as a transitive in the sense of *sabaqa*, and the meaning in that case would be, *did you hasten* (or *hasten with regard to*) *the bidding of your Lord?* The *amr*, or bidding, has in the latter case been explained variously as meaning *the appointed time* (I'Ab), or *promise* (Hasan), or *wrath* ('Ata); while Kalbi gives a long explanation, i.e. *did you hasten with the worship of the calf before the bidding of your Lord should come to you?* (Rz, AH).

947 Aaron's excuse and Moses' acceptance of it show clearly that Aaron was quite innocent, having had a share neither in making the calf nor in worshipping it. The Bible

SECTION 19

The History of Moses

152, 153. Repentance and forgiveness. 154, 155. Seventy leaders. 156, 157. Mercy promised to those who accept the promised Prophet.

152 (As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

153 And (as to) those who do evil deeds, then repent after
Ar. *thy*. that and believe, *your* Lord after that is most surely Forgiving, Merciful.

154 And when Moses' anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.[948]

155 And Moses chose out of his people seventy men for Our appointment;[949] so when
[a] 87. the earthquake overtook them,[a] he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too): wilt Thou destroy

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ
غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيٰوةِ
الدُّنْيَا وَكَذٰلِكَ نَجْزِي الْمُفْتَرِينَ ○
وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن
بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا
لَغَفُورٌ رَّحِيمٌ ○
وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ
الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ
لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ○
وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا
لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم
مِّن قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا

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account which makes a righteous prophet of Allah guilty of the most heinous crime must be rejected as untrue. That forgiveness was not sought for any fault in connection with calf-worship is clear from the fact that Moses joins himself with Aaron in the prayer given in this verse. Forgiveness here, as frequently elsewhere in the Holy Qur-án, is equivalent to the Divine protection which every man should seek against the frailties and shortcomings of human nature. See 2194 for a full explanation of the word *ghafr*.

948 According to Exod. 32 : 19 Moses "brake them beneath the mountain" in his anger, and Exod. ch. 34 describes how the tablets were renewed. The Qur-án differs from this narrative. It does not state that the tablets were broken up or renewed, but mentions their being taken up by Moses after his anger had calmed and while the writing was still on them. It appears strange, indeed, that a prophet like Moses should have been so overpowered by wrath as to have broken the tablets upon which were written down Divine communications, therefore the Bible narrative must be rejected. Its absurdity is to be found in the fact that tablets of stone "written with the finger of God," by merely *being cast out of his hand*, as the Bible says, could not have been so broken as to make the writing illegible; therefore, the Quranic statement, which contradicts the Bible, is the correct one.

949 Exod. 24 : 1 speaks of Moses having taken up seventy elders of Israel along with him, though they were forbidden to "come near the Lord," and on this occasion Moses was in the mountain forty days and forty nights (Exod. 24 : 19). Although he is also spoken of in the Bible as having gone into the mountain after the incident of the calf-worship and to have remained there for forty days and forty nights (Exod. 34 : 28), the allusion in the Qur-án is to the first incident; Moses' second visit is not mentioned at all in the Qur-án.

us for what the fools among us have done? It is naught but Thy trial, Thou makest err
a 44. with it whom Thou pleasest[a] and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers:

156 And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications:[949A]

157 Those who follow the Apostle-Prophet, the *Ummi*,[950] whom they find written down

بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۚ إِنْ هِيَ إِلَّا
فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي
مَنْ تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَ
ارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ○
وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً
وَّفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ
عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَ
رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا
لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَ
الَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ○
الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ
الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا

949A No attribute of the Divine Being receives such prominence in the Holy Qur-án as the attribute of *mercy*. Evil there is in the world, and the evil-doers must receive their due, but mark the contrast: *And My mercy encompasses all things*. The truth is that even chastisement is a phase of Divine mercy, because it seeks not to punish, but to correct the evil-doer. Divine mercy is great indeed, but it is specially ordained for those who guard against evil and who believe in the Divine communications, the followers of the Holy Prophet in particular, as the concluding words of this verse read in conjunction with the next verse show.

950 For *ummí*, meaning *one who neither writes nor reads a writing*, see 117. Hence the Arabs are called an *ummí* people, and the *ummí* prophet is either *the prophet of the ummí people* (i.e. the *Arabs*) *because he was like them* (i.e. *did not know reading and writing*) or *he was so called because he himself did not know reading and writing* (Rgh). But according to some the Prophet is called *ummí* because he came from the *umm-ul-Qurá*, i.e. Mecca, which is the Metropolis of Arabia (MB, Rz under 3 : 74). Thus the *ummí* prophet conveys any one of the following three significances, viz. (1) one who knows not reading or writing; (2) one from among the Arabs; and (3) one coming from Mecca.

The suggestion of Rodwell that the word *ummí* means *gentile* in the sense of a non-Jewish or heathen people is not supported by any recognized authority. See 2 : 78, where the Jews are called *Ummí*: "And there are among them illiterates (Ar. *ummís*) who know not the book." LL, it is true, gives *gentile* as the signification of *ummí*, but a reference to the authorities he quotes clearly shows that if the word *gentile* expresses the meaning of *ummí*, it does so in the general sense of *one belonging to a gens* or *clan*; therefore Lane's conclusion that in a tropical and secondary sense *ummí* means *heathen* is entirely without foundation. Bḍ states in 3 : 21 that by *ummí* are meant a people not having a *kitáb*, but even if *kitáb* there means a *Book* or *scripture* and not *writing*, one not having a *Book* or a revealed scripture would mean an *Arab*, because all the people with whom the Arabs came in contact had their scriptures. Similarly, the contrast implied in Lane's statement that the Holy Prophet Muhammad is called an *ummí*, meaning a *gentile*, as distinguished from an *Israelite*, is that he was an *Arab* or an *Ishmaelite* as distinguished from an *Israelite*, and the reference in the adoption of this title is, no doubt, to "thy brethren" of Deut. 18 : 18. As for the fact

with them in the Torah and the Gospel,[951] (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help[952] him, and follow the light which has been sent down with him, these it is that are the successful.

عِندَهُمْ فِي التَّوْرٰىةِ وَالْإِنجِيلِ يَأْمُرُهُم
بِالْمَعْرُوفِ وَيَنْهٰهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ
لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلٰلَ الَّتِي
كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَ
عَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي
أُنزِلَ مَعَهُ ۙ أُولٰٓئِكَ هُمُ الْمُفْلِحُونَ ۝

SECTION 20

The History of Moses

158. Universality of the Prophet's message. 159. The Israelitish religious party. 160–162. Divine favours on Israel and their transgressions.

158 Say: O people! surely I am the Apostle of Allah to you all, of Him whose is the kingdom of the heavens and the earth,[953] there is no god but He; He brings to life and causes to die, therefore believe in Allah and His apostle, the *Ummi* Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّٰهِ إِلَيْكُمْ
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
لَآ إِلٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ ۖ فَآمِنُوا
بِاللّٰهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ ۝

that the Holy Prophet was unable to read or write before revelation came to him, there can be no two opinions. On this point the Qur-án is conclusive: "And you did not recite before it any book, nor did you transcribe one with your right hand" (29:48). There is a difference of opinion, however, as to whether he could read or write after revelation. Without entering into the details of this controversy I may remark that, while there is ground for believing that he could read, he still had his letters written by others. It should be remembered that this description of the Prophet occurs in a chapter which is undoubtedly entirely Meccan, and hence the suggestion that the word *ummi* relating to the Prophet does not occur in any Meccan *Sura* carries no weight, and there is no reason to believe that this verse was added at Medina.

951 There are many prophecies regarding the advent of the Holy Prophet both in the Old and the New Testaments. The Torah and the Gospel are specially mentioned here because Moses and Jesus were respectively the first and the last of the Israelite prophets. Deut. 18:15–18 speaks very clearly of the raising of a prophet (who shall be the like of Moses) from among the brethren of the Israelites, i.e. the Ishmaelites or the Arabs, while Deut. 33:2 speaks of the shining forth of the manifestation of the Lord, i.e. his coming in full glory "from Mount Paran." The Gospel is full of the prophecies of the advent of the Holy Prophet; Matt. 13:31, Matt. 21:34–40, Mark 12:1, Luke 20:9, where the Lord of the vineyard comes after the son (i.e. Jesus) is maltreated, John 1:22, John 14:16, John 14:26 all contain such prophecies.

952, 953, see next page.

159 And of Moses' people was a party who guided (people) with the truth, and thereby did they do justice.

160 And We divided them into twelve tribes, as nations; and We revealed to Moses when his people asked him for
Ar. *thy*. water: Seek with *your* staff a
a 96. way into the mountain;[a] so out flowed from it twelve springs; each tribe knew its drinking-
b 97. place;[b] and We made the
c 89. clouds to give shade over them[c] and We sent to them manna
d 90. and quails:[d] Eat of the good things We have given you. And they did not do Us any
e 1876. harm,[e] but they did injustice to their own souls.

161 And when it was said
f 91. to them: Reside in this town[f] and eat from it wherever you wish, and say, Put down from
g 93. us our heavy burdens;[g] and enter the gate making
h 92. obeisance,[h] We will forgive you your wrongs: We will give more to those who do good (to others).

وَمِنْ قَوْمِ مُوسٰى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ
وَبِهٖ يَعْدِلُوْنَ ○
وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا
اُمَمًا ؕ وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اِذِ
اسْتَسْقٰىهُ قَوْمُهٗٓ اَنِ اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ۚ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ
وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْهِمُ
الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا
اَنْفُسَهُمْ يَظْلِمُوْنَ ○
وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ
وَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ
وَّادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ
خَطِيْٓـٰٔتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ ○

952 Noldeke's supposition that there is a reference to the *Anṣár*, i.e. *the helpers* of Medina, here, and Rodwell's conclusion that hence the verse must have been added at Medina, are not entitled to serious consideration. See introduction to this chapter.

953 We are told here that the Divine kingdom, which is really one, shall have but one law, so that all men should again be one. The universality of the Holy Prophet's mission really dates from the first message he received, because in the opening chapter, which is undoubtedly one of the earliest revelations, Allah is spoken of, not as the Lord of Arabs, but as the Lord of the whole world and of all nations. In vain would any one search the pages of any other sacred book to discover a message of this nature by any other prophet in the world. In fact, every prophet was sent to one people, his mission being limited to the reformation and unification of one nation; but Muhammad (may peace and the blessings of Allah be upon him) came to unite all nations into one and to blot out all limitations of nationality and colour. That he was successful in this mission the history of Islam amply testifies. As soon as a man enters the fold of Islam his particular nationality sinks into insignificance before the vaster conception of humanity for which Islam opens the mind. It may be said, in fact, that a Muslim's nationality is universal, and Islam is the religion of all Humanity—not the religion of a particular nation. The unlearned Arab mind could not entertain so vast a conception of religion; it was the word of God which caused a revolution in the history of religion, for no prophet before him had ever entertained the idea of a religion for all Humanity. Even Christ said to a non-Israelite woman that he was "not sent but unto the lost sheep of the house of Israel" (Matt. 15 : 24); and being pressed again, only answered that "It is not meet to take the children's bread and to cast it to dogs" (26). It is Muhammad's message alone that speaks of all men alike as the children of the heavenly father, *the Lord of the worlds*. The invidious distinction of *children* and *dogs* is not known to the religion of Islam.

162 But those who were unjust among them changed it for a saying other than that which had been spoken to
a 94. them,[a] so We sent upon them a pestilence from heaven because
b 95. they were unjust.[b]

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا
مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ○ ع

SECTION 21

The History of Moses

163–168. Transgression of Sabbath. 169, 170. The after generations. 171. How the covenant was made.

163 And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.[954]

164 And when a party of them said: Why do you admonish a people whom Allah would destroy or whom He would chastise with a severe chastisement? they said: To be free from blame before your Lord, and that haply they may guard (against evil).

165 So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

166 Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes,
c 107. despised and hated.[c]
Ar. *thy*. 167 And when *your* Lord announced that He would certainly send against them to the day of resurrection those

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَّيَوْمَ
لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ
نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ○
وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ○
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ
يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ○
فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ○
وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ
عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ

954 The city referred to here is generally recognized as being Ela (Rz), which was situated on the Red Sea. The incident alluded to is mentioned as an instance of the Jewish violation of the Sabbath.

who would subject them to severe torment; most surely *your* Lord is quick to requite (evil), and most surely He is Forgiving, Merciful.

Ar, *thy*.

168 And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

169 Then there came after them an evil posterity[955] who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too).[956] Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?

170 And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right-doers.

171 And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).[957]

مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ
لَسَرِيْعُ الْعِقَابِ ۖۚ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ○
وَقَطَّعْنٰهُمْ فِى الْاَرْضِ اُمَمًا ۚ مِنْهُمُ
الصّٰلِحُوْنَ وَمِنْهُمْ دُوْنَ ذٰلِكَ ۫ وَ
بَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ
لَعَلَّهُمْ يَرْجِعُوْنَ ○
فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَّرِثُوا
الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى
وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ وَاِنْ يَّاْتِهِمْ
عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ؕ اَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ اَنْ لَّا يَقُوْلُوْا
عَلَى اللّٰهِ اِلَّا الْحَقَّ وَدَرَسُوْا مَا فِيْهِ ؕ
وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ
اَفَلَا تَعْقِلُوْنَ ○
وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَاَقَامُوا
الصَّلٰوةَ ؕ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ○
وَاِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ
وَّظَنُّوْٓا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَآ
اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ
لَعَلَّكُمْ تَتَّقُوْنَ ○

955 Lexicologists recognize a difference between *khalf* and *khalaf*, the former being applied to *evil* and the latter to *good*, whether a son or a generation (Q, TA-LL). Sometimes the two words are interchangeable.

956 First they commit a crime for the frail good of this life, saying that they will be forgiven, then persist in their evil course, and when a similar occasion arises, they again return to the old crimes.

957 The stories built upon these simple words by some commentators must be rejected. The words simply relate the experience of the elders of Israel when they stood at the foot of the mountain which rose above them. There was a severe earthquake, which is referred to in v. 155, causing them to think that the mountain would fall down upon them. According to LA, the primary significance of *natq* is *za'za'*, which means the *moving, agitating, shaking*, or *putting a thing into a state of commotion*; or *any vehement moving, agitating*, or

SECTION 22

Man's Nature bears Evidence to the Truth of what Revelation upholds

172–174. Unity of Divine Being impressed on human nature. 175–178. A parable of those who reject. 179, 180. How nature is perverted. 181. A people on the right course.

Ar. *thy.*

172 And when *your* Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? they said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this,[958]

173 Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: wilt Thou then destroy us for what the vain-doers did?

174 And thus do We make clear the communications, and that haply they might return.

175 And recite to them the news of him whom We give Our communications, but he withdraws himself from them, so the devil overtakes[959] him, so he is of those who *perish.*[960]

Or, *suffer disappointment.*

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ ءَادَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ
أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ
هَٰذَا غَٰفِلِينَ ۝
أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا
بِمَا فَعَلَ ٱلْمُبْطِلُونَ ۝
وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ
يَرْجِعُونَ ۝
وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ
ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ
فَكَانَ مِنَ ٱلْغَاوِينَ ۝

shaking (LL). Hence you say زعزعت الريح الشجرة meaning that *the wind shook the tree* (TA-LL). Thus the use of *nataqnā* instead of *rafa'nā* clearly explains that the mountain was shaken violently by an earthquake while the elders of Israel stood at its foot. IJ also notes this significance of the word, for he gives *ḥarraka* (meaning *he shook violently*) as the equivalent of *nataqa*, in the saying *nataqa-nī*. You also say ما نتق برجله meaning *he does not shake his foot* (IJ). *Natq* has also another meaning, viz. *taking up from the roots.* Even if that signification be accepted, the use of the word in reference to the mountain does not show that the whole of the mountain was taken up from the roots. You say امرأة ناتق i.e. *a woman giving birth to many children*, or *throwing out child after child*, and the use of the word *natq* in reference to the mountain seems to carry a similar significance, i.e. a volcanic eruption causing it to throw out stones and fiery matter, along with which there was an earthquake.

958 There is a report to the effect that the promise referred to was taken from all the descendants of Adam when he was first created (Rz). But a very large number of commentators have discredited this, because the verse does not mention the bringing forth of descendants from Adam, but from the children of Adam, and this seems clearly to refer to every human being as he comes into existence. The evidence is, therefore, that which human nature itself affords (Rz). It is, in fact, the same evidence which is elsewhere spoken of as being afforded by human nature as in "the nature made by Allah in which He has made men" (30:30).

959, 960, see next page.

176 And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth[961] and followed his low desire, so his parable is as the parable of the dog: if
Ar. *thou* *you* attack him he lolls out his
Ar. *thou*. tongue, and if *you* leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.

177 Evil is the likeness of the people who reject Our communications and are unjust to their own souls.

178 Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these
a 44. are the losers.[a]

179 And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse error; these are the heedless ones.[962]

180 And Allah's are the best names,[963] therefore call on Him

وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗٓ اَخْلَدَ
اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ
الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ
يَلْهَثْ ۚ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَفَكَّرُوْنَ ○
سَآءَ مَثَلًا الْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَاَنْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ ○
مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَمَنْ
يُّضْلِلْ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○
وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَ
الْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۖ
وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۖ وَلَهُمْ اٰذَانٌ
لَّا يَسْمَعُوْنَ بِهَا ۗ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ
هُمْ اَضَلُّ ۗ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ○
وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

959 *Atba'ahú* (from *tabi'a*, meaning *he followed*, or *went behind*) signifies here *he overtook him* (TA-LL).

960 Balaam, Umayya bin Abi Salt, Abú 'Ámir, and all the hypocrites, have been respectively indicated as the persons to whom reference is made, but the best explanation is supplied by Qatada, who says: *It speaks generally of every one to whom guidance is brought but he turns aside from it* (Rz). This view is corroborated by what is stated at the conclusion of the parable in v. 176, *this is the parable of the people who reject Our communications*. Therefore the statement made in v. 175 and in the opening words of v. 176 is a general statement, and does not refer to any particular person.

961 *Earth* here stands for all that is earthly and mean.

962 The concluding words explain what goes before. Many men and jinn are created for hell, but they are none other than the heedless ones who do not care for what is said. They have been given hearts, but they do not use them to understand the truth; they have been given eyes, but they do not employ them to see the truth; they have been given ears, but they turn a deaf ear to truth. This has been stated to show that Allah has not created them differently from others, but they themselves do not use the faculties which Allah has granted them. It is the misuse of their faculties which brings them to hell.

963 By الاسماء الحسنی are meant *names expressing the most excellent attributes of the*

thereby, and leave alone those who violate the sanctity[964] of His names; they shall be recompensed for what they did.

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝

181 And of those whom We have created are a people who guide with the truth and thereby do they do justice.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ۝

SECTION 23

The Coming of the Doom

182–186. The doom is approaching. 187, 188. Questions as to the hour.

182 And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۝

183 And I grant them respite; surely My scheme is effective.[965]

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝

Divine Being (Rz). These attributes are mentioned in the Holy Qur-án. By *calling on Him thereby* is not meant that these names are to be repeated on a rosary; this practice was never adopted by the Holy Prophet. All that is meant is that man should always keep the Divine attributes before his mind, endeavouring to possess those attributes.

964 *Yulhidún* is from *alhada*, meaning *he deviated from the right course* with respect to a thing; hence الحد فى الحرم means, *he desecrated the haram and violated its sanctity* (LL). This meaning also suits يلحدون فى اسمائه as in this verse. According to Rgh, الحاد فى اسماء الله means *a deviation from the right course with respect to the names of Allah*, or *violation of the sanctity of His names, and it is of two kinds*: firstly, *giving Him an improper or inaccurate attribute*; and secondly, *to interpret His attributes in a manner which does not befit Him*. Rz mentions three kinds: (1) giving the holy names of Allah to other beings; (2) giving Allah names which do not befit Him; (3) calling on Allah by names of which the meaning is unknown. Polytheism of every kind is, therefore, a violation of the sanctity of the Divine names.

965 The significance of the word *kaid* (translated here as *scheme*) is much misunderstood, like that of *makr*. According to LA, *kaid* indicates *the exercising of art, ingenuity, cunning or skill in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will* (LL). Thus it is used in a good as well as in a bad sense. But the good signification of the word is made further clear. Thus LL has *káda* (infinitive noun *kaid*), meaning *he contrived, devised* or *plotted a thing, whether good or bad* (LA). And again *káda* (aorist *yakídu*) means *he worked* or *laboured at* or *upon any thing; he laboured, took pains, exerted himself, strove* or *struggled to do, executed* or *accomplished any thing; he laboured, strove* or *struggled with any thing to prevail* or *overcome* or *to effect an object* (S, LA-LL). The following verse of AL-Ajjaj, quoted by LL, under the word *amr*, throws a flood of light on the true meaning of *kaid*: اذ ردها بكيده فارتدت الى امار و امار مدتى which is thus translated: *When He* (meaning God) *brings it* (namely my soul) *by His skilful ordering and His power and it is thus brought . . . to a set time and to the time of the end of my appointed period.* Here the word *kaid* is, and must be rendered,

184 Do they not reflect that their companion has not unsoundness in mind: he is only a plain warner.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ○

185 Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that maybe their doom shall have drawn nigh; what announcement would they then believe in after this?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَالْأَرْضِ وَمَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ وَأَنْ عَسٰى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ○

186 Whomsoever Allah
a 44. causes to err,[a] there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

مَنْ يُضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

Ar. thee. 187 They ask *you* about the hour,[966] when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time: it will be momentous in the heavens and the earth; it will not come on you but of
Ar. thee. a sudden. They ask *you* as
Ar thou wert. if *you were* solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسٰهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

188 Say: I do not control
Ar. nor. any benefit *or* harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.[967]

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللّٰهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ○

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not by *stratagem* or *deceit*, but by *skilful ordering*. The word is also used to signify *harb* or *fight*, as in a report لم يلق كيدا which means, *he did not meet with any fighting*.

966 That is, the hour with which they are threatened as being the hour of their doom. The word *sá'at* or the *hour* is used in the Holy Qur-án to indicate both the doom of the guilty in this life and the time when a perfect manifestation of rewards and punishments will take place in the hereafter.

967 The simplicity and nobility of this statement as indicating the mission of a prophet is unsurpassed. He gives glad news of triumph to those who believe, warns the evil-doers of the evil consequences of their acts in this life as well as in the next, but he denies himself the possession of the Divine powers. The Arabs were a superstitious people, and if the Holy Prophet had so desired, as I have already pointed out, he could have claimed the possession of great supernatural powers. But truth stated in the simplest words is the essence of his message. Many anecdotes are related wherein people would ascribe to him Divine powers, but he destroyed all such vain suggestions by a plain denial. It is stated that on the day of

SECTION 24

The Final Word

189, 190. Man's inclination to polytheism. 191–193. Inattention to Prophet's call. 194, 195. A challenge. 196–199. Prophet's success and failure of opponents. 200–202. Devil's imputations. 203–206. Prayer and humility enjoined.

189 He it is who created you from a single being, and of
a 531. the same (kind)[a] did He make his mate, that he might incline to her;[968] so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.[969]

190 But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

191 What! they associate (with Him) that which does not create any thing, while they are themselves created!

192 And they have no power to give them help, nor can they help themselves.

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ
جَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَا ۚ فَلَمَّا
تَغَشّٰهَا حَمَلَتْ حَمْلًا خَفِيْفًا فَمَرَّتْ بِهٖ ۚ
فَلَمَّآ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَئِنْ
اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ○
فَلَمَّآ اٰتٰهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ
فِيْمَآ اٰتٰهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ○
اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ○
وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَآ اَنْفُسَهُمْ
يَنْصُرُوْنَ ○

the death of his son Abraham a total eclipse of the sun was witnessed. Some people began to whisper that the darkening of the sun was due to the death of the Prophet's son; but he was too sincere to allow men to remain under such a delusion, although it was calculated to enhance his dignity in the eyes of his followers. He ascended the pulpit and thus addressed the people: "Surely the sun and the moon are two signs of Allah; they do not get eclipsed in consequence of the death of anybody nor on account of any one's life, so when you see this then call on Allah, and magnify Him and pray to Him and give alms" (Bkh).

968 *Sakn* originally signifies *being still, motionless*, or *quiet*, but سكن اليه means *he trusted to* or *relied upon it so as to be easy* or *quiet in mind* (S, Q-LL), or *he inclined to it*, or *he became familiar with it* (Msb-LL). Kf and Bd also concur in this meaning.

969 The story that this verse refers to Adam and Eve and their naming their son as *Abdul Ḥáriṡ*, *ḥáriṡ* being a name of the devil, has been rejected by all reliable commentators (Rz). The strangest thing of all is that *ḥáriṡ* is a name which is said to be most true, according to a saying of the Holy Prophet in Abú Dáúd (Mishkat, Ch. Asámi), and therefore it cannot be a name of the devil. The words of the verse are too general to be transported into the story of Adam and Eve. It describes the condition of man in general and refers to the evidence of his nature, for when in distress he always turns to Allah, but when in ease he goes after other gods or the low desires of his own soul. The verse clearly blames the idolatrous Arabs for associating others with Allah, as is shown by the use of the plural number in v. 190 and the verses that follow.

193 And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.[970]

194 Surely those whom you call on besides Allah are *in a state of subjugation* like yourselves;[971] therefore call on them, then let them answer you if you are truthful.

Ar. *servants.*

195 Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

196 Surely my guardian is Allah, who revealed the Book, and He befriends the good.

197 And those whom you call upon besides Him are not able to help you, nor can they help themselves.[972]

198 And if you invite them to guidance, they do not hear; and *you see* them looking towards *you*, yet they do not see.

Ar. *thou seest.* Ar. *thee.*

199 Take to forgiveness and enjoin good and turn aside from the ignorant.

200 And if a false imputation[973] from the devil afflict *you*, seek refuge in Allah; surely He is Hearing, Knowing.

Ar. *thee.*

وان تدعوهم الى الهدى لا يتبعوكم
سواء عليكم ادعوتموهم ام انتم صامتون ○
ان الذين تدعون من دون الله عباد
امثالكم فادعوهم فليستجيبوا لكم ان
كنتم صدقين ○
الهم ارجل يمشون بها ام لهم
ايد يبطشون بها ام لهم اعين
يبصرون بها ام لهم اذان يسمعون
بها قل ادعوا شركاءكم ثم كيدون
فلا تنظرون ○
ان ولي الله الذي نزل الكتب
وهو يتولى الصلحين ○
والذين تدعون من دونه لا يستطيعون
نصركم ولا انفسهم ينصرون ○
وان تدعوهم الى الهدى لا يسمعوا
وترىهم ينظرون اليك وهم لا يبصرون ○
خذ العفو وامر بالعرف واعرض
عن الجهلين ○
واما ينزغنك من الشيطن نزغ فاستعذ
بالله انه سميع عليم ○

970 Compare this with 2:6 and the conclusion is evident that both verses speak of the hard-hearted ones who are benefited neither by warning nor by admonition.

971 *'Ibád* is the plural of *'abd*, which means a *servant* or a *slave*, and applies to the human being as being a bondman to his Creator. But as *servants* is not a designation properly applicable to idols, I render it as *being in a state of subjugation*.

972 There is a clear prophecy here that not only will the power of the opponents be frustrated in the coming struggles when they shall find no help from their gods, but those very gods, i.e. the idols, shall not be able to save themselves and will be annihilated.

973 The primary significance of *nazaghahú* is *he censured him and charged him with a vice and spoke evil of him* (TA). It also signifies *the sowing of dissensions*, and it is used in this sense in 12:100. According to Rgh the word signifies *entering upon an affair with the object of corrupting it*. It is also said to mean *disquieting, disturbing* or *agitating* (Rz). I prefer the first signification, taking *nazgh* as equivalent to *false imputation*, the devil in this case, as frequently in the Holy Qur-án, standing for the devilish enemies who spread all kinds of false reports concerning the Holy Prophet, against which he is told to seek refuge in Allah.

201 Surely those who guard (against evil), when a visitation[974] from the devil afflicts them they become mindful, then lo! they see.[975]

202 And their brethren[976] increase them in error, then they cease not.

203 And when *you bring* them not a sign, they say: Wherefore *do you* not *demand* it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

Ar. *thou bringest.*
Ar. *dost thou.*
Or, *forge.*

204 And when the Qu-rán is recited, then listen to it and remain silent, that mercy may be shown to you.

205 And remember *your* Lord within *yourself* humbly and fearing and in a voice not loud in the morning and the evening, and be not of the heedless ones.[977]

Ar. *thy.*
Ar. *thyself.*

206 Surely those who are with *your* Lord are not too proud to serve Him, and they declare His glory and throw themselves down in humility before Him.[978]

Ar. *thy.*

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ
الشَّيْطَٰنِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ
وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ
لَا يُقْصِرُونَ ○
وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا
قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّي
هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُؤْمِنُونَ ○
وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَ
أَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ○
وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً
وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ
الْآصَالِ وَلَا تَكُن مِّنَ الْغَٰفِلِينَ ○
إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ○

This significance is quite in consonance with what is said in the previous verse, where the Prophet is enjoined to take to forgiveness and turn aside from the ignorant. Or, if *agitation* is taken to be the meaning, it may mean the agitation which upsets the mind when a man is in anger (Rz).

It should be added here that a saying of the Holy Prophet clearly speaks of the devil, who insinuates evil into the mind, as having submitted himself (Ar. *aslama*) in his case (Rz). Hence to interpret *nazgh* here as meaning *the suggestion* or *the stirring* of the devil is incorrect.

974 *Táif* means a *visitation* (TA-LL), originally *going round.* The *visitation of the devil* means *the happening of any grievous incident* or *the coming of an affliction* from the hands of the devil, or the wicked man acting in opposition to the righteous. Or the devil's visitation may signify anger which blinds a man, for *táif* signifies *unsoundness of mind, anger* or *insinuation* (Rz).

975 Being endowed with insight, they see their way out of the affliction, or the meaning is that anger does not blind them.

976 That is, the brethren of the devils, or the devil's human associates.

977 It is an error to suppose that the mention of the words *morning* and *evening* shows that the five times of prayer were not yet fixed. The times of prayer had long been settled. The direction is here given in general terms to continue to glorify the Lord at all times.

978 The recital of this verse is followed by an actual prostration, so that the physical state of the body may be in perfect agreement with the spiritual condition of the mind.

CHAPTER VIII

THE ACCESSIONS

(*Al-Anfál*)

REVEALED AT MEDINA

(10 *sections and* 75 *verses*)

Abstract:

Sec. 1, 2. The battle of Badr.
Sec. 3. The way to success.
Sec. 4. Muslims shall be made guardians of the sacred Mosque.
Sec. 5. The battle of Badr as a sign of the Prophet's truth.
Sec. 6. Success did not depend on numbers.
Sec. 7. Enemy's strength weakened.
Sec. 8. Peace to be secured by strength.
Sec. 9. Muslims should be prepared to meet overwhelming numbers.
Sec. 10. Relations between Muslims and non-Muslims.

Title and subject-matter.

As this chapter chiefly confines itself to the first battle of the Muslims, the question of what is acquired from the enemy in war is settled here, and hence this chapter goes under the name of *Al-Anfál*, which is improperly translated as meaning *Spoils*, but which really signifies *accessions* or *additions*; therefore I have adopted a different title from that which is in general use in English translations.

The chapter opens with certain statements necessary to a preparation for the battle, while the second section deals with the battle itself—i.e. the battle of Badr. The third section points out the way to success, the essence of which is obedience and faithfulness to the Holy Prophet, which the companions unwaveringly exhibited in this battle, under the most trying circumstances. The fourth section refers to the successful issue of the war. After pointing out the plans of the opponents against the Prophet, it states that the Muslims shall be made the guardians of the Sacred Mosque at Mecca, i.e. the Ka'ba, and that unbelievers shall no more have any access to it. The fifth refers to the great value of the success in the battle of Badr as a sign of the Prophet's truth; for, although the Muslims were only a third of the number of their opponents, they actually marched forth to victory without being armed, and the efficiency of their small force, which consisted mostly of old men and raw and inexperienced youths, was nothing as compared with the strong and sturdy Meccan warriors. The sixth indicates that success did not depend on numbers and weapons; while the seventh proceeds to show that the battle had completely undermined the enemy's strength, referring in conclusion to the treaties of peace which the Arab tribes now sought to establish with the Muslims, but which later on they frequently violated. The eighth section directs the Muslims to be ready to deal a blow and to be well equipped, because they could only hope to secure peace by strength and readiness. The ninth informs them that they will have to fight against even ten times their number, and thus really gives them to understand that they must be prepared to meet overwhelming numbers. The last section explains how far those Muslims

SECTION 1

The Battle of Badr

1–4. Instructions preparatory to the battle. 5, 6. Fears due to strength of enemy. 7–10. Divine promise of help and victory.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ○

Ar. *thee*.

1 They ask *you* about the accessions. Say: The accessions are for Allah and the Apostle,[979] So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ
لِلَّهِ وَالرَّسُولِ ۖ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
إِنْ كُنْتُمْ مُؤْمِنِينَ ○

should be assisted who had chosen to remain with their polytheistic brethren, laying emphasis on the sacredness of treaties made, even with unbelieving tribes, although believing members may be the sufferers.

Connection and date of revelation.

The battle of Badr, which forms the chief topic of this chapter, is frequently referred to as the *furqán* or the *Distinction* in the Holy Qur-án, and has already been referred to as such in the third chapter. In the historical order of events this chapter should have taken its place after the second chapter; but owing to its peculiar nature as affording proof of the truth of the Prophet's mission, it finds its proper place after a full discussion of prophethood in the last chapter, and thus affords an illustration in the Prophet's own life of that discomfiture which overtakes the opponents of prophets which is illustrated by reference to the histories of earlier prophets in the last chapter. It will thus be seen that in any rational arrangement of the Holy Qur-án there is no other place for this chapter, the major portion of which was undoubtedly revealed either immediately before or immediately after the battle of Badr, i.e. in the second year of Hejira; but the concluding verses of the seventh section and the eighth section, containing as they do clear references to the repeated violation of agreements by the unbelievers, must have been revealed during the period preceding the conquest of Mecca, or possibly in that immediately following, as these violations ultimately led to the declaration of immunity which finds expression in the chapter that follows. Verses 30–35, which are supposed by some to have been revealed at Mecca, are really references to past history, to which attention is called to encourage the Muslims under the new difficulties; moreover, there is no evidence that they were not revealed at Medina.

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979 *Anfál* is the plural of *nafl*, which means an *addition* or *accession to what is due* (AH). According to *Zuhri*, *nafl* and *náfilah* indicate *what accedes to* or *exceeds the original* (Rz). TA gives the same significance. Hence it means *a voluntary gift by way of alms* or *as a good work* or *a gift*, or *a deed beyond what is incumbent* or *obligatory* (LL). There is much difference of opinion among the commentators as to what is meant by accessions (*anfál*) here. The most generally received opinion is that it means property acquired during the war, being in this sense synonymous with *ghanimat* (I'Ab, Mjd, 'Ik, Qt, Dk-AH). Some say that *nafl* is *what is given to the warrior in addition to his share* (LL), but even better than that is another explanation also traced to I'Ab, who says that by *anfál* is meant *any thing that becomes separated from the polytheists* (i.e. those who fought against the Muslims), *falling into the hands of the Muslims without fighting, such as an animal*, or *a slave*, or *any property* (Rz). This differs from *fai*, because, though *fai* is obtained without war, the condition there is that

2 Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّٰهُ
وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
اٰيٰتُهٗ زَادَتْهُمْ إِيْمَانًا وَّعَلٰى رَبِّهِمْ
يَتَوَكَّلُوْنَ ۚ

3 Those who keep up prayer and spend (benevolently) out of what We have given them.

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ ۚ

4 These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honourable sustenance.

اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا لَهُمْ دَرَجٰتٌ
عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۚ

Ar. *thy*.
Ar. *thee*.
Ar. *thy*.

5 Even as *your* Lord caused *you* to go forth from *your* house with the truth, though a party of the believers were surely averse;[980]

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ
وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۚ

it must have been obtained after there has been preparation for fighting and the enemy has laid down his arms.

Now, the question is as to what is meant by accessions being *for Allah and for the Apostle*. According to Bḍ, the meaning is that the Apostle shall distribute them as Allah commands him. If therefore *anfál* is taken as synonymous with *ghanímat*, the command of Allah regarding its distribution is contained in v. 41. And if *anfál* is taken as meaning the additional share of a warrior, or property acquired in war without any fighting or even any preparation for fighting, the distribution of it would be effected by the Prophet as Allah directs him under the particular circumstances. And even if the words be taken to mean that such property was the property of Allah and His Apostle, the meaning would be that it was to be considered as public property, which could be used in the advancement of the public cause. Such property did not become the personal property of the Holy Prophet.

980 The particle *kamá*, meaning *as*, at the beginning of the verse has been explained variously by the commentators, one explanation being that it has reference to what is said in the opening words of the previous verse (Rz). But a reference to the concluding words of that verse makes the explanation simpler still. Exalted grades and honourable provision are promised there to believers, and here we are told that it was to bring about a fulfilment of that promise that the Prophet was made to go forth to battle.

The circumstances of the battle of Badr have been misunderstood, even by some Muslims. Christian opinion on the point is summed up in Palmer's note: "The occasion alluded to was one when Muhammad had made preparations for attacking an unarmed caravan on its way from Syria to Mecca, when Abú Sufian, who was in charge of it, sent to Mecca and obtained an escort of nearly a thousand men; many of Muhammad's followers wished to attack the caravan only, but the Prophet and his immediate followers were for throwing themselves on the escort."

While the several incidents mentioned here are separately true, there is a misconception as to their relation to each other. It is true that a caravan was returning from Syria, and an army had marched forth from Mecca; it is also true that some of the Muslims wished that they should encounter the caravan and not face the Meccan force. Had the Holy Prophet desired to plunder the caravan, he would have done it long before Abu Sufian could obtain succour from Mecca. Medina was situated at a distance of thirteen days' journey from Mecca, so that if the Holy Prophet had actually an idea of plundering the caravan when it approached Medina, succour could not have reached Abu Sufian in less than a month, even

Ar thee

6 They disputed with *you* about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).

7 And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours,[981] and Allah desired to manifest the truth of what was true by His words[982] and to cut off the root of the unbelievers.

8 That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.

9 When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.

10 And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.[983]

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا
يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۝
وَإِذْ يَعِدُكُمُ اللّٰهُ إِحْدَى الطَّآئِفَتَيْنِ
أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ
تَكُونُ لَكُمْ وَيُرِيدُ اللّٰهُ أَنْ يُحِقَّ الْحَقَّ
بِكَلِمٰتِهِ وَيَقْطَعَ دَابِرَ الْكٰفِرِينَ ۝
لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ۝
إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي
مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِينَ ۝
وَمَا جَعَلَهُ اللّٰهُ إِلَّا بُشْرٰى وَلِتَطْمَئِنَّ
بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ
اللّٰهِ إِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝

if he had been apprised of the Holy Prophet's intentions and had sent for aid from Mecca. And why should the Prophet have waited all this while and not plundered the caravan before the help reached Abu Sufian?

Badr, where the encounter took place, lies at a distance of three days' journey from Medina. Here, marching towards each other, the two armies met. This shows that the Meccan army had long been on its way to Medina, while the Muslims were as yet quite unprepared. The enemy had marched forth for ten days and the Muslims only for three days when the two forces encountered each other, which shows clearly that the Muslims had turned out to take the defensive against an invading force. The Prophet had never any design of plundering the caravan, for if he had any such design he could have carried it out long before the Meccan force had approached Medina, and his hands would thus have been strengthened to meet a powerful enemy. It is quite clear that the Holy Prophet only marched forth when the enemy had already travelled over three-fourths of the way to Medina, and the caravan had left Medina far behind. It is also known that a party of the believers were averse to fighting. They could not have been averse if they had had to encounter only an unarmed caravan. What is said in the next verse makes it clearer still, *they went forth as if they were being driven to death*, because they knew that they were going to meet an enemy not only treble in numbers, but also much more powerful and efficient.

981 The two parties referred to were the unarmed caravan of the Quraish going to Mecca and the armed force of the Quraish that had started from Mecca. Naturally, some of the Muslims desired that their encounter should take place with the unarmed Quraish caravan, which was now a long way from Medina, and not with the powerful army which was advancing against Medina.

982 By *His words* is meant here *the fulfilment of His words*, because the Prophet had

983, see next page.

SECTION 2

The Battle of Badr

11–16. Believers strengthened. 17, 18. Working of Allah's hand in the fight. 19. Unbelievers' prayer for a decision.

11 When He caused calm to fall on you as a security from Him and sent down upon
a 33. you water from the cloud[a] that He might thereby purify you,[984] and take away from you the uncleanness of the devil, and that He might fortify your hearts and steady (your) footsteps thereby.[985]

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ
وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَ
يُثَبِّتَ بِهِ الْأَقْدَامَ ۚ

declared at Mecca, long before the fight actually took place, that an encounter would take place between the Muslims and the Quraish, in which the former would be victorious. These prophecies had hitherto been laughed at by the Meccans, because they could never imagine that their power could be broken by such an insignificant community. Of the many prophecies which will be noted in their proper place, I may refer here to one which the Holy Prophet himself repeated aloud in the field. I'Ab says that the Holy Prophet prayed on the day of Badr, saying: "O Allah! I beseech Thee to fulfill Thy promise and Thy compact! O Allah! If Thou pleasest (to destroy this body) Thou shalt not be worshipped (on earth)!" On this Abu Bakr held his hand and said: "This is sufficient." Then the Holy Prophet came forth and he cried: "Soon shall the hosts be routed and they shall turn their backs" (Bkh). Now these concluding words occur in 54:45, which is one of the earliest Meccan revelations, and the incident shows that the importance of the battle of Badr lay in the many prophecies which by their fulfilment bore witness to the truth of the Holy Prophet.

A prophecy regarding this occurs also in Isaiah. Under the heading, The burden upon Arabia, in Isa. 21:13, we read: "The inhabitants of the land of Tema brought water to him that was thirsty; they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished" (Isa. 21:14–17). The *one that fled*, and whose Flight has become the most notable event in history, being the basis of an era, is no other than the Holy Prophet, and the battle of Badr, fought after the first year of Hejira, no doubt dealt a blow to the power of the Quraish and diminished the number of their archers. In the Holy Qur-án we have, instead of this, *cutting off the root of the unbelievers*; for here were slain the seven great leaders of the Quraish.

983 Compare 3:123, where the coming down of angels in the battle of Uhud is mentioned. Also see 495, which explains the object of the coming of the angels. It is nowhere stated in the Holy Qur-án that the angels actually fought, but here, as in 3:125, we are plainly told that the angels were sent down to bear good news of victory and to ease the hearts of the Muslims. Here, however, we are further told (v. 11) that, as a result of the coming of the angels, calm fell upon the Muslims, their hearts being strengthened and their footsteps being steadied, and (v. 12) that while the believers were thus made firm, terror was cast into the hearts of the unbelievers. Hence it is that the number of angels corresponds with the strength of the enemy force in each case, their number being one thousand in Badr, where the enemy had a like force. For the other two occasions see 495.

984 Compare 25:25, which is a prophecy about the events of this remarkable battle: "On the day when the heaven shall burst asunder with the clouds and the angels shall be sent down a sending." The rainfall brought many advantages to the Muslims, for which see next foot-note.

985, see next page.

Ar. *thy*.

12 When *your* Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off *their heads* and strike off every finger-tip of them.[986]

Ar *above the necks.*

13 This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and His Apostle—then surely Allah is severe in requiting (evil).

14 This—taste it, and (know) that for the unbelievers is the chastisement of fire.[987]

15 O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.[988]

16 And whoever shall turn his back to them on that day—unless he turn aside for the sake of fighting or withdraw to a company—then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلٰٓئِكَةِ أَنِّي مَعَكُمْ
فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝
ذٰلِكَ بِأَنَّهُمْ شَاقُّوا اللّٰهَ وَرَسُولَهُ وَ
مَنْ يُشَاقِقِ اللّٰهَ وَرَسُولَهُ فَإِنَّ اللّٰهَ
شَدِيدُ الْعِقَابِ ۝
ذٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكٰفِرِينَ
عَذَابَ النَّارِ ۝
يٰٓأَيُّهَا الَّذِينَ آمَنُوٓا إِذَا لَقِيتُمُ الَّذِينَ
كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ۝
وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا
لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ
بِغَضَبٍ مِنَ اللّٰهِ وَمَأْوٰىهُ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ۝

985 Before the rain fell the Muslim position was very weak. The enemy had the command of the water and the Muslims were in a low sandy place. Therefore there were some who had misgivings, which, as is said here, were due to the devil's uncleanness. The enemy having taken possession of the drinking-water, the Muslims feared being troubled by *thirst*, which is called *the devil of the desert*—Q, شيطان الفلا العطش The rain strengthened the position of the Muslims and consequently comforted their hearts. This was a purification, for after the rainfall they all became certain of the Divine help and so of their triumph over the enemy.

986 The last sentence is apparently addressed to the fighting believers. فوق الاعناق means *above the necks*, and *striking above the necks* is either the same as *striking the necks*, or it signifies *the striking of the heads*, because what is above the neck is the head. And the striking of the finger-tips indicates the striking of the hands which held weapons to kill the Muslims (Rz). The two phrases respectively signify the killing of the enemy and disabling him so as to render him unfit for taking further part in fighting.

987 That is, taste this torment in this life as an indication of the chastisement of fire in the next life.

988 *Zaḥafa* originally means *he walked* or *marched little by little*, and applies to the crawling along of a child when unable to walk. Then *zaḥf* came to mean *an army* or *military force marching little by little towards the enemy*, or *heavily by reason of their multitude and force* (TA-LL). It came to be applied generally to *war*, as in a report فر من الزحف quoted by TA, which means *he fled from war* (LL).

Ar. thou didst.
Ar. thou didst smite.

17 So you did not slay them, but it was Allah who slew them, and *you did* not smite when *you smote* (the enemy), but it was Allah who smote,[989] and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.[990]

18 This,[991] and that Allah is the weakener of the struggle of the unbelievers.

19 If you demanded a judgment, the judgment has then indeed come to you;[992] and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

فَلَمْ تَقْتُلُوهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۖ وَمَا
رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَ
لِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۭ
إِنَّ اللّٰهَ سَمِيعٌ عَلِيمٌ ۝
ذٰلِكُمْ وَأَنَّ اللّٰهَ مُوهِنُ كَيْدِ الْكٰفِرِينَ ۝
إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۚ وَ
إِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ ۚ وَإِنْ
تَعُودُوا نَعُدْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ
شَيْئًا وَلَوْ كَثُرَتْ ۙ وَأَنَّ اللّٰهَ مَعَ
الْمُؤْمِنِينَ ۝

989 *Ram-y* carries a number of significances, *throwing, flinging, casting, assailing, smiting, shooting, going forth,* etc. (LL). It is used in connection with fighting, and therefore I adopt *smiting* as its equivalent, which, like its original, makes the meaning clear without seeking an understood object. The first part of the verse refers to the Muslims generally—*You did not slay them, but it was Allah who slew,* the address being in the plural; and the second part being in the singular is understood as referring to the Holy Prophet. Otherwise there is no difference between the two passages. The Muslims slew the enemy, but it is affirmed that really they did not slay, but it was Allah who slew them; the meaning apparently being that Allah's hand was working in the battle, which is also clear from the fact that three hundred, mostly raw, young men, equipped with neither horses nor arms, prevailed against a thousand of the most renowned warriors. The same meaning must be attached to the other passage relating to the smiting of the enemy. Whether the Prophet actually cast a handful of pebbles at the enemy, which discomfited the latter, is a different question. It is sufficient to learn that a powerful enemy was discomfited by about a third of its number, while from the point of view of efficiency and equipment even ten men from among the Muslims were not equal to one of the enemy. It was Allah's hand that slew them, and it was His hand that smote them and ultimately put them to rout. That the Prophet actually cast a handful of dust at the enemy is in no way inconsistent with this explanation.

990 *Iblá,* though ordinarily meaning *trying,* and *proving,* like *balá* and *ibtalá* (two other verbs from the same root), means here, by the unanimous opinion of all commentators, *the conferring of a favour* (Rz). The lexicons also give it the same significance. Thus LL says: ابلاه ابلاء حسنا (TA), or بلاء حسنا (S), means *God did to him a good deed* (TA). And hence it is said in the Qur-án (8:17) وليبلي المؤمنين منه بلاء حسنا (TA), i.e. *and that He might confer upon the believers a great benefit,* or *favour* or *blessing* (Bd), or *a good gift from Him. The good gift* or *the benefit* spoken of here is a victory which strengthened the foundations of Islam and dealt a death-blow to the evil designs of those who were determined to exterminate it, as is plainly said in the next verse.

991 *This* here stands for a sentence, viz. *this was the Divine purpose in bringing about this encounter.*

992 It is related that when the Quraish left Mecca to attack the Muslims, they held to the

SECTION 3

The Way to Success

20–26. Obedience enjoined. 27, 28. Faithfulness to Allah and His Apostle.

20 O you who believe! obey Allah and His Apostle and do not turn back from Him while you hear.

21 And be not like those who said, We hear, and they
a 135. did not obey.[a]

22 Surely the vilest of animals,[993] in Allah's sight, are the deaf, the dumb, who do not understand.

23 And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.

24 O you who believe! answer (the call of) Allah and His Apostle when He calls you to that which gives you life;[994] and know that Allah intervenes between man and his heart,[995] and that to Him you shall be gathered.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عَنْهُ وَأَنتُمْ تَسْمَعُونَ ○
وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَ
هُمْ لَا يَسْمَعُونَ ○
إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ○
وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ○
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ
لِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ
وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ○

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curtains of the Ka'ba and prayed thus: "O Allah! assist the best of the two forces and the most rightly directed of the two parties and the most honoured of the two groups and the most excellent of the two religions." Others say that Abu Jahl prayed in the field of battle, saying: "O Allah! whoever of us is most actuated to cut the ties of relationship and most wicked, destroy him to-morrow morning" (Rz). Palmer's remark in this connection, that the Quraish prayed in the above-given words "when they were threatened with an attack from Muhammad," is opposed to historical facts. Indeed, it is utterly absurd to speak of Muhammad *threatening* the Quraish, when the Muslims did not constitute even a hundredth part of the whole population of Arabia, which was now up against them, and the Quraish were doing everything to deal a death-blow to the cause of Islam.

993 *Dábbah* means literally *any thing that walks* (or *creeps* or *crawls*) upon *the earth* (S-LL); hence any animal, or a beast, or any living thing. Note that the deaf and the dumb signify those who are spiritually deaf and dumb—*those who do not understand.*

994 *Faith* or submission to Allah is *life* and *unbelief* is *death* (Sudi-Rz). By the expression *that which gives you life* some understand the *Qur-án* is meant, others take it to mean *jihad*, or exertion in the cause of truth (Rz). All these explanations really signify one and the same thing.

995 By *heart* is meant *the desires of the heart*. The Divine intervention is the cutting off of those desires (Rz). The faithful are enjoined to be quick in responding to the call of the Prophet, and not to indulge in worldly desires, for these may soon be cut off. Or the meaning is that they must respond to the call of the Prophet lest, having deprived themselves of one occasion of doing good, the heart should be hardened, and as a punishment for the first rejection, Allah may so turn it that it may not turn to good at all, but take pleasure in wickedness.

25 And fear an affliction which may not smite those of you in particular who are unjust;[996] and know that Allah is severe in requiting (evil).

26 And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force,[997] but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.

27 O you who believe! be not unfaithful to Allah and the Apostle, *nor be* unfaithful to your trusts while you know.

Ar. *and.*

28 And know that your property and your children are a temptation, and that Allah is He with whom there is a mighty reward.

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ
ظَلَمُوا مِنكُمْ خَاصَّةً ۚ وَاعْلَمُوا أَنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ○
وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ
فِي الْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ
النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَ
رَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ○
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَ
الرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ○
وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ
وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ ○

SECTION 4

Muslims shall be made Guardians of the Sacred Mosque

29. A distinction was promised. 30, 31. Plans against the Prophet. 32–35. Unbelievers' demand for punishment and prophecy that they shall be deprived of the guardianship of the Ka'ba, which shall be made over to the Muslims. 36, 37. How it should be brought about.

29 O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.

30 And when those who disbelieved devised plans against *you* that they might confine *you* or slay *you* or drive *you* away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.[998]

Ar. *thee.* Ar. *thee.* Ar. *thee.* Ar. *thee.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ
يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ○
وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ
أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ
الْمَاكِرِينَ ○

996 The reference is not to one particular incident, but generally to all afflictions that are of such a widespread nature as to overtake even others, in addition to those for whom they are primarily intended.

997 The revelation of this verse undoubtedly belongs to a somewhat later period, when the Muslims were comparatively secure, as it reminds them of an earlier state when they were perfectly insecure. Further reference to this condition is contained in v. 30.

998 The reference is to the final plans of the Quraish when, the companions having

31 And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it;[999] this is nothing but the stories of the ancients.

32 And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or *inflict* on us a painful chastisement.

33 But Allah was not going to chastise them while *you were* among them, nor is Allah going to chastise them while yet they ask for forgiveness.[1000]

Ar. *thou wert.*

34 And what (excuse) have they that Allah should not chastise them while they hinder (men) from the sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.[1001]

35 And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.

36 Surely those who disbelieve spend their wealth to

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ
سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا إِنْ
هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ○
وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا هُوَ الْحَقَّ
مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ
السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ○
وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا
كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ○
وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ
يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا
أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○
وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَ
تَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ○
إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ

emigrated to Medina, the Prophet was left alone at Mecca. Various plans were suggested at a great meeting of the Quraish chiefs in their town hall; the plan ultimately adopted was that the Prophet should be slain, a number of youths belonging to different tribes thrusting their swords into his body at one and the same time, so that one man or tribe should not have the charge laid against him or it. It was with this object that the Prophet's house was surrounded, but he got away unnoticed (Ib Hsh). The Divine plan was that the unbelievers should see the downfall of their power at the hands of the Prophet.

999 That this was an empty boast is confirmed by the fact that, although the Holy Qur-án repeatedly challenged them to produce anything like it, they could not produce even the like of its shortest chapter.

1000 The punishment was to overtake them when the Holy Prophet was no more among them, i.e. after his flight from Mecca. But even then the punishment might be averted if they asked for forgiveness.

1001 The unbelievers are here declared not to be the true guardians of the Sacred Mosque, because while that Mosque was an emblem of the pure unity of the Divine Being, its name having been clearly associated with monotheism since the time of Abraham, the unbelievers who now posed as its guardians were idolaters. So they are told that they are unfit to hold its guardianship, which would henceforth be made over to a people who guard against evil, i.e. the Muslims. The words contain a prophecy not only as to the deprivation of the unbelieving Quraish of the guardianship of the Ka'ba, but also as to the passing of the guardianship into the hands of the Muslims.

hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell,

37 That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.[1002]

لِيَصُدُّوا عَنْ سَبِيلِ اللّٰهِ ۚ فَسَيُنْفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۝
لِيَمِيزَ اللّٰهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ
الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ
جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولٰئِكَ
هُمُ الْخٰسِرُونَ ۝

SECTION 5

The Battle of Badr as a Sign of the Prophet's Truth

38–40. Fighting necessary to establish freedom of religion. 41. One-fifth of what is acquired to be devoted to charitable purposes. 42–44. How the encounter served as a sign.

38 Say to those who disbelieve if they desist, that which is past shall be forgiven to them; and if they return,[1003] then what happened to the ancients has already passed.[1004]

39 And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.[1005]

قُلْ لِّلَّذِينَ كَفَرُوا إِنْ يَّنْتَهُوا يُغْفَرْ
لَهُمْ مَّا قَدْ سَلَفَ ۚ وَإِنْ يَّعُودُوا فَقَدْ
مَضَتْ سُنَّتُ الْأَوَّلِينَ ۝
وَقَاتِلُوهُمْ حَتّٰى لَا تَكُونَ فِتْنَةٌ وَّيَكُونَ
الدِّينُ كُلُّهُ لِلّٰهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ
اللّٰهَ بِمَا يَعْمَلُونَ بَصِيرٌ ۝

1002 The meaning is either that the good men might be separated from the wicked, and then the wicked should all be cast into hell, or that the good property might be separated from the worthless property of the unbelievers and the latter should all be wasted in opposition to the Muslims without bringing any gain to its possessors (Rz, AH).

1003 Desisting and returning both relate to *fighting against the Muslims*, not to unbelief, because the unbelievers could not be said *to return* to unbelief. They had gone away from Badr quite discomfited, and they were told that if they desisted from fighting they would be forgiven, but if they returned to fighting they would meet with the doom of former peoples. Notwithstanding all that the Muslims had suffered, the Prophet was still told to forgive his enemies if they only desisted from fighting against his followers. This is the one and only condition of forgiveness.

1004 The meaning is that they could read their own doom in the doom of those with whom Allah had dealt previously in similar circumstances. Bd interprets سنة الاوّلين as being equivalent to سنتنا فى الاوّلين Compare 18 : 55, which states that the unbelievers only wait "that what happened to the ancients should overtake them."

1005 That is, if they desist from fighting, the Muslims must do the same, such being the significance of *Allah sees what they do*; for Allah rewards men according to their deeds.

40 And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.[1006]

وَإِنْ تَوَلَّوْا فَاعْلَمُوٓا أَنَّ اللّٰهَ مَوْلٰىكُمْ
نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ۝

PART X

41 And know that whatever thing you acquire in war, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things;[1007]

وَاعْلَمُوٓا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَأَنَّ
لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ
إِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ أَنْزَلْنَا عَلٰى
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

1006 If they return to fight, then Allah will protect the Muslim community, helping them against their enemy, as He is their Patron and Helper. Vv. 39 and 40 explain what is said in v. 38.

1007 الغنم الفوز بالشی i.e. *ghunm* means *acquisition of a thing* (Rz, AH). The latter quotes two verses in support of this as the true meaning:—

وقد طوفت فی الافاق حتی رضیت من الغنیمة بالایاب

and

ومطعم الغنم یوم الغنم مطعمه انی توجه والمحروم محروم

in both of which *ghanîmat* and *ghunm* signify *achievement*, the meaning of the first verse being: "And I went about on all sides until the only *achievement* with which I was satisfied was coming back," and that of the second: "And the eating of what is acquired is on the day of achievement his food whither he goes, and he who is deprived is deprived." LL explains *ghanama* as meaning *he acquired a thing without difficulty*, and the same authority thus explains the verse اذا هبت ریاحك فاغتنمها i.e. *when thy turn of good fortune comes, avail thyself of it* (in art. *rîḥ*). Hence the original meaning of the word *ghanîmat* is simply *acquisition* or *achievement*, and the word is then applied to what is acquired in war after fighting with the enemy and vanquishing him, and *ghanîmat* is now a technical term for such property.

The division of what is thus acquired in the war is plainly given in the verse, but there has been a discussion as to what is meant by *for Allah*. The most generally accepted opinion is that one-fifth of the whole property acquired is to be divided again into five parts, the Prophet, the near of kin, the orphans, the poor, and the wayfarer being equal sharers. Thus the twenty-fifth part fell to the Prophet's share, an equal share was given over to the Prophet's near of kin, all individuals belonging to the tribes of Baní-Háshim and Baní-Abdul Muṭṭalib being sharers therein, and three twenty-fifths were given to the orphans, the poor, the needy, and the wayfarers, while four-fifths were divided among those who were considered as having taken part in the fight. As to the Prophet's twenty-fifth, it appears from certain anecdotes that it was also used for the benefit of the Muslims. Thus, Rz, having raised the question of the distribution of the fifth after the Prophet's death, gives the following answer from Sháfa'í's

42 When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you;[1008] and if you had mutually made an appointment, you would certainly have broken away from the appointment,[1009] but[1010]—in order that Allah might bring about a matter which was to be done,[1011] that he who would perish might perish by clear proof, and he who would live might live by clear proof;[1012] and most surely Allah is Hearing, Knowing:

43 When Allah showed them to *you* in *your* dream as few; and if He had shown them to *you* as many you would certainly have become weak-hearted and you would

Ar. *thee.*
Ar. *thy.*
Ar. *thee.*

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَ
هُمْ بِالْعُدْوَةِ الْقُصْوَىٰ
وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۚ وَلَوْ
تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ
وَلَٰكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا ۙ لِيَهْلِكَ مَنْ هَلَكَ
عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ
بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ
عَلِيمٌ ۝
إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ
وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ

point of view: "It should be divided into five parts, one portion (the same twenty-fifth as in his lifetime) being for the Apostle of Allah, to be spent *as he used to spend it*, for the benefit of the Muslims, as the providing of the warriors with horses and weapons." Rz also relates a saying of the Holy Prophet on the occasion of the distribution of what was gained at Khaibar: مالى الا الخمس و الخمس مردود فيكم i.e. *Out of what Allah has given to you nothing is mine but a fifth, and that fifth is given back to you.* These two facts, combined with the fact of the utmost simplicity of the Prophet's domestic life, which is admitted on all hands, show clearly that the Holy Prophet spent even his own share for the good of the community.

1008 The position of the three parties, i.e. the party of the Muslims and two parties of the Quraish, is here made clear. The Muslims were on the nearer side, i.e. *the side nearer to Medina*, the main army of the Quraish was on the farthest side, i.e. *the side which was nearer to Mecca and farthest from Medina*, while the caravan was in a lower place, i.e. *towards the sea-coast* and farther away from Medina on its way to Mecca (Rz).

1009 The اختلاف فى الميعاد here means *the failure to keep the appointment* on the part of the Muslims on seeing the strength of the enemy and their own weakness (Rz, AH).

1010 The commentators say there is an ellipsis here, the meaning being, *but an encounter was brought about without there being an appointment.*

1011 The *amr* or *affair* is said to be *already done*, because Allah had decided to do it. The use of the past tense when the occurrence is certain is frequent in Arabic. The matter referred to is the vanquishment of the opponents of Islam, about which prophecies had been announced at the very commencement of the career of the Holy Prophet.

1012 The affair at Badr afforded a clear proof of the truth of the Holy Prophet's mission, because the unbelievers had been repeatedly told that as a proof of the truth which the Prophet brought to them a discomfiture of their power at the hands of the Holy Prophet would be brought about in this very life, and their forces and wealth would not then be of any use to them. As an instance of these prophecies see two of the earlier chapters: "And most certainly We will make them taste of the nearer chastisement before the greater chastisement, that haply they may turn" (32:21); "Such is the chastisement, and certainly the chastisement of the hereafter is greater, if they but know" (68:33).

have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

44 And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.[1013]

وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ
سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○
وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي
أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ○

SECTION 6

Success did not depend on Numbers

45, 46. Firmness and union enjoined. 47, 48. Enemies made a show of their strength.

45 O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.

46 And obey Allah and His Apostle and do not quarrel, for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

47 And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah,[1014] and Allah comprehends what they do.

48 And when the devil[1015] made their works fairseeming to them, and said: No one can overcome you this day, and surely I am your protector; but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ○
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا
فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَ
اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ○
وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ
دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَ
يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ
بِمَا يَعْمَلُونَ مُحِيطٌ ○
وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ
إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ
نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ
وَاللَّهُ شَدِيدُ الْعِقَابِ ○

1013 In the previous verse it is stated that the enemy were shown to the Prophet in a dream to be few, and here we are told that they were also shown to be few to the Muslims when the two armies met. The second point has been fully explained in 395. As regards the Prophet's seeing them few in a vision, it must no doubt be interpreted as signifying their moral weakness, notwithstanding their great number.

1014 The reference is clearly to the army of the Quraish, which had marched forth in great exultation to destroy Medina.

1015, see next page.

SECTION 7

Enemy's Strength weakened

49–51. Enemy's trust in their strength and its failure. 52–54. Comparison with destruction of Pharaoh's people. 55–58. Repeated violations of treaties.

49 When the hypocrites and those in whose hearts was disease said: Their religion has *exposed them to perdition*; and whoever trusts in Allah, then surely Allah is Mighty, Wise.

Or, *deceived them*.

إِذْ يَقُولُ الْمُنٰفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ
عَلَى اللّٰهِ فَإِنَّ اللّٰهَ عَزِيزٌ
حَكِيمٌ ○

50 And *had you* seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

Ar. *hadst thou*.

وَلَوْ تَرٰىٓ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
الْمَلٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَ
أَدْبٰرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ○

51 This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;

ذٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ
اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ○

52 In the manner of the people of Pharaoh and those before them: they disbelieved in Allah's communications, therefore Allah *destroyed* them on account of their faults; surely Allah is strong, severe in requiting (evil).[1016]

Or, *overtook*.

كَدَأْبِ اٰلِ فِرْعَوْنَ وَالَّذِينَ مِنْ
قَبْلِهِمْ كَفَرُوا بِاٰيٰتِ اللّٰهِ فَأَخَذَهُمُ
اللّٰهُ بِذُنُوبِهِمْ إِنَّ اللّٰهَ قَوِيٌّ
شَدِيدُ الْعِقَابِ ○

53 This is because Allah has never changed a favour which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;

ذٰلِكَ بِأَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً
أَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
وَأَنَّ اللّٰهَ سَمِيعٌ عَلِيمٌ ○

54 In the manner of the people of Pharaoh and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Pharaoh's people, and they were all unjust.

كَدَأْبِ اٰلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّبُوا بِاٰيٰتِ رَبِّهِمْ فَأَهْلَكْنٰهُمْ
بِذُنُوبِهِمْ وَأَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَ
كُلٌّ كَانُوا ظٰلِمِينَ ○

55 Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.

إِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ○

1015 The devil in this case was no other than Surâqa bin Malik, son of Ja'sham, who was of the tribe of Baní Bakr bin Kanâna (Rz). He assured the Quraish of his help.

1016 The mention of the people of Pharaoh here serves to show the Prophet's likeness to Moses and foretells the absolute discomfiture of the enemy ultimately.

Ar. *thou makest.* 56 Those with whom *you make* an agreement, then they break their agreement every time and they do not guard[1017] (against punishment).

الَّذِيْنَ عَاهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ
عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا
يَتَّقُوْنَ ○

Ar. *thou.* 57 Therefore if *you* overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.[1018]

فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ
بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

Ar. *thou.* 58 And if *you* fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.[1019]

وَاِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ
اِلَيْهِمْ عَلٰى سَوَآءٍ ۭ اِنَّ اللّٰهَ لَا
يُحِبُّ الْخَآئِنِيْنَ ○

SECTION 8

Peace to be secured by Strength

59, 60. Muslims should be ready to meet all eventualities. 61, 62. Peace to be preferred. 63, 64. Union as a Divine gift.

59 And let not those who disbelieve think that they shall come in first; surely they will not escape.

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ۭ
اِنَّهُمْ لَا يُعْجِزُوْنَ ○

60 And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.[1020]

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ
رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ
وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ
لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ۭ وَمَا
تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ
اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○

1017 It shows how the opponents of Islam disregarded their responsibility and violated their agreements. The use of the words *every time* with regard to these violations shows clearly that the Muslims never hesitated in making a new agreement when one was violated, but the unbelievers did not even then respect their engagements; hence, as a last resort, the Muslims are allowed to repudiate unrespected agreements (v. 58).

1018 That is, an exemplary punishment should be inflicted on them, so that a stop might be put to further fighting and bloodshed.

1019 If the other party does not remain faithful to the agreement of peace, the Muslims may also repudiate it. The use of the word *fear* does not indicate that a mere apprehension, unattended with any action on the part of the other party, is sufficient for repudiation. Read it along with v. 62 and 1021, and the meaning is clear. As Rz remarks under that verse, "*the fear of treachery* is to be entertained when this fear is strengthened by signs showing treachery."

1020 *Force* (Ar. *quwwat*), according to Rz, means *all those things which shall be a source of strength, including all kinds of implements of war and other defensive and offensive operations.* The Muslims had won a victory at Badr, though they were not even well

61 And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

62 And if they intend to deceive *you*—then surely Allah is sufficient for *you*; He it is who strengthened *you* with His help and with the believers,[1021]

Ar. *thee.*
Ar. *thee.*
Ar. *thee.*

63 And united their hearts; *had you* spent all that is in the earth, *you could* not have united their hearts, but Allah united them; surely He is Mighty, Wise.

Ar. *hadst thou.*
Ar. *thou couldst.*

64 O Prophet! Allah is sufficient for *you* and (for) such of the believers as follow *you*.

Ar. *thee.*
Ar. *thee.*

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ
عَلَى اللّٰهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○
وَإِنْ يُّرِيدُوا أَنْ يَّخْدَعُوكَ فَإِنَّ
حَسْبَكَ اللّٰهُ ۚ هُوَ الَّذِيْ أَيَّدَكَ
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ○
وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا
فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ
قُلُوبِهِمْ وَلٰكِنَّ اللّٰهَ أَلَّفَ بَيْنَهُمْ ۚ
إِنَّهُ عَزِيزٌ حَكِيمٌ ○
يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ○

SECTION 9

Muslims should be prepared to meet Overwhelming Numbers

65, 66. Muslims should not hesitate in meeting double or tenfold numbers.
67–69. Warning against committing depredations.

65 O Prophet! urge the believers to war;[1022] if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.[1022A]

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى
الْقِتَالِ ۚ إِنْ يَّكُنْ مِّنْكُمْ عِشْرُونَ صَابِرُونَ
يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ
يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ
قَوْمٌ لَّا يَفْقَهُونَ ○

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equipped and had made no preparation for the war. But they are told that they must in future keep themselves well prepared and avail themselves of all sources of strength, so that the enemy should by their very preparations assume a peaceful attitude, for it was evident that the weakness of the Muslims was a temptation for their opponents to attack them. Peace was to be secured by preparing for war.

1021 The deceit is in relation to what has been said in the previous verse, the meaning being that *if they intend to deceive you under cloak of peace*, even in such a case peace is to be accepted, and the Muslims are not to reject peace simply for fear of being deceived, *for surely Allah is sufficient*.

1022 It should be noted that the war to which the Muslims were to be urged was the defensive war which the Muslims had to fight to save themselves and to protect the religion of Islam. The sword had been taken up against them and they were required to defend Islam. This is made clear elsewhere: "And fight in the way of Allah with those who fight with you and do not exceed the limits" (2 : 190). See 238, where this point is fully discussed.

1022A The Muslims were very few as compared to their enemies, and there was not even one Muslim to ten unbelievers. Thus there is a clear prophecy here that notwithstanding their fewer numbers the Muslims shall be victorious.

66 For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission; and Allah is with the patient.[1023]

67 It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.[1024]

اَلْئٰنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَعَلِمَ اَنَّ
فِيْكُمْ ضَعْفًا ۚ فَاِنْ يَّكُنْ مِّنْكُمْ
مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَ
اِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا اَلْفَيْنِ
بِاِذْنِ اللّٰهِ ۗ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ○
مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى
حَتّٰى يُثْخِنَ فِى الْاَرْضِ ۚ تُرِيْدُوْنَ
عَرَضَ الدُّنْيَا ۖ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۗ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ○

1023 This verse is supposed by some to abrogate the previous verse, where it is stated that twenty patient Muslims shall overcome two hundred unbelievers. This cannot be a correct view. Firstly, because only an injunction could be said to be abrogated, and not a statement; secondly, because the two statements relate to two different states of the Muslims. The time of the battle of Badr was one when the armies of the Muslims did not deserve to be called armies. There was no Muslim army in existence. Every man available, young or old, sick or healthy, had to fight so as to save the very life of the community. This is referred to in the words: *He knows that there is weakness in you.* So the Muslim forces as then constituted could at most be a match for double their numbers. But a time did come when they were a match for ten times their numbers. So both the statements in the Qur-án proved true in the lifetime of the Holy Prophet. In the field of Badr the Muslims overcame thrice their numbers; in the battle of the Confederates about a thousand Muslims put to rout ten thousand of the enemy. But even if the words may be taken as an injunction to the Muslims to overcome twice and afterwards ten times their numbers, there is no question of abrogation. There are two commandments, one in accordance with the circumstances of the Muslim society as it was then, another in accordance with a future state when great warriors like Khálid were to become Muslims. The great feats of Khálid and other Muslim warriors in the wars with Persia and the Roman Empire amply justified the statement. I may also add here that the two verses only require Muslims to overcome the superiority of the numbers of their foes by efficiency; exact numbers are not meant. For instance, in Badr, one Muslim soldier proved a match for more than three soldiers of the enemy, though he was required to overcome only two.

1024 On the authority of certain reports the commentators are of opinion that this verse and the next refer to releasing the prisoners of war taken at Badr after taking ransom from them, which act, it is said, is here disapproved. But various considerations show that these verses refer to some other incidents. Firstly, the condition laid down here for taking prisoners is that the Prophet should have fought against the enemy, and that had actually been done at Badr. In this connection it must be stated that *Is-khán* does not signify *a general slaughter of the enemy*; it simply means *struggling hard against the enemy*, or *the making of a vehement fight*, or *overcoming the enemy after fighting has actually taken place.* LL says: "*As-khana-hú* in its primary sense means *he* or *it rendered it thick,*" and hence *he* or *it* (i.e. a man, a wound, or a disease) *rendered him heavy* or *weakened him.* Rz quotes Wáhidí, who says: "*Is-khán*, in anything, signifies *its getting strong and severe;* you say اثخنه المرض, when *the grip of the disease has grown severe on a man*, and therefore

68 Were it not for an ordinance from Allah that had already gone forth,[1025] surely there would have befallen you a great chastisement for what you had taken to.[1026]

69 Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.

لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ○

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖ وَّاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

يثخن في الارض means *he becomes strong and strengthened and overcomes*"; and then adds that many commentators have taken the word to mean *the making of a severe slaughter*, on the ground that kingdom and rule become strong and strengthened with slaughter (Rz). Therefore, to attach the meaning of *general* or *severe slaughter* to the word is a mere conjecture. The use of this word on the only other occasion in the Qur-án also leads to the same conclusion; see 47:4, "Until when you have *overcome* them."

Secondly, the taking of prisoners and their release on this very occasion is justified in clear words only two verses farther on, "O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts He will give to you better than that which has been taken away from you" (v. 70). This shows that these verses were revealed when the prisoners were still *in the hands* of the Muslims, and *that which has been taken* is clearly the ransom, which must have taken many days to reach Medina. If the verse had conveyed a Divine commandment to slay the prisoners and not to release them, that step could still have been taken. But the very fact that no such step was taken shows clearly that the verse conveyed no such Divine commandment.

The legality of the Holy Prophet's procedure on this occasion is clearly borne out by an earlier revelation: "So when you meet in battle those who disbelieve, then smite the necks until you have overcome them, then make them prisoners, and afterwards either set them free as a favour or let them ransom themselves" (47:4). And as the Holy Prophet did not slay those who were taken prisoners after fighting in a single war, it is clear that his action at Badr was never disapproved by Divine revelation.

The question is, what is then hinted at in this verse and in the one that follows? To me it seems quite clear that the reference is to the *desire* (mark the word *desire* used in the verse) —not to an action already completed—of a party of the Muslims referred to in v. 7, *and you loved that the one not armed should be yours*. They desired to attack and capture the unarmed caravan, but depredations like those, though committed by unbelievers upon the Muslims, were not *fit* for a prophet. He must fight a hard fight in his defence first, and then if he overcomes the enemy he may take prisoners. Thus this injunction also declares slavery to be illegal, and allows only the retaining of those who are taken prisoners in war. The *frail goods of this life* appropriately refer to the caravan and its merchandise, while the addition of the concluding words in v. 69, *eat then of the lawful and good things which you have acquired in war*, shows that the ransom received on account of the prisoners is among the *lawful and good things*.

1025 That ordinance from Allah is referred to in several places in this chapter; it was to bring about an encounter with the main army of the Quraish at Badr: "And when Allah promised you one of the two parties that it shall be yours . . . and Allah desired to manifest the truth of what was true" (v. 7); and again: "In order that Allah might bring about a matter which was to be done" (v. 42).

1026 You say اخذ في كذا meaning *he took to a thing*, or *set about* or *commenced doing it* (LA-LL).

SECTION 10

Relations with Muslims and Non-Muslims

70, 71. Prisoners of war to be released. 72, 73. When help of Muslims is not obligatory. 74, 75. Muslims who were to be treated as members of one community.

70 O Prophet! say to those of the captives who are in your hands: if Allah knows anything good in your hearts, He will give to you better than that which has been taken
a 1025. away from you[a] and will forgive you, and Allah is Forgiving, Merciful.

71 And if they intend to act
Ar. *thee*. unfaithfully towards *you*, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.

72 Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped—these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.[1027]

73 And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.[1028]

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِي أَيْدِيكُم مِّنَ
الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ
خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنكُمْ
وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ○
وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا
اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ○
إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا
أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ
وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم
مِّن وَلَايَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ
وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ
فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ○
وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ
إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ○

1027 The guardianship alluded to in this verse has been a matter of much discussion among the commentators. The meaning seems to be clear. Those who believed, and having been persecuted fled from their homes, formed a community at Medina along with those who gave shelter and helped them, i.e. the *Anṣár* of Medina. But there were those who chose to remain in their homes. The Muslim community at Medina could not undertake to guard the interests of such persons, and this is what is meant by saying *not yours is their guardianship*. But if they sought help in the matter of religion, it was incumbent on the Muslim community to give them help, unless there existed a treaty of alliance with the people against whom such help was sought. This injunction prevents Muslims rebelling against their rulers, to whatever religion such rulers belong, because there exists an implied agreement of obedience with the rulers of a country.

1028, see next page.

74 And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honourable provision.

75 And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.[1029]

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا
فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُم
مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ○
وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَ
جَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ ۚ
وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ○

1028 If you do not help your brethren in the matter of religion, the unbelievers will become more daring in their persecutions, in causing mischief and disorder in the land.

1029 There is no such difficulty about the significance of this verse as some commentators have supposed. When even strangers who have accepted Islam and fled from their homes become "of you," those who have in addition ties of relationship, possess every title to have their interests guarded by the Muslim community.

CHAPTER IX

THE IMMUNITY

(Al-Bará'at)

REVEALED AT MEDINA

(16 *sections and* 129 *verses*)

Abstract:

Sec. 1, 2. Declaration of immunity and its reasons.
Sec. 3. Idolaters' pretensions to service of the Sacred House.
Sec. 4. The cause of Islam shall be made triumphant.
Sec. 5. Jews and Christians fall off from the truth.
Sec. 6. The Tabúk expedition.
Sec. 7–13. The Hypocrites.
Sec. 14, 15. The faithful and what they should do.
Sec. 16. The object effected by revelation.

The Title.

THE title of this chapter is taken from the opening statement, which contains a declaration of immunity from obligations with such of the idolatrous tribes as had repeatedly broken their engagements. This declaration is one of the most important events in the history of Islam, for hitherto the Muslims had constantly suffered from the hostility of the unscrupulous idolatrous tribes who had no regard for their treaties, dealing a blow at the Muslims whenever they had an opportunity of doing so. As the Muslims had, in the first instance, to suffer persecutions for a long time before they were allowed to take up the sword in their defence, so a second time they remained true to their agreements, notwithstanding the enemy's constant repudiation of their treaties, and immunity was given to them from their obligations only after the repeated violation of treaties by their foes had produced quite an impossible condition of things. The chapter is known under various other names, *Repentance* being the best known.

Connection with the preceding chapter.

This is not really a new chapter, and this accounts for *Bismillah* being omitted from the opening. It is admittedly a part of the last chapter, while a distinct name has been assigned to it by reason of the importance of the declaration of *immunity* from which it takes its name. A reference to the seventh and the eighth sections of the last chapter will show that the idolaters repeatedly broke the agreements which bound them to remain on peaceful terms with the Muslims. This frequent violation ultimately led to the declaration of immunity, because it was impossible that the Muslims should be bound for ever by the terms of those agreements, while their enemies could repudiate them with impunity. Such repudiations had frequently taken place, especially when the unbelievers considered the Muslim power at Medina to have been temporarily weakened as on the occasion of the great expedition to Tabúk.

Subject-matter and its arrangement.

The internal arrangement of the verses is too clear to need any lengthy comment. A declaration of immunity necessitated by the repeated treaty violations of the idolaters is made in the first section, with two clear exceptions, however; one in the case of those tribes who had remained true to their obligations, and a second in the case of idolaters who sought protection from the Muslims. These latter were to be conducted safely to their tribes, and were not to be molested in any way. These two exceptions are a sufficient condemnation of the hypothetical picture drawn of the Holy Prophet by Christian missionaries, in which he is accused of inviting people to Islam with the Qur-án in the one hand and the sword in the other. The second section gives the chief reason for freeing the Muslims from the liabilities of certain agreements, again stating expressly that the Muslims were to stand firm by their agreements so long as the other party adhered to their terms. In the third section the idolaters are told that their pretensions relating to the entertainment of the pilgrims and the repairing or building of the Sacred House could not now save them from the consequences of their own deeds, while the conclusion of that section calls attention to the sacrifices which the Muslims would now be required to make in the cause of truth. The next section naturally asserts the ultimate triumph of Islam, not only against the idolatrous tribes of Arabia, but also against the powerful Christian nation which had now stirred itself to humiliate the growing Muslim power. A reference to the Christians renders it necessary to deal in the next section with the falling off of both the Jews and the Christians from the pure monotheism of their great prophets, the section being closed with a reference to the evil influence which the Jews had exercised on the Arabs by making them violate the sanctity of the recognized sacred months. Thenceforward to the end, with the exception of the last three sections, are contained references to the Tabúk expedition, and particularly to those who had been intentionally guilty of a default in joining this expedition—thus the hypocrites are condemned, and spiritual and temporal connections with them are cut off. The hypocrites had made their presence clearly felt among the Muslims from the time of the battle of Uhud, in the third year of the Hejira, and they had been given a chance up to the close of the ninth year to mend their ways or to openly side with this or that party, and the final word with regard to them was now urgently needed.

The three concluding sections are a natural sequel to the subject of hypocrisy. What are the marks of the truly faithful, and what is expected of them, is stated respectively in the fourteenth and the fifteenth sections. Wars were not the aim and object of Islam, but had really been forced on it, and the faithful are told, at the end of a chapter which almost entirely deals with treaty obligations, ultimatums and wars, that they must make arrangements for the propagation of Islam, and that every Muslim community must contribute men for the noble object of spreading the truth, which was the real object of Islam. The last section shows what effect the revelation of the Qur-án had upon the Muslims and the great anxiety of the Prophet for their welfare.

Date of Revelation.

Almost a consensus of opinion exists on the point that the whole of this chapter was revealed at Medina, toward the close of the Holy Prophet's life. A careful consideration of the various verses shows that the whole of this chapter was revealed in the ninth year of the Hejira, the opening verses belonging to the close, and the major portion to about the middle of that year. The opening verses were revealed after the pilgrims had started for Mecca in the pilgrimage season of the ninth year, and as they contained an announcement which was to be made known to the pilgrims assembled at Mecca from the various quarters of Arabia, 'Ali was dispatched with this message after Abu Bakr, who headed the pilgrims. It would serve no useful purpose to endeavour to settle the exact dates of the various verses, as the attempt is often misleading; all that can be said about the main portion of the chapter is that vv. 29 to the end were revealed immediately before, during, or after the expedition to Tabúk, which occurred in the Rajab of the ninth year of the Hejira. It is asserted that the two concluding verses were revealed at Mecca, but the probability is that this happened in the last pilgrimage to Mecca. At any rate, there is insufficient evidence to warrant these two verses being disconnected from the rest of the chapter.

SECTION 1

Declaration of Immunity

1–4. Muslims freed from liability towards enemy idolaters, except those true to their engagements. 5. Those accepting Islam to be pardoned. 6. Idolaters to be given shelter.

1 (This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement.[1030]

2 So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.

3 And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage[1031] that Allah and His Apostle are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful chastisement to those who disbelieve—

4 Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfil their agreement to the end of their term: surely

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ إِلَى الَّذِيْنَ
عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ○
فَسِيْحُوْا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَّاعْلَمُوْٓا أَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ لا
وَأَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ○
وَأَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ
الْمُشْرِكِيْنَ ۵ وَرَسُوْلُهٗ ۚ فَإِنْ تُبْتُمْ
فَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۭ وَبَشِّرِ الَّذِيْنَ
كَفَرُوْا بِعَذَابٍ أَلِيْمٍ ○
إِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ
ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْئًا وَّلَمْ يُظَاهِرُوْا
عَلَيْكُمْ أَحَدًا فَأَتِمُّوْٓا إِلَيْهِمْ
عَهْدَهُمْ إِلٰى مُدَّتِهِمْ ۭ إِنَّ

1030 This verse is to be read along with that which follows. The fourth verse makes it clear that the people meant are those with whom the Muslims made an agreement but they broke it, because those who did not fail in their agreements are clearly excepted in the fourth verse. It is a fact that the idolatrous tribes of Arabia broke their agreements with the Muslims again and again (8 : 56), yet the Muslims were enjoined to accept peace if the unbelievers consented to it, even after repeated violation (8 : 61). But this state of things could not long continue, for it was soon found that it was impossible to trust such neighbours. This repudiation of agreements especially took place when the Muslims were absent on the Tabúk expedition (Rz, AH). The first thirteen verses of this chapter were publicly proclaimed by 'Ali, on the occasion of the pilgrimage in the ninth year of Hejira, and the following announcements made as the result: (1) that no idolater shall approach the Sacred House after this year; (2) that no one shall go naked round the Ka'ba; and (3) that all agreements shall be fulfilled. The first and the last of these announcements are plainly contained in these verses. The attitude of the tribes to whom this ultimatum was given through 'Ali is well indicated in their reply: "O 'Ali! deliver this message to your cousin (i.e. the Prophet), that we have thrown the agreements behind our backs, and there is no agreement between him and us except smiting with spears and striking with swords" (Rz).

1031 By the *day of the greater pilgrimage* is meant either the ninth or the tenth of Zulhaj, being the day of the great assemblage of the pilgrimage in the plains of 'Arafát and Mina (Rz).

Allah loves those who are careful (of their duty).[1032]
5 So when the sacred months have passed away, then slay the idolaters[1033] wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.[1034]
6 And if one of the idolaters seek protection from *you*, grant him protection till he hears the word of Allah, then make

Ar. *thee.*

اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ○
فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا
الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَ
خُذُوْهُمْ وَاحْصُرُوْهُمْ وَاقْعُدُوْا
لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا
سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○
وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ
فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ

1032 Only two tribes, the Banu Ḍamra and the Banu Kanana, are related to have adhered to their treaties (AH, Rz). One wonders why honest criticism of Islam is so rare among Christian authors. The exception given here makes it as clear as anything could be that the Muslims were not fighting with the idolaters on account of their religion, but on account of their having been untrue to their engagements. Yet the comment of a Christian critic on these verses is that "they are to be converted to Islam or destroyed by the sword" (Wh). If the Muslims had been fighting with the idolaters on account of their religion, why should there be an exception in favour of those idolaters who had been true to their engagements? The cause of the renewed fighting was political, i.e. the violation of treaties, and hence only those tribes were fought against who had broken their engagements. If idolatry had been the cause, all idolaters would have been fought against.

1033 The clear exception of the last verse shows that by the idolaters here are meant, not all idolaters or polytheists wherever they may be found in the world, nor even all idolaters of Arabia, but only those idolatrous tribes of Arabia assembled at the pilgrimage who had first made agreements with the Muslims and then violated them.

1034 The exception here has given rise to much misconception, and it has been made the basis of an attack upon Islam, it being supposed that it offers to the unbelievers the alternative of the sword or the Qur-án. Nothing is farther from the truth. The injunction contained in the first part of the verse establishes the fact that the whole verse relates to certain idolatrous Arab tribes who had broken their engagements with the Muslims and who had now been apprised of a similar repudiation by the Muslims. The essential fact to be borne in mind is that all the polytheists of the world, even all the idolaters of Arabia, are not spoken of in the verse. The persons spoken of are those who had repeatedly violated their agreements and inflicted severe losses upon the Muslims. They, therefore, deserved to be killed or besieged or taken prisoners. This punishment was a direct consequence of their previous actions. They had so often broken their word that they could no more be trusted and must now receive their punishment. Yet, if they joined the brotherhood of Islam, there was an absolute change in their condition, and hence the punishment which they otherwise deserved could be remitted. It was a case of forgiving a criminal who had entirely repented and regenerated, hence it is that the verse concludes with the words: "Allah is Forgiving, Merciful." It should also be noted that a mere confession of the faith is not required, because such a confession may be made to deceive, as were their treaties. What is required is an absolute change, so that the old criminal no longer remains, but an entirely changed man. Therefore, along with the confession of the faith, it is required that they should keep up prayer and pay the poor-rate. The subject is further clarified in the next verse and the following section.

him attain his place of safety; this is because they are a people who do not know.[1035]

أبلغه مأمنه ذلك بأنهم قوم لا يعلمون ۝

SECTION 2

Reasons for the Immunity

7–11. Idolaters break treaties. 12–16. Frequent violation necessitated punishment.

7 How can there be an agreement for the idolaters with Allah and with His Apostle, except those with whom you made an agreement at the sacred Mosque? so as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).[1036]

كيف يكون للمشركين عهد عند الله وعند رسوله إلا الذين عاهدتم عند المسجد الحرام فما استقاموا لكم فاستقيموا لهم إن الله يحب المتقين ۝

8 How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

كيف وإن يظهروا عليكم لا يرقبوا فيكم إلا ولا ذمة يرضونكم بأفواههم وتأبى قلوبهم وأكثرهم فسقون ۝

9 They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

اشتروا بآيت الله ثمنا قليلا فصدوا عن سبيله إنهم ساء ما كانوا يعملون ۝

10 They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.[1037]

لا يرقبون في مؤمن إلا ولا ذمة وأولئك هم المعتدون ۝

1035 This verse leaves no doubt that the idolaters and the non-Muslims were not to be slain on account of their religion. Even Sale explains the meaning of this to be, "You shall give him a safe conduct that he may return home again securely in case he shall not think fit to embrace Muhammadanism." It is stated on the authority of I'Ab that after the proclamation by 'Ali an idolater asked him whether they would be killed if they went to the Prophet to get information about the religion of Islam or on some other business, and the reply was in the negative, in support of which 'Ali quoted this verse (Rz).

1036 Reason is given here why the Muslims were compelled to repudiate their treaty obligations. This reason, which is here only alluded to by drawing attention to the exception, is made plainer in the next verse, for when it is pointed out that the Muslims must remain true to their agreements as regards tribes that remained true to their compact, it is made obvious that treaty obligations were repudiated only in the case of tribes that had not remained true. The verses that follow throw full light on the subject.

1037 Note the repeated assertions of the Qur-án that the unbelievers who are to be fought against are those who, in the case of a believer on whom they can lay hands, pay no regard either to ties of relationship or to treaty obligations. No remedy was left for the covert mischief of these people, except that the agreements should be overtly repudiated and a period put to all their mischief.

11 But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلٰوةَ وَاٰتَوُا
الزَّكٰوةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ
الْاٰيٰتِ لِقَوْمٍ يَعْلَمُونَ ○

12 And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief—surely their oaths are nothing—so that they may desist.[1038]

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ
الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ
لَعَلَّهُمْ يَنْتَهُونَ ○

13 What! will you not fight a people who broke their oaths and aimed at the expulsion of the Apostle, and they attacked you first; do you fear them? but Allah is most deserving that you should fear Him, if you are believers.

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ
وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَ
هُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ
فَاللّٰهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ
مُؤْمِنِينَ ○

14 Fight them; Allah will chastise them by your hands and bring them to disgrace, and assist you against them and
Ar. *heal.* *relieve* the hearts of a believing people,

15 And remove the rage of their hearts;[1039] and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّٰهُ بِأَيْدِيكُمْ
وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ○
وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللّٰهُ
عَلَىٰ مَنْ يَشَاءُ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ○

16 What! do you think that you will be left alone while
a 504 Allah has not yet known[a] those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Apostle and the believers; and Allah is aware of what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللّٰهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ
دُونِ اللّٰهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ
وَلِيجَةً وَاللّٰهُ خَبِيرٌ بِمَا تَعْمَلُونَ ○

1038 Note, again, that those leaders of unbelief are to be fought against who *break their oaths after their agreement*, and further than that, *openly revile* the religion of Islam; even among these, it is the leaders who are to be particularly punished in fighting. The subject has been made so clear that one doubts whether lack of honesty or lack of brains is the real defect of those who seem tot hink that th Qur-án is here offering the sword or Islam as alternatives.

1039 It is said to refer to the Khuzá'ah, who, having become Muslims, suffered severely at the hands of Baní Bakr, assisted by the Quraish; but the reference may as well be to the Muslims in general, who had suffered the severest persecutions at the hands of the unbelievers. The rage was no doubt due to persecutions, and the ultimate punishment of the persecutors would no doubt relieve their hearts.

SECTION 3

Idolaters' Pretensions to Service of the Sacred House

17, 18. Idolaters cannot be servants of the Sacred Mosque. 19–22. Service of the Sacred House cannot compare with the struggle to propagate truth. 23, 24. Sacrifices required from the Muslims.

17 The idolaters have no right to *visit* the mosques of Allah while bearing witness to unbelief against themselves; these it is whose doings are null,[a] and in the fire shall they abide.[1040]

Or, *repair*.

a 403.

18 Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

19 What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque[1041] like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

20 Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسٰجِدَ
اللّٰهِ شٰهِدِينَ عَلٰى أَنْفُسِهِمْ بِالْكُفْرِ
أُولٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ
هُمْ خٰلِدُونَ ○
إِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَأَقَامَ الصَّلٰوةَ وَاٰتَى
الزَّكٰوةَ وَلَمْ يَخْشَ إِلَّا اللّٰهَ فَعَسٰى أُولٰئِكَ
أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ○
أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ
الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِي سَبِيلِ اللّٰهِ
لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الظّٰلِمِينَ ○
الَّذِينَ اٰمَنُوا وَهَاجَرُوا وَجٰهَدُوا
فِي سَبِيلِ اللّٰهِ بِأَمْوَالِهِمْ وَ
أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ وَ
أُولٰئِكَ هُمُ الْفَائِزُونَ ○

1040 By *the mosques of Allah* is meant particularly the Sacred Mosque at Mecca, as being the centre of all the mosques of the world. This is made clear by the use of the words *Sacred Mosque* in v. 19 in the place of *the mosques of Allah*. It had long remained in the hands of the idolaters, who abode therein, visiting and repairing it, having placed a large number of idols within it. With the conquest of Mecca the Sacred Mosque was denuded of all idols, and was now as pure an emblem of monotheism as in the time of Abraham; there remained not a single vestige of idol-worship. Hence the idol-worshippers had nothing to do with it now, because the help which they sought from their idols could no longer be obtained there. Idol-worship having been abolished, the connection of idol-worshippers with it was entirely cut off so long as they *bore witness to unbelief against themselves*, i.e. remained idolaters.

1041 It is generally supposed to refer to 'Abbás, the Prophet's uncle, whose charge was giving drink to pilgrims and guarding the Sacred Mosque; but really a comparison is drawn between all such minor acts of charity and public utility and the great responsibility of every individual to exert himself to his utmost to establish the truth.

21 Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

22 Abiding therein for ever; surely Allah has a Mighty reward with Him.

23 O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

24 Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and trade the dullness of which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command; and Allah does not guide the transgressing people.[1042]

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ
وَّجَنّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ۝
خٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ اللّٰهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ ۝
يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا لَا تَتَّخِذُوٓا
اٰبَآءَكُمْ وَإِخْوٰنَكُمْ أَوْلِيَآءَ إِنِ
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمٰنِ ۚ
وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَأُولٰٓئِكَ هُمُ
الظّٰلِمُونَ ۝
قُلْ إِنْ كَانَ اٰبَآؤُكُمْ وَأَبْنَآؤُكُمْ وَ
إِخْوٰنُكُمْ وَأَزْوٰجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوٰلٌ اقْتَرَفْتُمُوهَا وَتِجٰرَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ
أَحَبَّ إِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُولِهِ وَ
جِهَادٍ فِى سَبِيلِهِ فَتَرَبَّصُوا حَتّٰى
يَأْتِىَ اللّٰهُ بِأَمْرِهِ ۗ وَاللّٰهُ لَا يَهْدِى
الْقَوْمَ الْفٰسِقِينَ ۝

SECTION 4

The Cause of Islam shall be made Triumphant

25-27. Victory on the day of Hunain. 28. Exclusion of idolaters from the Sacred House. 29. Fighting against the followers of the Book.

25 Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.[1043]

لَقَدْ نَصَرَكُمُ اللّٰهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ
وَّيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ
عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ
وَلَّيْتُمْ مُّدْبِرِينَ ۝

1042 A true Muslim may have wealth, may carry on trade, may have magnificent houses, but these should not be dearer to him than Allah and exerting himself in His path. In other words, he should be ready to sacrifice all these interests to another, before which all these sink into insignificance. The essential difference between the Gospel teachings and the teachings of the Holy Qur-án is, that while the former condemns wealth and the amassing of wealth outright, the latter does not require one to actually hate riches, but rather not to be obsessed by wealth to the neglect of one's higher duties and responsibilities. The acquisition of wealth is not harmful so long as it is not made the real aim in life, but has its proper place as the means to an end.

1043 With the declaration of immunity, there would naturally be an apprehension in the

26 Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.[1044]

27 Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.[1045]

28 O you who believe! the idolaters are nothing but unclean,[1046] so they shall not approach the Sacred Mosque after this *year*;[1047] and if you fear poverty, then Allah will enrich you out of His grace if He please; surely Allah is Knowing, Wise.[1048]

Ar. *their year.*

29 Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle

ثُمَّ أَنْزَلَ اللّٰهُ سَكِينَتَهٗ عَلٰى رَسُوْلِهٖ
وَعَلَى الْمُؤْمِنِيْنَ وَأَنْزَلَ جُنُوْدًا
لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ
وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۝
ثُمَّ يَتُوْبُ اللّٰهُ مِنْ بَعْدِ ذٰلِكَ عَلٰى مَنْ
يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝
يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا إِنَّمَا الْمُشْرِكُوْنَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ
بَعْدَ عَامِهِمْ هٰذَا ۚ وَإِنْ خِفْتُمْ
عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ
فَضْلِهٖٓ إِنْ شَآءَ ؕ إِنَّ اللّٰهَ عَلِيْمٌ
حَكِيْمٌ ۝
قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا
بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ

breasts of the Muslims on account of the idolatrous tribes, who were now likely to join hands against the believers, hence they are given an assurance of Divine assistance, amply justified by their previous experience.

The battle of Hunain, fought in the eighth year of Hejira in the valley of Hunain, at about three miles from Mecca, differed from the other battles inasmuch as the Muslims here outnumbered the enemy, the tribes of Hawazin and Saqeef being about 4,000 strong, while the Muslims are said to have been as many as ten or even twelve thousand. Their excess in number led them to vanity, with the result that they at first took to flight; the archers of the enemy being very good shooters, the Muslims could not at first face them. The Prophet, however, led the assault, at first alone, in face of the archers, but was soon joined by others and a victory was obtained, as the next verse shows.

1044 By *the hosts which you did not see* are meant *the angels* (Rz). This corroborates what has been said in the 3rd and the 8th chapters, as to the angels being sent to strengthen the hearts of the Muslims and to cast terror into the hearts of the enemy. Hence they are described as hosts which *you did not see*, because they made themselves felt in the *hearts* and were not visible to the *eyes*.

1045 The reference may be to the prisoners of the Hawazin, who numbered thousands, and who were all set free as an act of favour by the Holy Prophet.

1046 Because they indulged in evil practices and went naked round the Ka'ba. Compare 5 : 90, where idols are declared to be unclean.

1047 The year of the proclamation, i.e. the ninth year of Hejira.

1048 The importance of Mecca as a commercial centre lay in the fact that the whole of Arabia repaired to it in the season of the pilgrimage, and there carried out important commercial transactions. The prohibition referred to in the first part of the verse could have been easily foreseen as affecting the commerce and consequently the prosperity of Mecca, but worldly or business considerations never interfered with the carrying out of the moral reforms of Islam. The consideration of the diminution of the prosperity of Mecca, which was now wholly Muslim, was not to trouble the Muslims, for "Allah will enrich them out of His grace."

have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.[1049]

وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ
أُوتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ
يَدٍ وَّهُمْ صٰغِرُوْنَ ۝

SECTION 5

Jews and Christians fall off from the Truth

30, 31. Polytheistic beliefs of Jews and Christians. 32, 33. Their efforts against Islam doomed to failure. 34, 35. Worldliness of monks and priests. 36, 37. The change in sacred months (due to Jewish influence) declared illegal.

30 And the Jews say: Azra is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths;

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ٱبْنُ اللّٰهِ وَ
قَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ
ذٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ

1049 The last word on the wars with the idolaters of Arabia having been said, this verse introduces the subject of fighting with the followers of the Book. Though the Jews had for a long time assisted the idolatrous Arabians in their struggle to uproot Islam, the great Christian power of the Roman Empire had only just mobilized its forces for the subjection of the new religion, and the Tabúk expedition followed, which constitutes the subject-matter of a large portion of what follows in this chapter. As the object of this Christian power was simply the subjection of the Muslims, the words in which their final vanquishment by the Muslims is spoken of, are different from those dealing with the final vanquishment of the idolatrous Arabians. The Qur-án neither required the idolaters to be compelled to accept Islam, nor was it in any way its object to bring the Christians into subjection. They, on the other hand, had determined to compel the Muslims to give up Islam and to bring them under subjection. The fate of each was therefore according to what it proposed to do to the Muslims. The word *jizyah* is derived from *jazá*, meaning *he gave satisfaction*, and means, according to LL, *the tax that is taken from the free non-Muslim subjects of the Muslim Government whereby they ratify the compact that ensures them protection*; or, according to Sudi (AH), *because it is a compensation for the protection which is guaranteed them, the non-Muslim subjects being free from military service*. The phrase عن يد has been explained variously. The word *yad* (literally *hand*) stands for *power* or *superiority*, the use of the *hand* being the real source of the superiority of man to all other animals, and the apparent meaning of the phrase is *in acknowledgment of your superiority in protecting their lives, etc.* Other explanations are: *for favour received in ready money, obediently, etc.* (AH). The followers of the Book are described here as not believing in Allah and the latter day so long as they do not follow the religion of truth, i.e. Islam, because they do not ascribe to Allah the perfect attributes which belong to Him, and do not understand the real nature of the life after death. It may also be added that the permission to fight, as given to the Muslims, is subject to the condition that the enemy should first take up the sword, *Fight in the way of Allah with those who fight with you* (2 : 190); the Holy Prophet never overstepped this limit. He fought against the Arabs when they took up the sword to destroy the Muslims, and he led an expedition against the Christians when the Roman Empire first mobilized its forces with the object of subjugating the Muslims. And so scrupulous was he, that when he found that the enemy had not yet taken the initiative he did not attack the Roman Empire, but returned without fighting.

they imitate the saying of those who disbelieved before;[1050] *Allah destroyed* them; how they are turned away![1051]

Or *may Allah curse.*

31 They have taken their doctors of law and their monks for Lords besides Allah, and (also) the Messiah son of Mary; and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).[1052]

32 They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.[1053]

يُضَاهِـُٔونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ
قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ۝
اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا
مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَ
مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۚ لَا
إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ۝
يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ
نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ۝

1050 That there was a sect among the Jews who raised Ezra to the dignity of godhead, or son of God, is shown by Muslim historians. Qastalani says, in the Kitáb-un-Nikáh, that there was a party of Jews who held this belief. Nor did the Jews deny this allegation. The Qur-án, too, mentions it only here in connection with the Christian doctrine, never blaming the Jews directly in the many controversies with them in the earlier chapters, and this shows that the Jewish nation as a whole was not guilty of entertaining this belief.

Another explanation of the statement made here is the free use of the word *son.* Elsewhere the Qur-án says of the Jews and the Christians that they call themselves *the sons of Allah and His beloved ones* (5 : 18), the meaning only being that they considered themselves *special favourites* of the Divine Being. Hence the belief regarding Ezra may be interpreted in the same light, for there is clear evidence that the Talmudists used very exaggerated language concerning him. Among the prophets of Israel, Ezra was specially honoured. In Rabbinical literature Ezra was considered "worthy of being the vehicle of the law, had it not been already given through Moses." "He is regarded and quoted as the type of person most competent and learned in the law. The Rabbis associate his name with several important institutions" (*Jewish Encyclopædia*).

1051 The words قَاتَلَهُم الله are understood by some to mean لعنهم الله being an imprecation meaning *may Allah curse them.* But Rgh favours قَتَلَهم الله as being the true interpretation, the meaning being *Allah has slain* or *destroyed them,* for he says that though the word *qàtala* is one of the measure of *fá'ala,* yet, as it refers to the Divine Being, it signifies *qatala.* The statement may thus either refer to the fate of previous people who were destroyed or it may be a prophetical statement.

1052 Most of the commentators agree that it does not mean that they took them actually for gods; the meaning is that they obeyed them in what they enjoined and what they forbade (Rz), and therefore they are described as having taken them for lords, on account of attaching to them a dignity which ought to have been attached only to Allah. Muslims who accord a similar position to their *pirs* or saints are guilty of the same error.

1053 This is a prophecy of the ultimate triumph of the principles of Islam in face of severe opposition from the Jews and Christians. Though the Jewish opposition died long ago, the Christian opposition has been growing stronger day by day. The gradual acceptance by the world of the principles of Islam is, however, a clear indication of the fulfilment of the prophecy.

33 He it is who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.[1054]

34 O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,[1055]

35 On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it: This is what you hoarded up for yourselves, therefore taste what you hoarded.[1056]

36 Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of
a 246. these four being sacred;[a] that is the right reckoning; therefore be not unjust to yourselves regarding them,[1057] and fight the

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ
كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ
الْاَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ ۭ وَالَّذِيْنَ يَكْنِزُوْنَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ
سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ
اَلِيْمٍ ۝
يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى
بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ۭ
هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا
كُنْتُمْ تَكْنِزُوْنَ ۝
اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ
شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ
حُرُمٌ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ فَلَا
تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ وَقَاتِلُوا

1054 Temporary political triumph of the followers of one religion over those of another does not mean the triumph of that religion; yet it is from the political predominance of Christian nations that some Christians argue the superiority of their religion. It is the gradual acceptance of the principles of Islam by the world at large that is bringing about the fulfilment of this prophecy. The advent of the Messiah and the Mahdi is specially regarded as the time of the prevalence of the Islamic principles (Rz), and the adoption of these principles by the most advanced Christian nations of the day, notwithstanding their strong prejudice against Islam itself, no doubt shows the inauguration of that happy era. The doctrine of atonement, and that of the Divinity of Jesus Christ, are dying a natural death, and monotheism is daily gaining ground, while other principles of Islam are equally advancing day by day.

1055 The acquisition of wealth is not disallowed, but the hoarding of it so as not to spend it in the cause of truth and for the welfare of humanity is denounced. Nations which have hoarded wealth, instead of spending it for the welfare of humanity, have never risen to a dignified position.

1056 The punishment of an evil is spoken of throughout the Holy Qur-án as similar to the evil. Even in this world, a man feels a torment similar to the nature of the evil in which he indulges. Being branded with the hoarded wealth is thus a fit description of the chastisement of the hoarders.

1057 The allusion here is to the Arab practice of postponing the pilgrimage to a month other than that in which it fell, for which see the next verse (Rz). Whether the object was

polytheists all together as they fight you all together;[1058] and know that Allah is with those who guard (against evil).

37 Postponing (of the sacred month)[1059] is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred *another*, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fair-seeming to them;[a] and Allah does not guide the unbelieving people.

Ar. *one year.*

a 807.

الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ
كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ○
إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ
بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا
وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ
مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۚ
زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ○

SECTION 6

The Tabúk Expedition

38, 39. Believers called upon to fight. 40. Reference to the Prophet's flight. 41, 42. Length of the journey to Tabúk.

38 O you who believe! What (excuse) have you that when it is said to you, Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? but the provision of this world's life compared with the hereafter is but little.[1060]

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ
إِلَى الْأَرْضِ ۚ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا
مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ○

intercalation, in order to make the solar and lunar year tally, or whether a continuous cessation of war for a fourth part of the year was too long, is a disputed point; but such postponement was undoubtedly a great hardship for a majority of the people. The word *din* here does not mean *religion*, but *reckoning*. For this significance of the word, see TA.

1058 Fighting is prohibited in the sacred months, but otherwise the Muslims were told to fight with the idolaters *as* the idolaters fought with them; i.e. since all idolaters united in fighting with the Muslims, the latter, too, must deal with them all as belligerents.

1059 According to most of the commentators, *nasí* means postponement, and refers to the practice of postponing observance of the sacred months, thus allowing an ordinary month to be observed as sacred and a sacred month to be treated as ordinary (Rz). This practice interfered with the security of life which was guaranteed in the sacred months, and is, therefore, denounced. According to others, *nasí* means *addition* (of a month), and refers to the practice of the intercalation of a month every fourth year. AH prefers the first, and says that the three successive months of *Ẕiqa'd*, *Ẕilḥaj*, and *Muḥarram* seemed too long to them to refrain from their depredations and bloodshed, and therefore they violated the last of these, keeping sacred instead the next, i.e. *Ṣafar*.

1060 The reference in what follows is to the expedition of Tabúk, which was undertaken in the middle of the ninth year of Hejira owing to the threatening attitude of the Roman Emperor. There were many hindrances for the raising of an army sufficient to meet the strong forces of the Roman Empire. The chief of these enumerated by Rz are: (1) a great drought; (2) the length of the journey to the confines of Syria; (3) the ripening of the fruits,

39 If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.[1061]

40 If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us.[1062] So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

41 Go forth light and heavy,[1063] and strive hard in Allah's way with your property

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۙ
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا
تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ○
إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ
إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ
إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنزَلَ اللَّهُ
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَ
اللَّهُ عَزِيزٌ حَكِيمٌ ○
انفِرُوا خِفَافًا وَثِقَالًا
وَجَاهِدُوا بِأَمْوَالِكُمْ

which were now ready to be gathered; (4) the intensity of the heat and (5) the organization and power of the Roman army. These difficulties hindered the hypocrites from joining the army, but the Muslims cared for none of them, and 30,000 men gathered round the Prophet's banner.

1061 The reference in this and the following verses is to certain men who, while professing belief, hesitated in accepting the Prophet's call to prepare themselves for the expedition.

1062 This refers to the Prophet's flight from Mecca, when he was forced to hide himself in a cave called the *Ṣaur*, about three miles from Mecca, with only one companion, Abú Bakr. The believers are told that Allah saved the Prophet from the hands of his enemies when he had but one companion amidst a whole nation of opponents, for he had his trust in Allah; and that Allah would not leave him helpless now.

Abú Bakr's devotion to the Holy Prophet was so great that he chose him to be his "sole companion," *the second of the two*, as he is called in the Qur-án, in that most critical hour of his life. The following account from Muir will explain the reference: "He himself went straightway to the house of Abú Bakr, and after a short consultation, ventured the plan for immediate flight. Abú Bakr shed tears of joy; the hour for emigration had at last arrived, and he was to be the companion of the Prophet's journey. . . . They crept in the shade of the evening through a back window, and escaped unobserved from the southern suburb. Pursuing their way south, and clambering in the dark up the bare and rugged ascent, they reached at last the lofty peak of Mount Saur, distant about an hour and a half from the city, and took refuge in a cavern near its summit. . . . The sole companion, or in Arabic phraseology *the second of the two*, became one of Abú Bakr's most honoured titles. . . . Muhammad and his companion felt it no doubt to be a time of jeopardy. Glancing upwards through a crevice through which the morning light began to break, Abú Bakr whispered: 'What if one were to look through the chink and see us underneath his very foot!' '*Think not thus*, Abú Bakr!' said the Prophet. '*We are two, but God is in the midst a third.*'"

1063, see next page.

and your persons; this is better for you, if you know.

42 Had it been a near advantage and a short journey, they would certainly have followed *you* (Ar. *thee.*), but the tedious journey was too long for them;[1064] and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely liars.

وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ○
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ
الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ
اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنفُسَهُمْ ۚ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
لَكَاذِبُونَ ○

SECTION 7

The Hypocrites

43–45. Those who seek permission to remain behind. 46–52. Their presence would have been a cause of weakness. 53–55. Their spending is not acceptable to Allah. 56, 57. Their false oaths. 58, 59. Their objections to the distribution of alms.

43 Allah pardon *you* (Ar. *thee.*)![1065] Why *did you* (Ar. *didst thou.*) give them leave until those who spoke the truth had become manifest to *you* (Ar. *thee.*) and *you had* (Ar. *thou hadst.*) known the liars?

44 They do not ask leave of *you* (Ar. *thee.*) who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).

45 They only ask leave of *you* (Ar. *thee.*) who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ
حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكَاذِبِينَ ○
لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۗ وَاللَّهُ
عَلِيمٌ بِالْمُتَّقِينَ ○
إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ○

1063 That is, whether it is easy or difficult for you to proceed, or whether you are unarmed or armed (Rz).

1064 Tabúk, for which the expedition was meant, was midway between Medina and Damascus. The Arabs were accustomed to fighting near home; hence, the distance was one of the chief considerations which held back those who were insincere in their professions of the faith of Islam.

1065 A misunderstanding of the Arabic idiom عفا الله عنك translated here as *Allah pardon you*, has led to some adverse criticism as to the sinlessness of the Prophet. Nothing of this kind is intended. There was no violation of any Divine commandment, and in all the previous battles, whenever the hypocrites refrained from joining the Muslim army, the Prophet passed over this attitude of theirs with forgiveness, and he was never reproved. The phrase is used here to show greater honour and respect to the person addressed (Rz): فلا يكون غرضه من هذا الكلام الا مزيد التبجيل و التعظيم Thus actual forgiveness of sins is not at all meant in the use of this phrase.

46 And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.

47 Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.[1066]

48 Certainly they sought (to sow) dissension before, and they meditated plots against *you* (Ar. *thee.*) until the truth came, and Allah's commandment prevailed although they were averse (from it).

49 And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.

50 If good befalls *you* (Ar. *thee.*), it grieves them, and if hardship afflicts *you* (Ar. *thee.*), they say: Indeed we had taken care of our affair before; and they turn back and are glad.

51 Say: Nothing will afflict us save what Allah has ordained for us: He is our Patron; and on Allah let the believers rely.

52 Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with chastisement from Himself or by our hands. So wait; we too will wait with you.[1067]

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلٰكِنْ كَرِهَ اللّٰهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ اقْعُدُوا مَعَ الْقٰعِدِينَ ○
لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا خِلٰلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ
وَفِيكُمْ سَمّٰعُونَ لَهُمْ وَاللّٰهُ
عَلِيمٌ بِالظّٰلِمِينَ ○
لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا
لَكَ الْأُمُورَ حَتّٰى جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللّٰهِ وَهُمْ كٰرِهُونَ ○
وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا
تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ
جَهَنَّمَ لَمُحِيطَةٌ بِالْكٰفِرِينَ ○
إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ
تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ
فَرِحُونَ ○
قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللّٰهُ لَنَا
هُوَ مَوْلٰنَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ○
قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى
الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ
أَنْ يُصِيبَكُمُ اللّٰهُ بِعَذَابٍ مِنْ عِنْدِهِ
أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ
مُتَرَبِّصُونَ ○

1066 These verses were revealed during the journey to Tabúk, where most of the hypocrites themselves were not present. But a few had accompanied the expedition to inform others of their party of the happenings on the way.

1067 The two most excellent things are, the laying down of life in the cause of truth, or being sharer in the ultimate triumph of truth. The Muslims never thought that they could be defeated. They would either die defending the cause of truth or live and conquer.

53 Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ
مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ○

54 And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ
وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ○

55 Let not then their
Ar. *nor.* property *and* their children
Ar. *thy.* excite *your* admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.[1068]

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي
الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَ
هُمْ كَافِرُونَ ○

56 And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم
مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ○

57 If they could find a refuge or caves or a place to enter into, they would certainly have turned thereto, running away in all haste.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ
مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ○

58 And of them there are
Ar. *thee.* those who blame *you* with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.

وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ
فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ
يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ○

59 And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ

The only punishment that the hypocrites received from the hands of the Muslims was, they were named and turned out of the mosque, and were henceforward known as being hypocrites. Otherwise their liberty was not interfered with. There is mention of one of them living in Medina to the time of Usman, the third Caliph, in full enjoyment of his rights as a citizen; the only distinctive treatment mentioned of him is that the poor-rate was not accepted from him by the Holy Prophet, or by his three immediate successors (Rz, v. 75).

1068 The hypocrites experienced earthly torture about their property and children for two reasons: (1) because, avowing their belief in Islam, they had to take some share in its defensive expeditions and thus spend part of their property, unwillingly though it was, in the cause of Islam; (2) the children of many of them were true believers, and they knew that after their death their property and their children were to become a source of strength to the very religion which they tried to extirpate.

Allah will soon give us (more) out of His grace and His Apostle too: surely to Allah do we make our petition.

سَيُؤْتِينَا اللّٰهُ مِنْ فَضْلِهٖ وَرَسُوْلُهٗۤ
اِنَّاۤ اِلَى اللّٰهِ رٰغِبُوْنَ ۝

SECTION 8

The Hypocrites

60. Disbursement of poor-rate. 61. Hypocrites molest the Prophet. 62. Attempts to please the believers. 63–66. Their excuses and their punishment.

60 Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the wayfarer: an ordinance from Allah; and Allah is Knowing, Wise.[1069]

61 And there are some of them who molest the Prophet and say, He is one who believes every thing that he hears;[1070] say: A hearer of good for you (who) believes in Allah and believes the faithful, and a mercy for those of you who believe; and (as for) those who molest the Apostle of Allah, they shall have a painful chastisement.

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ
وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ
وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ
وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ
عَلِيْمٌ حَكِيْمٌ ۝
وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَ
يَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ
وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَ
الَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ
عَذَابٌ اَلِيْمٌ ۝

1069 That by *alms* is here meant the *obligatory alms*, called the *poor-rate*, and not voluntary alms, is shown by the concluding words of the verse, which calls it *an ordinance* from Allah. The verse defines the objects for which the poor-rate may be spent. Altogether eight heads of expenditure are recognized. The recognition of paying the wages of collectors and other servants employed in connection with the poor-rate from that fund shows that the institution was meant for raising a public fund, whose management should entirely be in the hands of a public body. It is sad to note that, as the Qur-án would have it, the institution of *Zakát* is entirely neglected by the Muslims.

المؤلفة قلوبهم lit. means *those whose hearts are made to incline* or *conciliated.* With respect to the preaching of a religion there is always a class which is ready to listen. Expenses in connection with the arrangements to convey the truth to them are recognized here as a part of the necessary expenditure of the poor-rate. I'Ab's suggestion that some Arab chiefs are meant is rejected by Rz. The incident he relates does not at all refer to the expenditure of the *poor-rate*, but to the distribution of what was acquired in the battle of Hunain.

Some limit the significance of في سبيل الله to warriors (fighting in the defence of faith and the community), or those who are engaged in propagating the Islamic doctrines, while others think that the words are general and include every charitable purpose (Rz).

1070 The word *uzun*, lit. *an ear*, is applied to *one who hears and believes everything that is said to him*, "as though by reason of the excess of his listening he were altogether the

62 They swear to you by Allah that they might please you; and Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.[1071]

63 Do they not know that whoever acts in opposition to Allah and His Apostle, he shall surely have the fire of hell to abide in it? that is the grievous abasement.

64 The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

Ar. *thou shouldst.*

65 And if *you should* question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Apostle that you mocked?

66 Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.[1072]

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ
كَانُوا مُؤْمِنِينَ ۝
أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَ
رَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا
فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ۝
يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ
سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ
قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ
مَا تَحْذَرُونَ ۝
وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۝
لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ
طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ۝

organ of hearing, like as a spy is termed *'ain*" (lit. *eye*) (LL). The hypocrites made various derogatory remarks concerning the Prophet, saying among other things that he was a man who believed everything that he heard, and they were therefore sure that they would make him believe their hypocritical professions; or they called him an *ear* for the reason that he was careful about what was said, as if a prophet should not care about what others said and did. Rodwell is wrong when he says in his note on this word that *uzun* means *injure*. Palmer has also made a mistake here. The error is due to the confusion of the word *uzun* with *azā*, the latter, with a *tanwīn*, sounding as *azan*.

1071 Though Allah and His Apostle are both mentioned together, yet the duty of the faithful is here said to be to please *Him*, i.e. Allah, alone. This shows the sublimity of the idea of Divine Unity in Islam.

1072 History shows that most of the hypocrites ultimately repented and sincerely joined the ranks of the faithful.

SECTION 9

The Hypocrites

67–70. A lesson for the hypocrites. 71, 72. Promise for the faithful.

Ar. some of them from others.

67 The hypocritical men and the hypocritical women are *all alike*; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

68 Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting chastisement.

69 Like those before you: they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter; and these are they who are the losers.

70 Has not the news of those before them come to them; of the people of Noah and 'Ád[a] and Samúd,[b] and the people of Abraham and the dwellers of Midian[c] and the overthrown cities;[d] their apostles came to them with clear arguments; so it was not Allah who should do them injustice, but they were unjust to themselves.

a 903.
b 911.
c 919.
d 1196.

71 And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Apostle; (as for) these, Allah will show mercy to

المنفقون والمنفقت بعضهم من
بعض يأمرون بالمنكر وينهون عن
المعروف ويقبضون ايديهم
نسوا الله فنسيهم ان المنفقين
هم الفسقون ○
وعد الله المنفقين والمنفقت
والكفار نار جهنم خلدين
فيها هي حسبهم ولعنهم
الله ولهم عذاب مقيم ○
كالذين من قبلكم كانوا اشد
منكم قوة واكثر اموالا واولادا
فاستمتعوا بخلاقهم فاستمتعتم
بخلاقكم كما استمتع
الذين من قبلكم بخلاقهم و
خضتم كالذي خاضوا اولئك
حبطت اعمالهم في الدنيا والاخرة
واولئك هم الخسرون ○
الم يأتهم نبأ الذين من قبلهم قوم
نوح وعاد وثمود وقوم ابرهيم
واصحب مدين والمؤتفكت اتتهم
رسلهم بالبينت فما كان الله ليظلمهم
ولكن كانوا انفسهم يظلمون ○
والمؤمنون والمؤمنت بعضهم اولياء
بعض يأمرون بالمعروف وينهون
عن المنكر ويقيمون الصلوة و
يؤتون الزكوة ويطيعون الله و
رسوله اولئك سيرحمهم الله

them; surely Allah is Mighty, Wise.

72 Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and *best of all* is Allah's goodly pleasure—that is the grand achievement.

Ar. *greatest.*

إِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝
وَعَدَ اللّٰهُ الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ جَنّٰتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ
فِيهَا وَمَسٰكِنَ طَيِّبَةً فِي جَنّٰتِ
عَدْنٍ ۚ وَرِضْوٰنٌ مِّنَ اللّٰهِ أَكْبَرُ ۚ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

SECTION 10

The Hypocrites

73, 74. They fail to attain what they desire. 75–78. They fail to perform their promises. 79, 80. Their mockery and unbelief.

73 O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.[1073]

يٰٓأَيُّهَا النَّبِيُّ جٰهِدِ الْكُفَّارَ
وَالْمُنٰفِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَ
مَأْوٰىهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ۝

1073 *Jahada* signifies *he strove or exerted himself*, and *jihád* is *the using one's utmost power in contending with an object of disapprobation* (Rgh, TA-LL). It is in a secondary sense that the word signifies *fighting*, but it is repeatedly used in the Holy Qur-án in its primary significance, and this is one of the occasions which establishes the truth of this beyond all doubt, because those who professed Islam were never fought against, even though their professions may have manifestly been insincere—as on this occasion and on the occasion of the battle of Uhud. Rz's comment on this verse is similar: "The correct rendering is that *jihád* signifies *striving*, or *exerting* oneself, and there is nothing in the word to indicate that this *striving* is to be effected by the sword or by the tongue or by any other method."

It shows an utter ignorance of the Arabic language to take the word *jáhid* here as meaning *fight with sword.* See a similar statement in the 25th chapter, which was revealed long before fighting was permitted to Muslims: "And strive against them a mighty striving with it" (25:52), where *it* stands for the Qur-án. Hence there is no change of attitude towards the opponents, no intolerance; all that is meant is that the Prophet must continue to preach forcibly both against the unbelievers and the hypocrites. It is a fact, as is shown in 1075 and 1076, that none of the hypocrites were punished with death, or indeed with any other punishment, except that their connections with the Muslims, both temporal and spiritual, were entirely cut off. Some of the known hypocrites lived in Medina as late as the reign of Usman.

اغلظ عليهم properly means *be firm* or *hard* or *invincible against them*, from غلظ الزرع i.e. *the seed-produce became thick* or *strong* (LL). Thus in the interpretation of وليجدوا فيكم غلظة occurring further on, LL says, on the authority of TA: *And let them find in you hardness* or *strength* or *vehemence and superiority in fight.* So that the Prophet is, on the one hand, enjoined to preach forcibly against the unbelievers and the hypocrites, and on the other to be unyielding to them, so as not to be under their influence.

74 They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect,[1074] and they did not find fault except because Allah and His Apostle enriched them out of His grace;[1075] therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the
Ar. *nor*. land any guardian *or* a helper.

75 And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

76 But when He gave them out of His grace, they became niggardly of it and they turned back, and they withdrew.

77 So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

78 Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

79 Those who taunt the free givers of alms among the believers and them who cannot find but to the extent of their power, so they scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.[1076]

يحلفون بالله ما قالوا ولقد قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم ينالوا وما نقموا إلا أن أغنىهم الله ورسوله من فضله فإن يتوبوا يك خيرا لهم وإن يتولوا يعذبهم الله عذابا أليما في الدنيا والآخرة وما لهم في الأرض من ولي ولا نصير ○

ومنهم من عاهد الله لئن آتىنا من فضله لنصدقن ولنكونن من الصلحين ○

فلما آتىهم من فضله بخلوا به وتولوا وهم معرضون ○

فأعقبهم نفاقا في قلوبهم إلى يوم يلقونه بما أخلفوا الله ما وعدوه وبما كانوا يكذبون ○

ألم يعلموا أن الله يعلم سرهم ونجوىهم وأن الله علام الغيوب ○

الذين يلمزون المطوعين من المؤمنين في الصدقت والذين لا يجدون إلا جهدهم فيسخرون منهم سخر الله منهم ولهم عذاب أليم ○

1074 This is the slaying of the Prophet and the extirpation of Islam. In fact, the hypocrites failed in every object they set out to accomplish.

1075 The advent of the Muslims in Medina had enriched its inhabitants. Was it not, then, a matter for wonder that those men who had gained by Islam should turn against their very benefactors?

1076, see next page.

80 Ask forgiveness for them or do not ask forgiveness for them; even if *you* ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle, and Allah does not guide the transgressing people.[1077]

Ar. *thou.*

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ
اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ
يَّغْفِرَ اللّٰهُ لَهُمْ ۚ ذٰلِكَ بِاَنَّهُمْ
كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۗ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الْفٰسِقِيْنَ ۝

SECTION 11

The Hypocrites

81–87. Spiritual and temporal connections cut off with the hypocrites. 88, 89. True believers and their sacrifices.

81 Those who were left behind were glad on account of their sitting behind Allah's Apostle and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severer in heat. Would that they understood (it).

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ
رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ
وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ۗ قُلْ نَارُ
جَهَنَّمَ اَشَدُّ حَرًّا ۗ لَوْ كَانُوْا
يَفْقَهُوْنَ ۝

1076 When subscriptions were solicited for the expedition to Tabúk, the wealthier members of the Muslim community gave large donations, while the poorer ones also paid their mite. The hypocrites taunted both, the former as making a show of their wealth, the latter as bringing in their small subscriptions only to be counted among the subscribers (Rz, AH). The word *sakhira*, in this verse, carries exactly the same significance as the word *yastahzi'u* in 2 : 15. See 27.

1077 The spiritual relations with the hypocrites are henceforth cut off. The mention of *seventy* may not indicate the specific number here. For this use of the word *sab'a* and *sab'ún*, see 47. Bkh, however, records the report of an incident here which shows that the Holy Prophet took it literally at the burial service of 'Abdulla bin Ubayy, the recognized leader of the hypocrites. This report, which comes through Náfi' bin 'Umar, and through 'Umar himself, filtering through various channels, and must therefore be accepted as true, is to the following effect: "When 'Abdulla bin Ubayy died, his son came to the Holy Prophet and requested him to grant him his shirt, so that he might use it as a wrapping-cloth for the dead body of his father. The Prophet granted his request. Then he asked him to conduct the burial ceremony. The Holy Prophet got up, but 'Umar took hold of his garment and objected on the ground that 'Abdulla was a hypocrite and that Allah had forbidden the Holy Prophet to offer prayer for him. The Holy Prophet replied that Allah had given him a choice (referring to the words of this verse: *ask forgiveness for them or do not ask forgiveness for them*), and that he would ask forgiveness for him for over seventy times, if only by his doing so forgiveness could be extended to the dead man. Then he offered prayers for him. Verse 84 is said to have been revealed to stop the offering of prayers for those who were known to be hypocrites.

The incident shows how kind and forgiving the Holy Prophet was to his severest enemies. 'Abdulla bin Ubayy was the man who had led the hypocritical movement against him the

82 Therefore they shall laugh little and weep much as a recompense for what they earned.[1078]

83 Therefore if Allah bring *you* back to a party of them, then they ask *your* permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.[1079]

Ar. *thee.*
Ar. *thy.*

84 And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die *in transgression.*[1080]

Ar. *while they are transgressors.*

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً
بِمَا كَانُوا يَكْسِبُونَ ○
فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ
فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُل
لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَ
لَن تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ إِنَّكُمْ
رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا
مَعَ الْخَالِفِينَ ○
وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا
وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ
فَاسِقُونَ ○

whole of his life, and thus was not only one of his worst enemies, but at the same time a most dangerous one, because he was aware of all the movements of the Muslims and deceived them at the most critical moments. Yet the Holy Prophet would have forgiven him entirely.

1078 فليضحكوا and وليبكوا would literally mean *let them laugh and let them weep*, but, as the context shows, these words describe the condition to which they were to be reduced.

1079 Thus temporal connections with the hypocrites were cut off. It should be noted that this is the only punishment given to the hypocrites, viz. that they were not allowed to take part in future expeditions against the enemies of the Muslims. It is also related that from one of them, Sa'lba, whose story is referred to by the commentators under v. 75, the Holy Prophet and the three Caliphs who followed him refused to accept the poor-rate until the man died in Usman's caliphate. V. 103 leads us to the same conclusion. See 1092. These were the only disadvantages, if it is right to call them so, which the hypocrites suffered. They were not looked upon as members of the Muslim community, but as citizens they enjoyed all the rights of other citizens.

1080 The commentators generally relate here the story of 'Abdulla bin Ubayy, who was the chief of the Medina hypocrites. There are some reports to the effect that when he lay on his death-bed he requested the Holy Prophet to send him his shirt, so that he might be buried in it, and to conduct his burial service. The Prophet accepted the first of these requests and sent him his shirt, but refused the other as being opposed to this Divine injunction (Rz). But see 1077, which shows that the Holy Prophet conducted his burial ceremony and that the revelation of this verse was later. Some who shut their eyes to all historical facts would find fault with the Holy Prophet for his refusal, if he actually refused: but reliable testimony is opposed to this. On the other hand, the sending of the shirt to one who had led a secret movement against the Holy Prophet all his life, and had left no stone unturned to bring the Muslim community to discomfiture and disgrace, was an act of magnanimity unparalleled in the life of any great man. As for the injunction not to offer prayers for hypocrites, the reason is given along with the injunction in the verse: *Surely they disbelieve in Allah and His Apostle.* Thus the Holy Prophet had been informed that they were unbelievers in heart, and therefore should not be treated as Muslims; the burial service of Islam was only for Muslims and not for unbelievers. It is, further, clear from the words of this verse that those who were known to be hypocrites were not punished with death or

Ar. *thy.*

85 And let not their property and their children excite *your* admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللّٰهُ أَنْ يُعَذِّبَهُمْ
بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ
وَهُمْ كٰفِرُونَ ○

Ar. *thee.*

86 And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Apostle, those having ampleness of means ask permission of *you* and say: Leave us (behind), that we may be with those who sit.

وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ اٰمِنُوا بِاللّٰهِ
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ
أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا
نَكُنْ مَعَ الْقٰعِدِينَ ○

87 They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَ
طُبِعَ عَلٰى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ○

88 But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

لٰكِنِ الرَّسُولُ وَالَّذِينَ اٰمَنُوا
مَعَهُ جٰهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَأُولٰئِكَ لَهُمُ الْخَيْرٰتُ
وَأُولٰئِكَ هُمُ الْمُفْلِحُونَ ○

89 Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.

أَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهٰرُ خٰلِدِينَ فِيهَا ذٰلِكَ الْفَوْزُ الْعَظِيمُ ○

SECTION 12

The Hypocrites

90. False excuses of desert Arabs. 91, 92. Who may be excused? 93–96. False excuses. 97–99. Two parties of desert Arabs.

Or, *those who offered excuses.*

90 And *the defaulters*[1081] from among the dwellers of the desert[1082] came that permission may be given to them and they sat (at home) who lied to Allah and His Apostle; a painful chastisement shall afflict those of them who disbelieved.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا
اللّٰهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ○

killed in fighting, but lived to die a natural death. The case of 'Abdulla bin Ubayy, who died in the lifetime of the Holy Prophet, and that of Sa'lba, who died in the reign of Usman, are sufficient to prove this, while there is not a single case on record of any one of them having been put to death.

Standing by the grave refers to the Prophet's practice of praying for the deceased standing by his grave after the burial (Zj–Rz).

The words, therefore, do not prohibit mere standing on the grave, but praying is here really forbidden. 1081, 1082, see next page.

91 It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle: there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا
عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ
مِن سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝

Ar. *thee.* Ar. *thou mightest.* Ar. *thou didst say.*

92 Nor in those who when they came to *you* that *you might* carry them, *you said*: I cannot find that on which to carry you;[1083] they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ
قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا وَّ
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا
يَجِدُوا مَا يُنفِقُونَ ۝

Ar. *thee.*

93 The way (to blame) is only against those who ask permission of *you* though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَ
هُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ
وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ۝

PART XI

94 They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you: indeed Allah has informed us of matters relating

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ
قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ
قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ

1081 The tribes of Asad and Ghatfan, according to some, and the family of Amr-ibn-ut-Tufail, according to others, are meant here. The word *mu'azzir* is either the noun form of *'azzara*, meaning *he was remiss, wanting, deficient in an affair, setting up an excuse for it*, or is a variation of *mu'tazir*, from *i'tazara*, meaning *he excused himself or had an excuse*. In the former case the excuse would be necessarily false, and in the latter it may be either true or false (Rz, Kf).

1082 *Al-A'ráb* is a collective general noun (said by Az to be plural of *a'rábí*, LL) signifying *the dwellers of the desert (of Arabia), who move from place to place in search of herbage and water, whether of Arabs or their freemen*, as distinguished from *'Arab*, which signifies *those whose descent can be traced to Arabs* (Az-LA). And the same authority adds: "It is not permissible to call the *Muhajirs* (those companions of the Prophet who fled from Mecca on account of persecution) and the Ansár (those companions who helped the Prophet at Medina) *A'ráb*: they are *Arabs* because they made their homes in the Arabian towns and settled in cities.

1083 Apparently, what they wanted to join the expedition, and what the Prophet could not find for them, were *beasts* to ride upon and to carry their provisions and necessaries (AH). But some commentators suggest that they asked for provisions, while others say that they wanted "patched boots and soled shoes" for the long journey (AH).

to you; and now Allah and His Apostle will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.[1084]

95 They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.[1085]

96 They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

97 The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle; and Allah is Knowing, Wise.

98 And of the dwellers of the desert are those who take what they spend to be a *loss*, and they wait (the befalling of) calamities to you: on them (will be) the evil calamity; and Allah is Hearing, Knowing.[1086]

Or, *fine*.

وَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ
تُرَدُّونَ إِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝
سَيَحْلِفُونَ بِاللّٰهِ لَكُمْ إِذَا انْقَلَبْتُمْ
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوٰىهُمْ
جَهَنَّمُ جَزَآءً بِمَا كَانُوا يَكْسِبُونَ ۝
يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ
فَإِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِينَ ۝
اَلْأَعْرَابُ أَشَدُّ كُفْرًا وَّنِفَاقًا وَّأَجْدَرُ
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللّٰهُ عَلٰى
رَسُولِهِ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ۝
وَمِنَ الْأَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَّيَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ
عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَاللّٰهُ سَمِيعٌ
عَلِيمٌ ۝

1084 Evidently these verses were revealed when the Prophet was away from Medina, and the statements made in them are therefore prophetical, being exactly fulfilled on his return to Medina.

1085 Muqátil says that 'Abdulla, son of Ubayy, and the son of Abi Sarh swore that they would not remain behind in any future expedition (AH).

Their object in begging the Muslims to *turn aside from them* was that they should not reprove them for their misconduct (Rz, AH), and the Muslims are enjoined to turn aside from them in the sense of severing their connection with them (I'Ab-Rz). It is related that on his return from Tabúk the Holy Prophet forbade the Muslims to have any intercourse with the hypocrites. This injunction was in obedience to the revelation which he had received during the journey, as is clearly shown in vv. 83, 84.

1086 *Maghram* and *gharm* (*a thing that must be paid*, LL) mean, according to Rgh, *damage or loss that befalls a man in his property, but not for any injurious action of his.* The hypocrites had to contribute something for the sake of appearance, though they considered such contributions to be no more than a loss. According to some, spending here refers to the payment of the poor-rate. The tribes of *Asad*, *Ghatfan*, and *Tameem* used to give contributions and pay the poor-rate (AH).

Dáirah means primarily *the circuit*, and a *calamity* is so called because it encompasses a man on all sides, or it signifies a *turn of fortune*, from *dára*, meaning *it turned*. *Dáirat us sau* is *the calamity which befalls and destroys* (Msb-LL). It is a prophetical announcement.

99 And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Apostle's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ
عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ اَلَآ اِنَّهَا
قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

SECTION 13

The Hypocrites

100. The good example of those who fled from their homes, and that of the helpers. 101. Believers warned of the hypocrites in and about Medina. 102–106. Some are excused on trial. 107–110. Those who built a mosque for mischief.

100 And (as for) the foremost, the first of the *Muhájirs* and the *Anṣár*,[1087] and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.

101 And from among those who are round about you of the dwellers of the desert there are hypocrites,[1088] and from among the people of

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَ
الْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ
رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ
جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○
وَمِمَّنْ حَوْلَكُمْ مِّنَ
الْاَعْرَابِ مُنٰفِقُوْنَ وَمِنْ اَهْلِ

1087 *Muhájirín* is plural of *muhájir*, meaning literally *one who flies from* or *forsakes his home*, and *anṣár* is plural of *náṣir*, meaning *one who helps*. In the history of Islam, the former word came to signify all those companions of the Holy Prophet who, having embraced Islam at Mecca, had to fly from their homes either to Abyssinia or to Medina; the latter flight, including about all the Meccan Muslims, is known as *the Flight*, and the Muslim era dates from it; the latter word signifies the Medina Muslims who, having accepted Islam before the Flight, gave shelter to those who fled from Mecca. But there is a slight difference of opinion; Abú Músá and several others say the description given here includes all those who prayed towards the two *Qiblahs* (i.e. those who became Muslims before the change of *Qiblah* took place, which happened sixteen months after the Flight). 'Atá makes it include all those who witnessed the battle of Badr, which took place about the same time as the change of *Qiblah*, while Shi'bí considers that all those who took part in the *Bai'at-ir-Riḍwán*, the pledge taken at Hudiabiyya in the sixth year of the Flight, are meant (AH, Rz). The opinion generally favoured is that all the companions of the Holy Prophet are meant, while by "those who followed them in goodness" are meant the Muslims who came after the companions and followed their good deeds (Rz).

1088 The tribes of Juhaina, Aslam, Ashja', and Ghafar were encamping about Medina at this time (Kf).

Medina (also); they are stubborn in hypocrisy; *you do* not know them;[1089] We know them; We will chastise them twice,[1090] then shall they be turned back to a grievous chastisement.

Ar. *thou dost.*

102 And others have confessed their faults,[1091] they have mingled a good deed and *an* evil one; maybe Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

Ar. *another.*

103 Take alms out of their property, *you would* cleanse them and purify them thereby, and pray for them; surely *your* prayer is a relief to them; and Allah is Hearing, Knowing.[1092]

Ar. *thou wouldst.*

Ar. *thy.*

104 Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

105 And say, Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا
تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ
مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ۝
وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝
خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ
تُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ
عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝
وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ۝

1089 The insincerity of the heart could not be known to a mortal, but the secrets of the heart are known to Allah. Events had, however, come to pass which ultimately separated the hypocrites from the Muslims after they had been mingled with them for a long time.

1090 The hypocrites were punished twice in this life. They had to take part in all contributions for the defence of the Muslim community and more or less in the defence itself, and had to pay the poor-rate, all this against their conviction and unwillingly, and this was, no doubt, a source of great torment to them. After having suffered all this torment for the sake of being reckoned Muslims, they were ultimately separated from the Muslims, for it is reported that the Holy Prophet named them while addressing a congregation in the Juma' prayers, and they had to leave the assembly in the sight of the whole congregation, and this exposure to public shame was no doubt a great punishment for them (IJ).

1091 According to different reports, the number of these men varied from three to ten. They were sincere and confessed their fault.

1092 Because they showed sincerity in confessing their faults they are dealt with leniently. Their alms are not to be rejected, and the Prophet is commanded to take a part of their property for charitable purposes. The Prophet's acceptance of alms from them is here spoken of as purifying them of evil, while his prayer for them is described as bringing peace and quiet to them, and this is an example of the effectiveness of the Holy Prophet's intercession for his followers. It also shows that poor-rate was not accepted from the hypocrites, as has already been stated.

106 And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully); and Allah is Knowing, Wise.[1093]

107 And those who built a mosque to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.[1094]

108 Never stand in it; certainly a mosque founded on piety from the very first day is more deserving that *you should* stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.[1095]

Ar. *thou shouldst.*

109 Is he, therefore, better who lays his foundation on *fear* of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the

Ar. *guarding against the punishment.*

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ
وَاِمَّا يَتُوْبُ عَلَيْهِمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝
وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا
وَّتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا
لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ۗ
وَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى ۗ وَ
اللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ۝
لَا تَقُمْ فِيْهِ اَبَدًا ۗ لَمَسْجِدٌ اُسِّسَ عَلَى
التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ
فِيْهِ ۗ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ۗ
وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ۝
اَفَمَنْ اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ
اللّٰهِ وَرِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ
عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِيْ

1093 On the authority of I'Ab, and several others, this is generally supposed to refer to three of the believers who held back from the expedition, viz. Ka'b-bin-Málik, Halál-bin-Umayya, and Marárah-bin-Rabi'. But some think that it refers to the hypocrites generally; others consider the reference to be to the hypocrites who built the mosque spoken of in the next verse, or to a tribe of the hypocrites regarding whom no orders were given at the time (AH).

1094 According to I'Ab and other commentators, twelve men from among the hypocrites (Rz) of the tribe of Bani Ghanam built a mosque at the instigation of Abú 'Ámir in the neighbourhood of the mosque of Quba, with the object of causing harm to that mosque. Abú 'Ámir, who, after fighting against the Holy Prophet for a long time, had fled to Syria after the battle of Hunain, had written to his friends at Medina that he was coming with a formidable army to crush the Prophet, and that they should build a mosque for him. But Abú 'Ámir died in Syria, and the founders desired the Holy Prophet to give it a blessing by his presence, which he was forbidden to do by Divine revelation, and the mosque was demolished (AH, Rz, Kf). By *him who made war against Allah and His Apostle* is meant not only Abú 'Ámir, but all those who answered this description, for it was built with the object of promoting opposition against Islam.

1095 Some commentators understand by this the mosque at Quba, while the greater number regard the Prophet's mosque at Medina as meant here, while others still consider that both mosques may be meant (Rz). But the words are so general that every mosque raised for the service of Allah may be included in this description.

fire of hell; and Allah does not guide the unjust people.

110 The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.[1096]

نَارِ جَهَنَّمَ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝
لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيْبَةً
فِي قُلُوْبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوْبُهُمْ ۗ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝ ع

SECTION 14

The Faithful

111, 112. Marks of true believers. 113–116. Spiritual relations with idolaters. 117, 118. Three believers who did not join the expedition to Tabúk.

111 Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the Gospel[1097] and the Qur-án; and who is more faithful to his covenant than Allah? rejoice therefore in the *pledge* which you have made; and that is the mighty achievement.

Ar. *barter.*

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ
أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ۗ
يُقَاتِلُوْنَ فِي سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَ
يُقْتَلُوْنَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَ
الْإِنْجِيْلِ وَالْقُرْاٰنِ ۗ وَمَنْ أَوْفٰى بِعَهْدِهٖ
مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِي
بَايَعْتُمْ بِهٖ ۗ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

1096 Their hearts could be cut into pieces either by severe regret or by sincere repentance (Rz).

1097 The Christian critics declare this to be untrue. Wherry quotes Brinkman's *Notes on Islam*, declaring this verse "the greatest untruth in the whole of the Qur-án," and himself adds in his comment on the verse that it has not only "no foundation in truth," but the teaching is diametrically opposed to all the doctrines of the Bible. What particular doctrine the reverend gentleman was thinking of when he made this comment is difficult to say. The promise which is said to be binding on Allah, as laid down in the Qur-án, as well as in the previous books, is this, *that Allah will grant the believers His blessings if they exert themselves with their persons as well as their property in His way*: Allah has bought of the believers their persons and their property for this, that they shall have the garden. Is not the same principle, in different words, no doubt, laid down in the Torah and the Gospel, and still found there, notwithstanding the alterations they have undergone? "If thou wilt be perfect," said Jesus to a wealthy man, "go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). And when Peter said: "Behold, we have forsaken all and followed thee; what shall we have therefore?" Jesus gave them the promise that they should sit upon "twelve thrones," and added, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundredfold and shall inherit everlasting life." Moses' teaching contains similar promises. For instance, the promise of God, "that ye may increase mightily in land that floweth with milk and honey," is made conditional on "thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy might" (Deut. 6:3 and 5), which is the same as exerting oneself to one's utmost power in the way of

112 They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah: and give good news to the believers.

113 It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.[1098]

114 And Abraham's asking forgiveness for his sire was *only* owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Abraham was very tender-hearted, forbearing.

Ar. *not except.*

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ
الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ
بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَ
الْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ○
مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ
أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ○
وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ ۚ فَلَمَّا
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ○

God with one's person and property. It should be borne in mind that the words *they fight in Allah's way, so they slay and are slain*, are not a part of the promise, but are expressive of the condition of the companions, which showed that they were true to their promise. The promise to spend one's person and property may be carried out in various ways under different circumstances, and the companions of the Holy Prophet were as true to this promise during the thirteen years at Mecca as during the ten years at Medina.

1098 It should be noted that this verse does not prohibit praying for the forgiveness of the unbelievers in general, but only such unbelievers about whom it has become clear that they are inmates of the flaming fire, and in the next verse it is made clear that even Abraham continued to pray for his idolatrous sire until he clearly saw that he had become an enemy of Allah. The question is, when is a man to be considered to have become an open enemy of Allah, or an inmate of the flaming fire? The commentators are generally of opinion that either a revelation from Allah with regard to a person or his death in unbelief or idolatry alone settles the point. In 16:61 and 35:45 we find in almost identical words that Allah's punishment is not severe to the extent of the blackness of man's deeds; "and if Allah had destroyed men for their iniquities, He would not leave on it a single creature." In numerous other places Allah's lenient dealings with His creatures are spoken of in plain words. And in 42:5 it is said of the angels that they continue to "ask forgiveness for those on earth," where both the believers and the non-believers are included. But when a prophet is raised to uproot errors and establish the truth, there rises in opposition to him a class of men who exert themselves to their utmost in extirpating the truth. Thus Abraham's sire became an enemy of Allah, not on the first occasion when he refused to forsake idolatry, but when he had spent every effort to destroy the preacher of truth. So also about the idolaters of Arabia, the sentence of incorrigibility did not go forth even while they persecuted the Holy Prophet at Mecca, but when it became clear that they massed all their forces to sweep away all traces of Islam. Their doom was then settled, and it was useless to pray for their forgiveness. All spiritual relations with men of this type had then to be cut off, as they on their part had cut

115 It is not (attributable to) Allah that He should lead a people astray after He has guided them: He even makes clear to them what they should guard against; surely Allah knows all things.[1099]

116 Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any
Ar. *nor*. Guardian *or* Helper.

117 Certainly Allah has turned (mercifully) to the
Or, *Muhájirs*. Prophet and those *who fled*
Or, *Ansár*. (their homes) and the *Helpers* who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.[1100]

118 And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and

وَمَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًا بَعْدَ اِذْ هَدٰىهُمْ
حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ
بِكُلِّ شَيْءٍ عَلِيْمٌ ۝
اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
يُحْيٖ وَيُمِيْتُ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ
مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝
لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ
وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ
الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ
فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ
بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۝
وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰى
اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ

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them off long before. Under this verse, prayers would not be offered for those who die in unbelief.

1099 If the idolaters had chosen a wrong course and gone to such extremes against the Muslims that the latter were now compelled to cut off even their spiritual relations with them, their error was not ascribable to Allah, for He had not only sent His guidance, but even pointed out what they should guard against. The verse establishes in clear words that Allah never leads a people astray; and how should He lead astray, says the Holy Qur-án, when He goes to the extent of making clear to them what evil they should guard against?

1100 Ibn-i-'Atiyya thus explains the meaning of *tába* in this verse: "*Taubah* on the part of Allah means His turning to His servant from one state to another which is higher than it." Therefore, Allah's turning mercifully does not indicate that there has been any disobedience. The context, in fact, throws clear light upon this meaning of *taubah*, for whereas only a small part of the Ansár (Helpers) are stated to have, not actually swerved, but to have only thought of swerving, Allah's turning mercifully is in relation to the Prophet and those sincere believers who are plainly stated to have followed the Prophet in the hour of straitness, thus showing that it was in relation to those who were obedient under the severest difficulties, and not to those who were disobedient; the latter being dealt with in the next verse. The ساعة العسرة is generally explained as meaning the expedition to Tabúk, which is also known as the غزوة العسرة or *the expedition of straitness*, because of the excessive heat, and scarcity of food and water, so that sometimes only a single date had to be divided between two men, and men being parched with thirst slaughtering camels to quench it; there was also a scarcity of animals, so that ten men had but a single camel (AH); but really, the whole period of about twenty-one years from the preaching of the Prophet had been one of the severest difficulties for the Muslims.

their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.[1101]

ضاقت عليهم انفسهم وظنوا ان
لا ملجا من الله الا اليه ثم تاب
عليهم ليتوبوا ان الله هو التواب
الرحيم

SECTION 15

What the Faithful should do

119–121. The faithful should remain true to the Prophet. 122. A certain part from each class should study religion and instruct others.

119 O you who believe! be careful of (your duty to) Allah and be with the true ones.

120 It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Apostle of Allah, nor should they desire (any thing) for themselves in preference to him;[1102] this is because there afflicts them not thirst *or* fatigue *or* hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they

Ar. *nor*.
Ar. *nor*.

يايها الذين امنوا اتقوا الله وكونوا مع الصدقين
ما كان لاهل المدينة ومن حولهم
من الاعراب ان يتخلفوا عن رسول
الله ولا يرغبوا بانفسهم عن نفسه
ذلك بانهم لا يصيبهم ظما ولا
نصب ولا مخمصة في سبيل الله و
لا يطون موطئا يغيظ الكفار ولا
ينالون من عدو نيلا

1101 The three men were from among the *Anṣár*, whose names have already been given in 1093. The words *were left behind* are explained as meaning either *left behind at the time of the expedition* or *left behind with respect to the commandment of Allah concerning them*, being, it is said, the persons referred to in v. 106, "And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully)." The latter explanation was given by Ka'b himself, one of the three men (AH). They remained cut off from all intercourse with Muslims, including their wives, for fifty days. Ka'b was a man of importance, and when he received a letter from the king of Ghassan offering him a position under him if he deserted the Holy Prophet, he burned the letter, showing his contempt for the offer, and gave no reply (Ibn-i-Hisham).

1102 The meaning is that they should neither desire rest for themselves, comfort, nor protection, in preference to the Prophet; in other words, they should accompany him in difficulty and distress. The ordinary rendering of this phrase—*nor should they prefer their lives to his life*—does not carry the true sense of the original. When the Holy Prophet set out on the expedition to Tabúk, various considerations withheld some men from joining him, but the true believers among these soon saw their error, and joined the expedition on its way to Tabúk. Among the last of these was Abú Khaismah, who, sitting in his garden in the shade, thus argued within himself: *A cool shade, and ripe dates, and cool drink, and a beautiful wife —and the Apostle of Allah exposed to heat and air; this is not good;* and he at once joined the Holy Prophet.

attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;[1103]

121 Nor do they spend any thing that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

122 And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion,[1104] and that they may warn their people when they come back to them that they may be cautious?

إِلَّا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ إِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝
وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ
اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ۝
وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَ
لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

SECTION 16

The Object effected by Revelation

123–125. Revelation strengthens the faithful and weakens the hypocrites. 126, 127. The trials. 128, 129. The Prophet's zeal and reliance on Allah.

123 O you who believe! fight those of the unbelievers who are near to you[1105] and let them find in you hardness;[1106] and know that Allah is with those who guard (against evil).

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ
يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ
غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝

1103 Slaying, imprisoning, or defeating the enemy is meant *by attaining from the enemy what they attain* (Rz, Bḍ). نال منه means *he harmed him*, and so نال من عدوه means *he attained the object of his desire from the enemy* (Msb-LL).

1104 The introduction here of this subject of the study of religion shows the aim which the Qur-án has in view. In the midst of the ordinances relating to fighting, it introduces the subject of the preparation of a missionary force, thus showing that this was the greatest necessity of Islam. It was only by means of a missionary propaganda that truth could be spread, and the ultimate object was not to be lost sight of, even when the community was engaged in a life-and-death struggle against overwhelming forces of the enemy. This is the reason why the subject is introduced here.

1105 Here there is a plain injunction to fight only against those unbelievers who are *near to you*, because it was they who persecuted the Muslims. The commandment is not general, and gives us a rule of guidance in interpreting other commandments relating to fighting, for one part of the Qur-án explains another. 1106, see next page.

124 And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.

125 And as for those in
a 24. whose hearts is a disease,[a] it adds uncleanness to their uncleanness and they die while they are unbelievers.[1107]

126 Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.[1108]

127 And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

128 Certainly an Apostle has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the believers (he is) compassionate, merciful.[1108A]

129 But if they turn back, say: Allah is sufficient for me, there is no god but He; on
b 895. Him do I rely, and He is the Lord of mighty power.[b]

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ
أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ
آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ
أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ
وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَىٰ
بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۚ
صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ
لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ
عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

1106 So that you do not yield to them or regard them as your well-wishers, which they would persuade you to do.

1107 The uncleanness of their hearts increased with new revelation, because it increased them in stubbornness, and their hearts were more and more hardened against truth. The new revelation became the occasion of their increased infidelity, and was not the effective cause; see 24.

1108 The various misfortunes which befell them or their vanquishment may be meant if unbelievers are taken as addressed here. If the hypocrites are addressed, the trials would then mean the incidents which distinguished the sincere believers from the hypocrites in the Prophet's lifetime.

1108A This is the true picture of the heart which grieved, not for his followers alone, not for one tribe or country, but for all humanity. He grieves for the burdens of all, and he is solicitous for the welfare of all, but there is a special relation he bears to those who follow him; to them he is, in addition, compassionate and merciful.

CHAPTER X

JONAH

(*Yúnus*)

REVEALED AT MECCA

(11 *sections and* 109 *verses*)

Abstract:

Sec. 1, 2. Truth of the Revelation.
Sec. 3. Merciful dealing.
Sec. 4. Uniqueness of Divine gifts.
Sec. 5. The reprobate and their punishment.
Sec. 6. Mercy takes precedence of punishment.
Sec. 7. Believers and unbelievers.
Sec. 8, 9. A reference to sacred history.
Sec. 10. Those who heed warning will benefit.
Sec. 11. All good is controlled by Allah.

The Title.

ALL that is said in this chapter of Jonah, after whom it is named, is an incidental reference to his people having benefited by the warning: "And wherefore was there not a town which should believe so that their belief should have profited them but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time" (v. 98). There are more detailed references to Noah and Moses, but as the subject-matter of the chapter deals chiefly with the precedence of mercy over punishment, it is more in accord with Jonah's history; the name, therefore, of that prophet has been fitly chosen as a title.

Subject-matter.

The chief feature of this chapter is that while it asserts the truth of revelation, it also lays stress on the merciful dealing of the Divine Being with men. It opens with a statement of the truth of Divine revelation in the Holy Qur-án, proceeding to a disquisition on its truth in the first two sections. The second section closes with a demand for a sign on the part of unbelievers, and they are told that judgment is deferred for a while; the reason being given in the third section, where it is shown that Divine dealing with men is characterized by mercy, and therefore He does not hasten punishment, but first shows mercy. The fourth section tells us that evidence of His mercy exists in nature, for He grants gifts which it is not in the power of any one else to grant, and as material gifts from Him are characterized by uniqueness, so is His gift of revelation, and the like of it cannot be produced by any one else. The fifth section states that the reprobate must ultimately meet with their punishment, while the sixth again calls attention to the preponderance of the quality of mercy in the Divine Being, while the seventh contrasts the believers with the unbelievers. The eighth and ninth sections refer briefly to the histories of Noah and Moses. The tenth states, by a brief allusion to Jonah, that those who heed the warning will benefit, and the last section shows that all good is controlled by the Divine Being, hence man must turn to Him.

SECTION 1

Truth of Revelation

1–6. Revelation and arguments of its truth. 7–10. Reward and punishment and their nature.

In the name of Allah, the Beneficent, the Merciful.

1 I am Allah the Seeing.[1109] These are the verses of the wise Book.[1110]

2 What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is *a footing of firmness* with their Lord. The unbelievers say: This is most surely a manifest enchanter.

Or, *high dignity*.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝
اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى
رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ
الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ
عِنْدَ رَبِّهِمْ ؕ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا
لَسٰحِرٌ مُّبِيْنٌ ۝

Connection with the preceding Chapter.

The last chapter deals chiefly with the punishment of the guilty, and thus reveals the sterner side of Islam. But the circumstances which necessitated such punishment were brought about by the enemies themselves. While there is no inherent severity in the doctrines of Islam, there is, on the other hand, the Divine attribute to which the Holy Qur-án gives the greatest prominence—the attribute of mercy and compassion in the Divine Being. Hence a chapter dealing with the punishment of the guilty is immediately followed by one having for its theme the quality of mercy in the Divine Being, which takes precedence of all other attributes. Moreover, while the last section of the last chapter deals with the effect of revelation upon the faithful, this opens with the truth of that revelation.

Date of Revelation.

The weight of testimony is on the side of the chapter *Jonah* being entirely a Meccan revelation. Suggestions, however, have been made on the basis of internal testimony that vv. 94–97 belong to Medina (I'Ab-AH), because these refer to the Jews. But one authority rejects this opinion and holds v. 40 only to have been revealed at Medina, as, in his opinion, that verse speaks of the Jews (Kalbi-AH). Another suggestion is that from v. 40 to the end was revealed at Medina (AH). All these are, however, mere conjectures. It would be absurd to deny that references to the Jews and Jewish history are contained in the Meccan revelation, and as the entire chapter deals with one subject, the whole is undoubtedly of Meccan origin and belongs to the last Meccan period.

1109 *Alif*, *lám*, and *rá* are the three letters which stand at the head of this chapter and four other chapters, viz. 11th, 12th, 14th, and 15th, while the 13th chapter has *alif*, *lám*, *mím*, *rá*. The abbreviation is of the same form as *alif*, *lám*, *mím*, except that *rá* stands for *Ráee*, i.e. *the seeing*, or *ará*, i.e. *I see*, as the *mím* stands for *a'lam*, i.e. *the best knower* (see 11), which also explains the abbreviation at the commencement of the 13th chapter.

1110 The *kitáb*, or the Qur-án, is called *ḥakím* (wise) here either because it possesses wisdom, i.e. *the quality which discriminates between truth and falsehood and right and wrong*, or because it is *muḥkam*, i.e. *free from all incongruity* or *unsoundness*, or because it *possesses both these qualities* (Rgh).

3 Surely your Lord is Allah,
Who created the heavens and
a 8. b 45. c 895. the earth in six periods,[a] and[b]
He is firm in power,[c] regulating
the affair; there is no inter-
cessor except after His per-
d 79, 339, 607. mission;[d] this is Allah, your
Lord, therefore serve Him;
will you not then mind?

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ
الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذٰلِكُمُ
اللّٰهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ○

4 To Him is your return, of
all (of you); the promise of
Allah (made) in truth; surely
He begins the creation in the
first instance, then He repro-
duces it, that He may with
justice recompense those who
believe and do good; and (as
for) those who disbelieve, they
shall have a drink of hot water
and painful chastisement be-
cause they disbelieved.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللّٰهِ حَقًّا
إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ
مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْفُرُونَ ○

5 He it is Who made the sun
a shining brightness and the
moon a light,[1111] and ordained
for it mansions that you might
know the computation of years
and the reckoning. Allah did
not create it but with truth;
He makes the signs manifest
for a people who know.[1112]

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ
نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللّٰهُ ذٰلِكَ إِلَّا
بِالْحَقِّ يُفَصِّلُ الْآيٰتِ لِقَوْمٍ يَعْلَمُونَ ○

6 Most surely in the varia-
tion of the night and the day,
and what Allah has created in
the heavens and the earth,
there are signs for a people
who guard (against evil).

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
اللّٰهُ فِي السَّمٰوٰتِ وَالْأَرْضِ لَآيٰتٍ
لِقَوْمٍ يَتَّقُونَ ○

7 Surely those who do not
hope in Our meeting and are
pleased with this world's life
and are content with it, and
those who are heedless of Our
communications:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا
بِالْحَيٰوةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ
هُمْ عَنْ آيٰتِنَا غٰفِلُونَ ○

8 (As for) those, their abode
is the fire because of what they
earned.

أُولٰئِكَ مَأْوٰهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ○

1111 *Ḍau*, or *ḍiá*, is often considered synonymous with *núr*, but according to some authorities it has a more intensive significance than *light* (LL); while others maintain that *ḍau*, or *ḍiá*, signifies *that light which subsists by itself*, and *núr*, *that which subsists through some other thing* (Mf. TA-LL). It is in this last sense that the moon is called a *light*, because its light is borrowed, as contrasted with the sun, which is called a *ḍiá*.

1112 The whole of creation is, notwithstanding its variety, subject to one law, and clearly bears witness to the unity of its Maker. And just as the visible universe is subject to a law, there is also a law working in the spiritual and moral worlds.

9 Surely (as for) those who believe and do good, their Lord will guide them by their
a 344. faith;[a] there shall flow from beneath them rivers in gardens of bliss.[1113]

10 Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.[1114]

ان الذين امنوا وعملوا الصلحت يهديهم
ربهم بايمانهم تجري من تحتهم
الانهر في جنت النعيم ۝
دعوىهم فيها سبحنك اللهم وتحيتهم
فيها سلم وءاخر دعوىهم ان الحمد
لله رب العلمين ۝

SECTION 2

Truth of the Revelation

11, 12. Mercy is shown and evil removed. **13, 14.** A lesson. **15–17.** Truth of revelation impressed. **18–20.** Judgment deferred.

11 And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.[1115]

12 And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fairseeming
b 809. to the extravagant.[b]

ولو يعجل الله للناس الشر استعجالهم
بالخير لقضي اليهم اجلهم فنذر
الذين لا يرجون لقاءنا في طغينهم
يعمهون ۝
واذا مس الانسن الضر دعانا
لجنبه او قاعدا او قائما فلما
كشفنا عنه ضره مر كان لم يدعنا
الى ضر مسه كذلك زين
للمسرفين ما كانوا يعملون ۝

1113 The light of faith, which is even here a guiding principle of man's actions, will assume a more palpable form in the life after death. Compare 57:12, where it is called the light running before them.

1114 Their first cry is the glorification of the Divine Being and their last His praise, and their talk with one another is nothing but "peace"; as is elsewhere said: "They shall not hear therein vain or sinful discourse, except the word Peace, peace" (56:25, 26). This is the Muslim paradise, and this description is sufficient to put those to shame who say that the picture of the Muslim paradise drawn in Meccan revelation is characterized by sensuality.

1115 People desire and pray for good things to be hastened on to them, and Allah does hasten on to them those things in His mercy; but the opponents of the Holy Prophet were foolish enough to pray for the hastening on to them of evil, because they said: "O Allah! if this is the truth from Thee, then rain upon us stones from heaven, or inflict on us a painful chastisement" (8:32); which, because of His great mercy, He did not hasten on to them, for if He had done so He would have at once destroyed them all.

13 And certainly We did destroy generations before you when they were unjust, and their apostles had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا
ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
وَمَا كَانُوا لِيُؤْمِنُوا كَذٰلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ ٥

14 Then We made you (their) successors in the land after them so that We may see how you act.

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ٥

15 And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Qur-án other than this or change it.[1116] Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me: surely I fear, if I disobey my Lord, the chastisement of a mighty day.[1117]

وَإِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ قَالَ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ
بِقُرْاٰنٍ غَيْرِ هٰذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ
لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ
أَتَّبِعُ إِلَّا مَا يُوحٰى إِلَيَّ إِنِّي أَخَافُ إِنْ
عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ٥

16 Say: If Allah had desired (otherwise) I would not have recited it to you, nor would I have taught it to you: indeed I have lived a lifetime among you before it: do you not then understand? [1118]

قُلْ لَوْ شَاءَ اللّٰهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَ
لَا أَدْرٰىكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا
مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ٥

1116 They desire a revelation which should not condemn their evil ways and their idol-worship, nor contain any threats of their coming doom.

1117 When I fear the befalling of punishment to me if I should disobey my Lord, why should I not warn you who have rebelled against your Lord? The words do not imply that the Prophet meant to say that he did not change the Qur-án for fear of punishment. They show how true he himself was to revelation, translating every one of its precepts into practice.

1118 The Prophet's truthfulness and honesty before he received the Divine revelation were undisputed, and he had earned such renown for these qualities that he was known in the land as *Al-Amín*, i.e. *the faithful one*. The argument is that if, as they admitted, he had never told a lie in his lifetime, even for the sake of a personal advantage, how could he, now that he had passed the age of youth and passions, speak falsely, and that to his own detriment? Because he was not the gainer, but a sufferer thereby, on account of the persecutions which his preaching had brought about for him. It is related that, standing upon the mount Safá, he summoned one family after another of his people and asked them, when they had all assembled, if they had ever known him to have spoken a lie; and the answer being in the negative, he told them that if they did not mend their ways their doom would soon overtake them, at which Abú Lahab uttered a curse and they all went away; moreover, a man who had so long refrained from showing any interest in their lives and their modes of worship, and had all but lived the silent life of a recluse among them, could not, of his own accord, be imagined to have suddenly changed the course of his life.

17 Who is then more unjust than he who forges a lie against Allah or (who) gives the lie to His communications? surely the guilty shall not be successful.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ
كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ○

18 And they serve besides Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the
Ar. *nor in.* heavens *and* the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ
شُفَعَاؤُنَا عِندَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ
اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَ
لَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ ○

19 And people are naught
a 271, 272. but a single nation,[a] so they disagree;[1119] and had not a word already gone forth from
Ar. *thy.* *your* Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.[1120]

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ
يَخْتَلِفُونَ ○

20 And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, therefore wait; surely I too with you am of those who wait.[1121]

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ
مِّن رَّبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ
فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ ○

1119 The opponents of the Holy Prophet also disagreed with him or refused to accept him, just as previous people had rejected their prophets, for all people are but a single nation.

1120 The *word* that had gone forth is referred to in many places. I may refer the reader to the following: "And they say, When will this threat come to pass, if you are truthful? Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on" (27:71, 72). And again: "Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on (before its time)" (34:30) (see 2037).

1121 It is clear from the context that their demand is for the punishment with which they are threatened, because they would recognize no other sign; and the reply is that they must look forward to it, for even the particular sign which they demanded must come. The superficial reader may think there is a refusal here to show a sign, but the concluding words are too clear to warrant such a conclusion; they are told to *wait* for the sign to come.

SECTION 3

Merciful Dealing

21–24. Divine mercy follows afflictions. 25, 26. The righteous shall remain in peace. 27–30. The wicked must be punished.

21 And when We make people taste of mercy after an affliction touches them,[1122] lo! they devise plans against Our communications. Say: Allah is quicker to plan; surely Our messengers write down what you plan.

22 He it is who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.

23 But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls—a provision (only) of this world's life—then to Us shall be your return, so We will inform you of what you did.

24 The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We

وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ
ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُمْ مَّكْرٌ فِيٓ ءَايَاتِنَا
قُلِ اللّٰهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا
يَكْتُبُونَ مَا تَمْكُرُونَ ○
هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ
حَتّٰى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ
بِرِيحٍ طَيِّبَةٍ وَّفَرِحُوا بِهَا جَآءَتْهَا رِيحٌ
عَاصِفٌ وَّجَآءَهُمُ الْمَوْجُ مِنْ كُلِّ
مَكَانٍ وَّظَنُّوٓا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا
مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ الشّٰكِرِينَ ○
فَلَمَّآ أَنْجٰهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ يٰٓأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ
عَلٰٓى أَنْفُسِكُمْ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ إِلَيْنَا
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○
إِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنٰهُ
مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتّٰٓى إِذَآ
أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ
وَظَنَّ أَهْلُهَآ أَنَّهُمْ قٰدِرُونَ عَلَيْهَآ
أَتٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا

1122 Some think that there is a reference here to the famine which prevailed for seven years at Mecca (Rz). For the famine itself see 1915. The statement here may only be a general description of ordinary afflictions which befall man, an instance of which is given in the next verse.

render it as reaped seed-produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

25 And Allah invites to the abode of peace and guides whom He pleases into the right path.[1123]

26 For those who do good is good (reward) and more (than this); and blackness *or* ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.[1124]

Ar. *nor.*

27 And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them—they shall have none to protect them from Allah—as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire, in it they shall abide.

28 And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ
كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ۝
وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ۚ وَيَهْدِيْ
مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ۚ وَلَا
يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ ۚ اُولٰٓئِكَ
اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝
وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ
بِمِثْلِهَا ۙ وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِّنَ
اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ
قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ۚ اُولٰٓئِكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝
وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ
لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَ
شُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا
تَعْبُدُوْنَ ۝

1123 This is another description of the Muslim paradise, which is called *the dárussalám*, or *the abode of peace*, as opposed to the place of the wicked, which is fire. The word *salám* is from the same root as *Islám*. Islám, in fact, makes even this world an abode of peace for a true Muslim. Even in this life he makes his peace with his Lord, and he lives at peace with his fellow-men. So prominent is this idea of perfect peace in Islam that the Holy Prophet gave the following definition of a true Muslim: "The Muslim is he whose tongue or hand does not injure any Muslim." The peace of the next life, which is again and again called a garden or paradise, is, in fact, a continuation of the peace of mind which a Muslim finds in this very life.

1124 Throughout the Holy Qur-án the reward of virtue is spoken of as being much more than actual recompense, while evil is either spoken of as being forgiven or as being punished only with a like punishment. Thus in 42:25 and 26: "And He it is who accepts repentance from His servants and pardons the evil deeds, and He knows what you do. And He answers those who believe and do good, and gives them more out of His grace." And in 6:161: "Whoever brings a good deed he shall have ten like it, and whoever brings an evil deed he shall be recompensed only with the like of it" (see 849).

29 Therefore Allah is sufficient as a witness between us and *you* that we were quite unaware of your serving (us).

Ar. *between you.*

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ
كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ۝

30 There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ
رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ۝

SECTION 4

Uniqueness of Divine Gifts

31–34. Uniqueness of Divine gifts in physical nature. 35, 36. Guidance is given by Allah. 37–40. Uniqueness of revelation.

31 Say: Who gives you sustenance from the heaven and the earth? or who controls the hearing and the sight? and who brings forth the living from the dead, and brings forth the dead from the living? And who regulates the affair? Then they will say: Allah. Say then: Will you not then guard (against evil)?

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ
اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ
يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ فَسَيَقُوْلُوْنَ
اللّٰهُ فَقُلْ اَفَلَا تَتَّقُوْنَ ۝

32 This then is Allah, your true Lord; and what is there after the truth but error: how are you then turned back?

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ
الْحَقِّ اِلَّا الضَّلٰلُ فَاَنّٰى تُصْرَفُوْنَ ۝

33 Thus does the word of *your* Lord prove true against those who transgress that they do not believe.[1125]

Ar. *thy.*

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ
فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ۝

34 Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence in the first instance, then He reproduces it: how are you then turned away?

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ
ثُمَّ يُعِيْدُهٗ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ
ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ۝

35 Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ
اِلَى الْحَقِّ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ
اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ

1125 "The word of the Lord" refers either to the sentence of punishment which must come to pass because they do not believe, or to the fact of their not believing as a result of their transgression.

who himself does not go aright unless he is guided? What then is the matter with you: how do you judge?

أَمَّن لَّا يَهِدِّي إِلَّا أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝

36 And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ۝

37 And this Qur-án is not such as could be forged by those besides Allah, but it is a verification of that which is

a 70. before it[a] and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.[1126]

وَمَا كَانَ هَٰذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ۝

38 Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if

b 36. you are truthful.[b]

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ۝

39 Nay: they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them;[1127] even thus did those before them reject (the truth); see then what was the end of the unjust.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۝

40 And of them is he who believes in it, and of them is he who does not believe in it,

Ar. *thy*. and *your* Lord best knows the mischief-makers.

وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ۝

1126 The Qur-án explains in clear words many of the most important principles of religion which are left ambiguous or obscure in the previous books. For instance, the Bible is obscure on the important principle of resurrection or life after death; Jesus himself when questioned by the Sadducees had to resort to an argument instead of quoting chapter and verse (Matt. 22:23, etc.). Similarly, the attributes of the Divine Being are not explained in clear words, and the result is the doctrine of the Divinity of Jesus Christ. The Qur-án fully explains all such points and finally settles all these questions.

1127 For the two significances of *ta'wíl* see 594. By the final sequel here is meant the consequence of the rejection of the truth. This is clear from what is said in 7:53: "Do they wait for aught but its final sequel? on the day when its final sequel comes about, those who neglected it before will say . . . Are there for us then any intercessors so that they should intercede on our behalf?"

SECTION 5

The Reprobate and their Punishment

41–44. The reprobate. 45–53. Consequences of rejection of truth.

Ar. *thee.* 41 And if they call *you* a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

وَاِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ اَنْتُمْ
بَرِيْٓـُٔوْنَ مِمَّآ اَعْمَلُ وَاَنَا بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ○

Ar. *thee.* Ar. *canst thou.* 42 And there are those of them who hear *you*, but *can you* make the deaf to hear though they will not understand?

وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ اَفَاَنْتَ تُسْمِعُ
الصُّمَّ وَلَوْ كَانُوْا لَا يَعْقِلُوْنَ ○

Ar. *thee.* Ar. *canst thou.* 43 And there are those of them who look at *you*, but *can you* show the way to the blind though they will not see?[1128]

وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ اَفَاَنْتَ تَهْدِي
الْعُمْيَ وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ○

44 Surely Allah does not do any injustice to men, but men are unjust to themselves.

اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَّلٰكِنَّ
النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ○

45 And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other.[1129] They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.

وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا
سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ
قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ وَ
مَا كَانُوْا مُهْتَدِيْنَ ○

Ar. *thee.* 46 And if We show *you* something of what We threaten them with, or cause Ar. *thee.* *you* to die, yet to Us is their ^a 45. return, and[a] Allah is the bearer of witness to what they do.[1130]

وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ
اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ
شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ○

1128 Compare 7:179: "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear." See 962.

1129 They will either recognize each other as they were in the world, or some of them will recognize the others who remained in unbelief and error (Rz).

1130 The significance of the words "to Us is their return" is that those who are warned shall be dealt with by Allah as they deserve, and the warning shall prove true. In the first part of the verse they are told that it is no concern of theirs whether the Prophet lives to punish them with his own hands or that punishment is executed by Allah in some other way. The verse, therefore, only lays stress on their approaching doom, and warns them that they must suffer for their evil ways. That a part of the punishment must come about in the lifetime of the Prophet is made clear by the next verse.

47 And every nation had an apostle;[1131] so when their apostle came, the matter was decided between them with justice and they shall not be dealt with unjustly.[1132]

48 And they say: When will this threat come about, if you are truthful?

49 Say: I do not control for
Ar. *nor.* myself any harm, *or* any benefit except what Allah pleases;[1133] every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).[1134]

50 Say: Tell me if His chastisement overtakes you by night or by day! what then is there of it that the guilty would hasten on?[1135]

51 And when it comes to pass, will you believe in it? What! now (you believe)! and already you wished to have it hastened on.

52 Then it shall be said to those who were unjust: Taste abiding chastisement;

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَاءَ
رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا
يُظْلَمُونَ ○
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ
قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا
إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ
إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ○
قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ
نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ○
أَثُمَّ إِذَا مَا وَقَعَ آمَنتُم بِهِ ۚ آلْآنَ وَ
قَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ ○
ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ الْخُلْدِ

1131 Compare 35:24, "And there is not a people but a warner has gone among them." This is one of the noblest lessons that the Qur-án has taught, and for which humanity will always be under the deepest obligation to the Holy Prophet. See 2055.

1132 The warning that their doom must overtake the opponents of the Holy Prophet is reasserted in these words. By "between them" must be understood the Apostle and those who charge him with falsehood, because when an apostle has preached the truth and that has been rejected by the people, the issue then is between the preacher and the rejecters.

1133 These are not the words which a pretender would utter. The words are those of an honest man who, without assuming any personal pretensions, preaches truth in all sincerity. The Holy Prophet is repeatedly made to disclaim any control of good and evil, so that he offers no low temptation to his followers. Truth must be accepted for its own sake, not for any hope of worldly gain or fear of worldly loss.

1134 The verse does not teach fatalism. It lays down a truth which no historian can deny. To every nation, as to every individual, is granted a term of life, and nations live and die like individuals. What are the circumstances which play a part in the lengthening out or shortening of that term is a different question, but that every nation must live its term of life, and die when that term is finished, is an undoubted truth.

1135 The coming of the doom by night or by day signifies its coming at a time when people are engaged in their revelries or occupied with their business transactions, so as to be utterly inattentive to the most vital questions on which depends the life of a nation. There is a gentle remonstrance conveyed in the words, "What then is there of it that the guilty would hasten on?" The doom approaches; why then should a people hasten on its approach by their guiltiness? It also indicates the Prophet's sorrow for their hastening on their doom.

you are not requited except for what you earned!

Ar. *thee.*

53 And they ask *you*: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.

هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ○
وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي
إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ○

SECTION 6

Mercy takes Precedence of Punishment

54–56. Redemption cannot be bought. 57, 58. The Qur-án is a mercy and a grace. 59, 60. Grace and mercy are always sent first.

Or, *conceal.*
Ar. *it.*

54 And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will *manifest*[1136] regret when they see the chastisement, and *the matter* shall be decided between them with justice and they shall not be dealt with unjustly.

55 Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

56 He gives life and causes death, and to Him you shall be brought back.

57 O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.[1137]

58 Say: In the grace of Allah and in His mercy, in that they should rejoice; it is better than that which they gather.[1138]

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي
الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۚ
وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ○
أَلَا إِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ أَلَا إِنَّ
وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○
هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ○
يٰأَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ
مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُورِ ۙ وَهُدًى
وَّرَحْمَةٌ لِّلْمُؤْمِنِينَ ○
قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهِ فَبِذٰلِكَ
فَلْيَفْرَحُوا ۗ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ○

1136 *Asarra* is one of the words which have contrary meanings. It means *he concealed it* as well as *he manifested it.*

1137 This verse and the next show how the Prophet was a mercy to them. They demanded punishment again and again, but they are told that Allah has sent to them first that in which they will find a healing and a guidance and a mercy for them, viz. the Holy Qur-án. Compare 29 : 51, where, in answer to a demand for a sign which should destroy them, the unbelievers are told: "Is it not enough for them that we have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe." The Qur-án places mercy before punishment.

1138 They courted punishment and gathered everything that was evil for themselves, and they are told that instead of this they should rejoice in the grace and mercy of Allah which was vouchsafed to them through the Holy Qur-án; or the meaning may be that they reject

59 Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or you forge a lie against Allah?[1139]

60 And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن
رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ
ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ۝
وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ۝

SECTION 7

Protection of the Prophet and the Faithful

61-65. Good news for the faithful. 66-70. Unbelievers follow conjectures and tell lies.

Ar. *thou art.*
Ar. *dost thou.*
Ar. *thy.*
Ar. *nor.*

61 And *you are* not (engaged) in any affair, nor *do you* recite concerning it any portion of the Qur-án, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from *your* Lord the weight of an atom in the earth *or* in the heaven, nor any thing less than that nor greater, but it is in a clear book.[1140]

62 Now surely the friends of Allah—they shall have no fear nor shall they grieve.[1141]

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن
قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَ
مَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ
مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ۝
أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ۝

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what is for their spiritual and moral welfare and gather worldly goods which would be of no use to them in the life after death.

1139 Just as Allah gave them the means of their physical sustenance, He has also sent His grace and mercy for their spiritual welfare through revelation, yet they discard the latter as unlawful for themselves; or the reference may be to their declaring certain things to be unlawful for them, out of reverence for their idols.

1140 The clear book mentioned here is not, of course, a collection of written or printed sheets bound together. It is the book of the Divine law which makes every deed, good or evil, great or small, bring its reward.

1141 They shall have no fear regarding the future, nor shall they grieve for what they have already done. It is a prophecy regarding the future triumph of Islam, for when a man attains his object he does not grieve for the sacrifices he has made in a cause. As regards fear, there is no doubt that the condition of Muslims at the time of this revelation was one in which they feared utter extinction, and there is a promise here that an entire change would be brought about in this condition.

63 Those who believe and guarded (against evil).

64 They shall have good news[1142] in this world's life and in the hereafter; there is no changing the words of Allah;[1143] that is the mighty achievement.

65 And let not their speech grieve *you*; surely might is wholly Allah's; He is the Hearing, the Knowing.

Ar. *thee*.

66 Now, surely, whatever is in the heavens and whatever is in the earth is Allah's;[1144] and they do not (really) follow any associates who call on others besides Allah; they do not follow (any thing) but conjectures, and they only lie.

67 He it is who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.

68 They say: Allah has taken a son (to Himself)! Glory be to Him; He is the Self-sufficient; His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

69 Say: Those who forge a lie against Allah shall not be successful.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝
لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ
لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝
وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ
هُوَ السَّمِيعُ الْعَلِيمُ ۝
أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي
الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ شُرَكَاءَ ۚ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۝
هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِقَوْمٍ يَسْمَعُونَ ۝
قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ هُوَ الْغَنِيُّ ۖ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنْ
عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَٰذَا ۚ أَتَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝
قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ لَا يُفْلِحُونَ ۝

1142 The Holy Prophet said: "*Al-bushrá*, or *the good news*, signifies *good visions* which the Muslim sees or which are shown to others regarding him" (Rz). Bkh also records a saying of the Holy Prophet to the same effect: "There has remained nothing of prophethood except *mubashsharát*. Asked what is meant by *mubashsharát*, he replied, *The good visions*."

1143 The words *there is no changing the words of Allah*, read with the context, show clearly that the words of Allah here signify the *prophecies*. It is the prophecy of the good reward for the faithful that is mentioned immediately before these words, and the meaning of there being no change is that the prophetic word must be fulfilled. Compare similar words used in 6 : 34 and 116 and 18 : 27, and the context in each case shows clearly that no other significance can be attached to the words.

1144 These words explain what is said in the previous verse. The Prophet is there told not to be grieved at what the unbelievers said regarding the suppression of his mission, for "surely might is wholly Allah's," and therefore the Divine cause could not be brought to naught. The same idea is expressed in the words "Whatever is in the heavens and whatever is in the earth is Allah's."

70 (It is only) a provision in this world, then to Us shall be their return, then We shall make them taste severe chastisement because they disbelieved.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۝

SECTION 8

A Reference to Sacred History

71–73. Noah and his enemies. 74. Other prophets follow. 75–82. Moses' warning to Pharaoh.

71 And recite to them the
a 901. story of Noah[a] when he said
to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you—yet on Allah do I rely—then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:[1145]

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيٰتِ اللّٰهِ فَعَلَى اللّٰهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ۝

72 But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللّٰهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۝

73 But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our com-
b 902. munications;[b] see then what
was the end of the (people) warned.

فَكَذَّبُوهُ فَنَجَّيْنٰهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنٰهُمْ خَلٰٓئِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيٰتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۝

74 Then did We raise up after him apostles to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.[1146]

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلٰى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوبِ الْمُعْتَدِينَ ۝

1145 The words of Noah no doubt convey a challenge similar to that thrown out to the opponents of the Holy Prophet, who are told that their most energetic plans could not do him the least harm.

1146 This verse explains how seals are set upon the hearts. It is not that a seal is set upon the hearts first, and people thereafter refuse to accept the truth owing to their hearts being already sealed; they first reject, then grow persistent in the rejection of the truth.

a 925A.
b 935.

75 Then did We send up after them Moses and Aaron to Pharaoh and his chiefs[a] with Our signs,[b] but they showed pride and they were a guilty people.

76 So when the truth came to them from Us they said: This is most surely clear enchantment!

77 Moses said: Do you say (this) of the truth when it has come to you? Is it enchantment? And the enchanters are not successful.

Ar. *hast thou.*

78 They said: *Have you* come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? and we are not going to believe in you.

79 And Pharaoh said: Bring to me every skilful enchanter.

80 And when the enchanters came, Moses said to them: Cast down what you have to cast.

81 So when they cast down, Moses said to them: What you have brought is deception; surely Allah will make it naught;[c] surely Allah does not make the work of mischief-makers to thrive.

c 929.

82 And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسٰى وَهٰرُوْنَ
إِلٰى فِرْعَوْنَ وَمَلَائِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا
وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ○
فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْآ
إِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ○
قَالَ مُوسٰى أَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ
أَسِحْرٌ هٰذَا ؕ وَلَا يُفْلِحُ السّٰحِرُوْنَ ○
قَالُوْآ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ
اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِي الْأَرْضِ ؕ
وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ○
وَقَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ○
فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوسٰى
أَلْقُوْا مَآ أَنْتُمْ مُّلْقُوْنَ ○
فَلَمَّآ أَلْقَوْا قَالَ مُوسٰى مَا جِئْتُمْ بِهِ ۙ
السِّحْرُ ؕ إِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ إِنَّ اللّٰهَ
لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ○
وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ
الْمُجْرِمُوْنَ ○

They do not ponder over the truth, but having rejected once, go on opposing its progress without ever reflecting on it. This condition is described as the *setting of the seal on the heart*, because the heart, being made for reflection, would no doubt be fitly described as being sealed when it ceases to reflect. Hence it is that the seal is said to be set upon the hearts of those *who exceed the limits.* The setting of the seal is thus the consequence of some previous deeds.

SECTION 9

A Reference to Sacred History

83–87. Moses encourages his people and directs them to pray. 88, 89. Pharaoh's heart is hardened. 90–92. He is drowned.

83 But none believed in Moses except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them; and most surely Pharaoh was lofty in the land; and most surely he was of the extravagant.[1147]

84 And Moses said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

85 So they said: On Allah we rely: O our Lord! make us not *subject to the persecution* of the unjust people:[1148]

Or, *a trial for.*

86 And do Thou deliver us by Thy mercy from the unbelieving people.

87 And We revealed to Moses and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship[1149] and keep up prayer, and give good news to the believers.

88 And Moses said: Our Lord! surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, to this end,[1150] our Lord,

فَمَآ اٰمَنَ لِمُوْسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ
عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَا۟ئِهِمْ اَنْ
يَّفْتِنَهُمْ ۚ وَاِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ
وَاِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ○
وَقَالَ مُوْسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ
بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ○
فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ○
وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ○
وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ تَبَوَّاٰ
لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا بُيُوْتَكُمْ
قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ○
وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ
زِيْنَةً وَّاَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا

1147 Moses was no doubt a prophet to the Israelites, and by his people are apparently meant the Israelites. The meaning is that at first even his own people would not believe in him, on account of Pharaoh's fear, which was quite natural. Some think that *his* refers to Pharaoh, because some of Pharaoh's people, such as his wife (66:11), and a believer (40:28) and the enchanters had believed in Moses.

1148 The word *fitnah* here means *an occasion of persecution* (Kf, JB). If we take the alternative significance, the meaning of the passage would still be the same, for *make us not a trial for the unjust people* would mean that their punishment at the hands of Pharaoh's people may not harden the hearts of the latter, "for they would say: Had these people followed the truth they would not have been thus subject to disgrace at our hands" (Kf).

1149 *Qiblah* here means a *place of worship* (S, Kf), because the *qiblah* is that facing which one prays, and therefore it indicates a place of worship. The Israelites were obliged to pray in their houses because they did not enjoy full religious liberty in Egypt and had no public places of worship.

1150 The *lám* here is the *lám* used to indicate the consequence of a thing (Rz), and hence I translate it as such.

that they lead (people) astray from Thy way: our Lord! destroy their riches and *harden* their hearts[1151] so that they believe not until they see the painful chastisement.

89 He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

90 And We made the children of Israel to pass through the sea,[a] then Pharaoh and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in whom the children of Israel believe and I am of those who submit.[1152]

91 What! now! and indeed *you disobeyed* before and *you were* of the mischief-makers.

92 But We will this day deliver *you* with *your* body that *you may* be a sign to those after *you*, and most surely the majority of the people are heedless to Our communications.[1153]

Or, *assault*.

a 82.

Ar. *thou didst disobey*
Ar. *thou wast*.

Ar. *thee*.
Ar. *thy*.
Ar. *thou mayest*.
Ar. *thee*.

لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ
أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا
حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ○
قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا
فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ
لَا يَعْلَمُونَ ○
وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ
فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّىٰ إِذَا
أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَٰهَ
إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ ○
آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ○
فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ
عَنْ آيَاتِنَا لَغَافِلُونَ ○

1151 شدّ عليه means *he made an assault upon him in war*, and *shadda-hū* also means he *strengthened him* or *bound it* (a thing) *firmly* or *fastly*. The phrase اشدد على قلوبهم is generally taken as meaning *harden*, or *bind their hearts* so as to set a seal upon them. The adoption of the alternative significance makes the two parallel phrases اطمس على اموالهم and اشدد على قلوبهم carry a similar significance, the assaulting of their hearts being equivalent to the destruction of the things which were nearest to their hearts—the finery and riches of this life.

1152 Commenting on Exod. 9 : 16, "And in very deed for this cause have I raised thee up for to show in thee my power," the Talmud says: "Recognize the power of repentance in the case of Pharaoh, King of Egypt, who rebelled excessively against the Most High: Who is God that I should hearken to His voice? (Exod. 5 : 2). But with the same that sinned he did penance: *Who is like Thee, O Lord, among the gods?* " (Rodwell). Whether the comment is strange, as Rodwell thinks, or otherwise, there appears to be no doubt that in the agonies of death pronounced atheists have sometimes recognized the existence of God.

1153 That the body was really cast ashore, though the Bible does not mention it, is clear from the fact that the body of Rameses II, who is regarded as the Pharaoh of Moses, has been discovered as preserved among the mummies in Egypt (*Enc. Br.* Art. Mummy). This is another instance of the insufficiency of the Bible narrative and of the truth of the Quranic statement where it supplements the Bible. Surely the discovery now made could not have

SECTION 10

Those who heed Warning will benefit

93–95. Truth borne witness to by earlier revelation. 96, 97. People would see punishment. 98. Jonah's people heeded warning. 99–103. Only those to be delivered who believe.

93 And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them;[1154] surely *your* Lord will judge between them on the resurrection day concerning that in which they disagreed.

94 But if *you are* in doubt[1155] as to what We have revealed to *you*, ask those who read the Book[1156] before *you*; certainly the truth has come to *you* from *your* Lord, therefore *you should* not be of the *disputers*.

95 And *you should* not be of those who reject the communications of Allah, (for) then *you should* be one of the losers.

96 Surely those against whom the word of *your* Lord has proved true will not believe,

Ar. *thy*.
Ar. *thou art*.
Ar. *thee*.
Ar. *thee*.
Ar. *thee*.
Ar. *thy*.
Ar. *thou shouldst*.
Or, *doubters*.
Ar. *thou shouldst*.
Ar. *thou shouldst*.
Ar. *thy*.

وَلَقَدْ بَوَّأْنَا بَنِيٓ إِسْرَآءِيلَ مُبَوَّأَ
صِدْقٍ وَّرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ
فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ الْعِلْمُ ۚ
إِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝
فَإِنْ كُنْتَ فِيْ شَكٍّ مِّمَّآ أَنْزَلْنَآ إِلَيْكَ فَسْئَلِ
الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ
الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝
وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ
فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ۝
إِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ
لَا يُؤْمِنُوْنَ ۝

been known to the Holy Prophet, and here we have a clear example of the supernatural knowledge contained in the Holy Qur-án.

1154 The occurrence of this passage in a Meccan sura, when the Holy Prophet had not as yet occasion to address the Jews directly nor had they shown their disagreement, is a prophetical announcement as to their later attitude towards him, when knowledge of the Prophet's advent in accordance with the prophecies and tests found in their books came to them. The first part of this passage is taken by some to refer to the Israelites who were with, and came after, Moses, and by others, among whom is I'Ab, to the Medina Jews (Rz). But to whomsoever the reference in that passage may be, the disagreement must be taken to be the disagreement with respect to the Holy Prophet.

1155 It should be noted that the person addressed in the Holy Qur-án is not always the Holy Prophet, though the form may be singular, as here. It is very often the reader. Nor does the form *revealed to you* (literally *thee*) show that the Prophet is meant, for the Holy Qur-án is in many places spoken of as being revealed to all the people, as, for instance, in *what has been revealed to us* (2 : 136), and in "*We have revealed to you a Book*" (21 : 10). And the opening words of the next section make it clear that the reader is addressed, because there we have: "Say, O people! if you are in doubt as to my religion." Throughout the Holy Qur-án the Holy Prophet appears as having the greatest certainty about the word which was revealed to him, so much so that he never entertained the slightest doubt about the truth of the promises of future success and triumph when to the material eye there appeared nothing around but failure and disappointment.

1156 That is, ask them whether previous revelation does not contain clear prophecies of the advent of the Prophet.

97 Though every sign should come to them, until they witness the painful chastisement.

98 And wherefore was there not a town which should believe so that their belief should have profited them but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.[1157]

Ar. *thy.* 99 And if *your* Lord had pleased, surely all those who are in the earth would have believed, all of them; *will you* (Ar. *wilt thou.*) then force men till they become believers?[1158]

100 And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.[1159]

101 Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.[1160]

102 What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.

وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا
الْعَذَابَ الْاَلِيْمَ ○
فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ
اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ لَمَّآ اٰمَنُوْا
كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى
حِيْنٍ ○
وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ
كُلُّهُمْ جَمِيْعًا اَفَاَنْتَ تُكْرِهُ النَّاسَ
حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ○
وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ
وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يَعْقِلُوْنَ ○
قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَ
مَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ○
فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ
خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوْآ اِنِّيْ
مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○

1157 Compare Jonah 3:10: "And God saw their works that they turned from their evil way, and God repented of the evil that He had said that He would do unto them, and He did it not." References to Jonah are contained in the Holy Qur-án in 6:87, 10:98, 21:87, 39:139–148, 68:48–50. He bears a resemblance to the Holy Prophet in that his people benefited by the warning, as did the Arabs by the warning of the Holy Prophet, though after much opposition. Jonah is thus the type of a prophet whose people were dealt with mercifully. It was in reference to this aspect of his character that the Holy Prophet is reported to have said: "Do not give me preference over Jonah."

1158 Compare 2:256: "There is no compulsion in religion." The reference is to the great zeal of the Holy Prophet and his over-exerting himself in preaching the truth. Compare "Maybe you will kill yourself with grief, sorrowing after them, if they believe not in this announcement" (18:6).

1159 Those who will not understand the truth will find uncleanness cast on them. That is only natural. The word *rijs* also means *punishment* (LL), and adopting this significance, the meaning of the passage is equally clear, viz. those who will not care for the warning and guard themselves against it must receive the punishment.

1160 That is, there is an abundance of signs in nature itself for the direction of man.

103 Then We deliver Our apostles and those who believe —even so (now), it is binding on Us (that) We deliver the believers.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَٰلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ

SECTION 11

All Good is controlled by Allah

104–106. Allah alone to be served. 107, 108. He controls good and evil. 109. Judgment approaches.

104 Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah, but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

Ar. thou shouldst.
Ar. thy.
Ar. thou shouldst.

105 And that *you should* keep *your* course towards the religion uprightly; and *you should* not be of the polytheists.

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Ar. thee.
Ar. thee.
Ar. thou dost.
Ar. thou wilt.

106 And do not call besides Allah on that which can neither benefit *you* nor harm *you*, for if *you do* then surely *you will* in that case be of the unjust.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ

Ar. thee.
Ar. thee.

107 And if Allah should afflict *you* with harm, then there is none to remove it but He; and if He intends good to *you* there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

108 Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

Ar. thee.

109 And follow what is revealed to *you* and be patient till Allah should give judgment, and He is the best of the judges.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

CHAPTER XI

HÚD

REVEALED AT MECCA

(10 *sections and* 123 *verses*)

Abstract:

Sec. 1. A warning.
Sec. 2. Truth of revelation.
Sec. 3–8. Histories of Noah, Húd, Sálih, Lot, and Shu'aib.
Sec. 9. Punishment of the wicked is a Divine law.
Sec. 10. The believers should shun evil.

The Title.

THE name of this chapter is taken from that of the Prophet *Húd*, whose history is referred to herein, because he seems to have been the first prophet to a people living within the Arabian peninsula.

Subject-matter.

I need not dilate upon its subject-matter. The opponents are warned first, and the truth of the revelation is most forcibly asserted in the second section by challenging them to produce ten chapters like it, and by showing that the truth of the Qur-án is borne witness to by previous prophets. A cruel and persecuting enemy is then warned of the evil fate of previous people who opposed the well-known prophets Noah, Húd, Sálih, Lot, and Shu'aib. Moses is only briefly referred to in the ninth section, which really demonstrates the Divine law that evil must be followed by evil consequences. The last section requires the Holy Prophet and his followers to maintain the firmest attitude in the cause of righteousness and truth.

Context and date of revelation.

The chapter seems to be a complement to the last, which deals mostly with abstract questions relating to the truth of revelation, while this illustrates the truth of those questions by referring to the histories of former prophets. It is wholly a Meccan revelation, and must be placed at about the same period as the last chapter. Its connection with the previous chapter is thus also clear.

SECTION 1

A Warning

1–4. Mercy and punishment. 5. Concealed enmity. 6, 7. Providence of Allah. 8. Punishment is deferred.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

a 1109.

Or, *characterized by wisdom*, or *rendered valid by arguments*.

1 I am Allah the Seeing.[a] (This is) a book, whose verses are *made decisive*, then are they made plain, from one Wise All-aware:

2 That you shall not serve (any) but Allah, surely I am a warner for you from Him and a giver of good news,

3 And that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace,[1161] and if you turn back, then surely I fear for you the chastisement of a great day.

4 To Allah is your return, and He has power over all things.

5 Now surely they fold up their breasts[1162] that they may conceal (their enmity) from Him: now surely, when they put their garments as a covering,[1163] He knows what they conceal and what they make public; surely He knows what is in the breasts.

الٓرٰ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ
مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ○
اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ اِنَّنِيْ لَكُمْ مِّنْهُ
نَذِيْرٌ وَّبَشِيْرٌ ○
وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ
يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى
وَّيُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ۭ وَاِنْ تَوَلَّوْا
فَاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ○
اِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ○
اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا
مِنْهُ ۭ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ
يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

1161 The *zī-faḍl*, lit. *a possessor of grace*, signifies one on whom Allah bestows His grace, so that the meaning is that every one on whom grace is bestowed has that grace bestowed upon him by Allah. Or the *zī-faḍl* is *one whose good is in excess of his evil*, because *faḍl* also signifies *excess*.

1162 ثنى صدره (lit. *he folded his breast or bosom*) means *he concealed enmity in his breast* or *bosom*) TA-LL), and hence the meaning of يثنون صدورهم is *they conceal in their breasts enmity and hatred* for the Prophet (JB), or the meaning may be, *they bend* or *turn their breasts from the truth* (Kf).

1163 استغشى ثوبه means *he covered himself with his garment in order that he might not see nor hear* (Q-LL). According to Rgh استغشوا ثيابهم means *they made their garments a covering over their ears, and this signifies their holding back from lending an ear*, or *it is an allusion to their running away*.

PART XII

6 And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting-place and its depository; all (things) are in a manifest book.

7 And He it is Who created the heavens and the earth in six periods[a]—and His dominion[b] (extends) on the water[1164]—that He might *manifest* you, which of you is best in action,[1165] and if *you* say, Surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear *deceit*.[1166]

a 8, 694A.
b 895.
Or, *try*.
Ar. *thou*.
Or, *enchantment*.

8 And if We hold back from them the chastisement until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.[1167]

وما من دآبة في الأرض إلا على الله
رزقها ويعلم مستقرها ومستودعها
كل في كتب مبين ۝
وهو الذي خلق السموت والأرض
في ستة أيام وكان عرشه على المآء
ليبلوكم أيكم أحسن عملا ولئن قلت
إنكم مبعوثون من بعد الموت ليقولن
الذين كفروا إن هذآ إلا سحر
مبين ۝
ولئن أخرنا عنهم العذاب إلى أمة
معدودة ليقولن ما يحبسه ألا يوم
يأتيهم ليس مصروفا عنهم وحاق بهم
ما كانوا به يستهزءون ۝

1164 The meaning of *'arsh* has been explained in 895. As all life is produced from water, hence the special mention of the extension of Allah's dominion on the water along with the creation of heaven and earth, because without water life would have been impossible. Compare 21 : 30, " And We have made of water every thing living."

1165 The object of the creation of man and all that has been brought into existence for him is that he should do good, because it is goodness that Allah loves. The two words *balá* and *ibtilá* are synonymous according to TA, and signify the *manifestation of good qualities and mean qualities*.

1166 The use of the word *siḥr* here is a clear indication that this word is used in the Holy Qur-án in the sense of *deceit* or *falsehood*. Rz gives three explanations of the word *siḥr*, under this verse, and all three corroborate this statement. The first explanation is that of Qaffál, and that is that it is here equivalent to *khadí'at*, or *deceit*, the significance of the passage being that by talking of a life after death the Prophet only deceived men so that they should not enjoy the good things of this life as they desire. The second explanation is that it means *báṭil*, i.e. *falsehood*. The third is that the life after death is called *siḥr*, because it is a doctrine upheld by the Qur-án, which was called *siḥr*, because it fascinated men and was, as it were, an enchantment.

1167 The stated period of time is thus referred to in 8 : 33 : " But Allah was not going to chastise them while you were among them."

SECTION 2

Truth of Revelation

9–12. Mercy predominates. 13, 14. Uniqueness of revelation. 15, 16. But only those benefit who act on it. 17. Witnesses to the truth of the Qur-án. 18–24. The opponents and the faithful.

9 And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

10 And if We make him taste a favour after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

11 Except those who are patient and do good, they shall have forgiveness and a great reward.

12 Then, may it be that *you will* give up part of what is revealed to *you* and *your* breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? *You are* only a warner; and Allah is custodian over all things.[1167A]

Ar. *thou wilt.*
Ar. *thee.*
Ar. *thy.*
Ar. *thou art.*

13 Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.[1168]

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنَاهَا مِنْهُ ۚ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝
وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ
لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ
لَفَرِحٌ فَخُورٌ ۝
إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝
فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ
ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا
أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ
إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝
أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ
سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

1167A It should be noted that this passage does not signify, as may be supposed, that the Prophet intended to give up any part of the revelation: on the other hand, it is a strong statement indicating that he could not do it. It is a peculiar use of the word *la'alla*. Rz says: "You say of a person when you intend to show his remoteness from a thing: Maybe (Ar. *la'allaka*) you have power to do such a thing."

1168 This challenge is contained in four different chapters of the Holy Qur-án. (1) In 17:88: "Say: If men and jinn should combine together to bring the like of this Qur-án, they could not bring the like of it though some of them were aiders of others," where the like of the whole of the Qur-án is required to be produced. Then in the verse under discussion the demand is reduced to ten chapters, and lastly in 10:38 and 2:23 they are required to produce a single chapter like the Qur-án. Another point worth noting is that while in some chapters men and jinn are challenged, in others *shuhadá*, which means their *great* or *learned men*, is substituted for *jinn*, thus showing that *jinn* in such places means only *their great men*. The Qur-án does not call for a *like* in any particular qualification, but for a like in every characteristic and every qualification of the Holy Book. See 36.

14 But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He: will you then submit?[1169]

15 Whoever desire this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.

16 These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.[1170]

17 Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Moses, a *guide* and a mercy? These believe in it: and whoever of the (different) parties disbelieves in it, the fire is his promised place; so be not in doubt about it, surely it is the truth from *your* Lord, but most men do not believe.[1171]

Ar. *leader.*

Ar. *thy.*

18 And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust,[1172]

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ
اللَّهِ وَأَنْ لَا إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝
مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُبْخَسُونَ ۝
أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ
إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ
مَا كَانُوا يَعْمَلُونَ ۝
أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ
إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ
مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ
مِنْ رَبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ
هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ ۝

1169 The unbelievers are addressed here, the meaning being that if the false gods or the leaders should not answer their devotees when they call on them to assist them in producing a like of the Qur-án, then at least no doubt should be left in their minds that the Qur-án is not the work of the Prophet, but a revelation from the Divine Being.

1170 That is, their opposition to the Holy Prophet shall be fruitless.

1171 The several statements made in this verse require to be explained. *He who has with him clear proof from his Lord* applies to every believer in the truth of the Holy Qur-án, the words *these believe* in it, occurring farther on, making this clear. The *witness from* Allah who recites it is the Holy Prophet, who is called a witness elsewhere, as being an exemplar for the believers. Besides being a clear proof in itself, the Holy Qur-án has a further evidence of its truth in the book of Moses, which is, therefore, called a guide and a mercy, because it contains clear prophecies of the truth of the Holy Prophet. The meaning of the whole passage is: He who, being a believer in the truth of the Holy Qur-án, has clear proof from his Lord; who has an exemplar for him in the person of the Holy Prophet, and has additional testimony of his truth in the book of Moses: is he like him who loves this world and does not care for the truth? The latter statement, being included in the previous verses, is omitted here.

1172, see next page.

19 Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.

20 These shall not escape in the earth,[1173] nor shall they have any guardians besides Allah; the chastisement shall be doubled for them; they could not bear to hear and they did not see.[1174]

21 These are they who have lost their souls, and what they forged is gone from them.

22 Truly in the hereafter they are the greatest losers.

23 Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

24 The likeness of the two parties is as the blind and the deaf, and the seeing and the hearing; are they equal in condition? Will you not then mind?

الذين يصدون عن سبيل الله ويبغونها عوجا وهم بالآخرة هم كافرون ۝
أولئك لم يكونوا معجزين في الأرض وما كان لهم من دون الله من أولياء يضاعف لهم العذاب ما كانوا يستطيعون السمع وما كانوا يبصرون ۝
أولئك الذين خسروا أنفسهم وضل عنهم ما كانوا يفترون ۝
لا جرم أنهم في الآخرة هم الأخسرون ۝
إن الذين آمنوا وعملوا الصالحات وأخبتوا إلى ربهم أولئك أصحاب الجنة هم فيها خالدون ۝
مثل الفريقين كالأعمى والأصم والبصير والسميع هل يستويان مثلا أفلا تذكرون ۝

SECTION 3

History of Noah

25–34. Noah preaches, is opposed and warns. **35.** Opponents of the Holy Prophet given a similar warning.

25 And certainly We sent
a 901 Noah[a] to his people: Surely I am a plain warner for you:[1175]

26 That you shall not serve any but Allah, surely I fear for you the chastisement of a painful day.

ولقد أرسلنا نوحا إلى قومه إني لكم نذير مبين ۝
أن لا تعبدوا إلا الله إني أخاف عليكم عذاب يوم أليم ۝

1172 The witnesses are according to some *the angels*, according to others *the prophets*, according to others still *the believers* (Rz).

1173 They would not escape the chastisement if Allah intended to punish them in this world (Kf). *A'jaza-hû*, of which *mu'jiz* is a noun-form, may also be translated as *he found him without strength* or *ability*, or *he frustrated his power*.

1174 The phrase ما كانوا يستطيعون السمع does not signify that they were not gifted with the organs of hearing, nor that they were utterly deprived of the power to accept. It is only to show their great hatred of the truth, so that they could not bear even to hear what the Prophet said, and ran away when he spoke.

1175 In every Prophet's message to his people, the chief points to which attention is called, are always to believe in the Unity of the Divine Being and to mend their ways. It is those very points on which stress is laid in the message of the Holy Prophet. This has led

27 But the chiefs of those who disbelieved from among his people said: We do not
Ar. *thee.* consider *you* but a mortal like ourselves, and we do not see
Ar. *thee.* any have followed *you* but those who are the meanest of us at first thought, and we do not see in you any excellence over us; nay, we deem you liars.
28 He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?
29 And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:
30 And, O my people! who will help me against Allah if I drive them away? Will you not then mind?
31 And I do not say to you that I have the treasures of Allah; and I do not know the unseen, nor do I say that I am an angel; nor do I say about those whom your eyes hold in mean estimation (that) Allah will never grant them (any) good—Allah knows best what is in their souls—for then

فقال الملأ الذين كفروا من قومه
ما نراك إلا بشرا مثلنا وما نراك
اتبعك إلا الذين هم أراذلنا بادي
الرأي وما نرى لكم علينا من فضل
بل نظنكم كاذبين ○
قال يا قوم أرأيتم إن كنت على بينة
من ربي وآتاني رحمة من عنده
فعميت عليكم أنلزمكموها و
أنتم لها كارهون ○
ويا قوم لا أسألكم عليه مالا إن
أجري إلا على الله وما أنا بطارد
الذين آمنوا إنهم ملاقو ربهم و
لكني أراكم قوما تجهلون ○
ويا قوم من ينصرني من الله إن
طردتهم أفلا تذكرون ○
ولا أقول لكم عندي خزائن الله و
لا أعلم الغيب ولا أقول إني ملك
ولا أقول للذين تزدري أعينكم لن
يؤتيهم الله خيرا الله أعلم بما في أنفسهم

some Christian critics to think that the Holy Prophet was putting his own experience into the mouth of others. The fact is, however, whatever may have been the details of the messages of the prophets of different nations to their people, the broad principles of the preachings of all of them have always been the Unity of Allah and the brotherhood of man: and as the Holy Qur-án is not concerned with details, it simply lays stress upon the broad doctrines which are common to their preaching, because it was on these two principles that the first message of Islam was given to the world, and during the whole of the Meccan period the Qur-án mainly dealt with only these broad principles. Similarly, the Holy Qur-án does not enter into details of how each prophet was received by his people, for its object is to illustrate in the life of each of them the prophesied final triumph of the Holy Prophet and the utter discomfiture of his enemies, and therefore prominence is given only to these two points. The Qur-án is not a book of history, hence there is no reason why it should enter into all the details of history.

most surely I should be of the unjust.

إِنِّيٓ إِذًا لَّمِنَ الظّٰلِمِينَ ۝

32 They said: O Noah! indeed *you have* disputed with us and *lengthened* dispute with us, therefore bring to us what *you threaten* us with, if *you are* of the truthful ones.

Ar. thou hast. *Ar. made frequent.* *Ar. thou threatenest.* *Ar. thou art.*

قَالُوا يٰنُوحُ قَدْ جٰدَلْتَنَا فَأَكْثَرْتَ
جِدٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِنْ كُنْتَ
مِنَ الصّٰدِقِينَ ۝

33 He said: Allah only will bring it to you if He please, and you will not escape:

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللّٰهُ إِنْ شَآءَ
وَمَآ أَنْتُمْ بِمُعْجِزِينَ ۝

34 And if I intend to give you good advice, my advice will not profit you if Allah intended that He should *cause you to perish*;[a] He is your Lord, and to Him shall you be returned.

Or, punish you for erring.
[a] 865.

وَلَا يَنْفَعُكُمْ نُصْحِيٓ إِنْ أَرَدْتُّ أَنْ
أَنْصَحَ لَكُمْ إِنْ كَانَ اللّٰهُ يُرِيدُ أَنْ
يُّغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ۝

35 Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.[1176]

أَمْ يَقُولُونَ افْتَرٰىهُ قُلْ إِنِ افْتَرَيْتُهُ
فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيٓءٌ مِّمَّا تُجْرِمُونَ ۝

SECTION 4

History of Noah

36–48. Noah's opponents are drowned. 49. A like fate awaits the Holy Prophet's opponents.

36 And it was revealed to Noah: That none of *your* people will believe except those who have already believed, therefore do not grieve at what they do:

Ar thy.

وَأُوحِيَ إِلٰى نُوحٍ أَنَّهُ لَنْ يُّؤْمِنَ مِنْ قَوْمِكَ
إِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ۝

37 And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust: surely they shall be drowned.

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا
تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُّغْرَقُونَ ۝

38 And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).[1177]

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ
مَلَأٌ مِّنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ
تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ۝

1176 The change shows positively that the unbelievers of Mecca are meant, and the reference is to their calling the Qur-án a forgery.

This shows that the histories of prophets are referred to in the Holy Qur-án, not for the purpose of those histories, but as representing the history of the Holy Prophet himself.

1177 Rodwell quotes Midr Tauchuma: "They laughed and jeered at him in their words." It was only natural that they should have laughed; it is the gravest error to think that

39 So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

40 Until when Our command came and water came forth from the valley,[1178] We said: Carry in it two of all things, a pair,[1179] and your own family—except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

41 And he said: Embark in it, in the name of Allah be its

فَسَوْفَ تَعْلَمُوْنَ مَنْ يَّأْتِيْهِ عَذَابٌ يُّخْزِيْهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ○
حَتّٰىٓ اِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ
قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ
اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ وَمَنْ اٰمَنَ ؕ وَمَآ اٰمَنَ مَعَهٗٓ
اِلَّا قَلِيْلٌ ○
وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ

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anything relating to these patriarchs could not have happened that is not found in the Bible. The *laughing* of the righteous at the wicked is not to be taken literally. You laugh at a thing to show your contempt for it; even as the unbelieving people showed their contempt for the making of the ark, the believer in Divine promise shows his contempt for the unbelief of the others; the reason is given in the words *as you laugh at us*. Kf gives another significance: *If you think us ignorant on account of what we are doing, we consider you ignorant on account of your unbelief . . . because your thinking us ignorant is due really to your own ignorance.*

1178 فار التنور is translated by Sale as meaning *the oven poured forth water*, by Palmer *the oven boiled*, and by Rodwell *the earth's surface boiled up*, all three at the same time adding a note that the word *tannúr* also signifies *a reservoir* (Palmer), or *a reservoir of water* (Rodwell), or *a place whence waters spring forth* or *where they are collected* (Sale). It is therefore strange to find the words translated as they are, in spite of the translators' knowledge that the word has another significance better suited to the context. But it is, I think, more a misconception of the word *fára* which has led to the error, than that of the word *tannúr*. *Fára* means *it (the water) boiled*, or *it (the fire) raged*, but neither of these significances is applicable here, as the *oven* could not *boil*, nor could it *rage*, because *tannúr* does not mean *fire*. But *fára* has another significance. LL says: "*Fára*, said of water, signifies also *it welled* or *came forth from the earth* or *ground* (Mgh); *it appeared, spouting forth from the spring* or *source* (TA)." Hence also *fawwárah* signifies *a spring* or *source of water*. And *tannúr*, according to the same authority, means *the highest part of the earth* or *ground* . . . (TA); *any place from which water pours forth* (M, Q); *a place where the water of a valley collects* (M, Q). Now these two significances of the two words *fára* and *tannúr* so suit each other, and each so suits the context, that they would appeal even to a man of ordinary intelligence. We know, from v. 43, where Noah's son is made to say: "I will betake myself for refuge to a mountain," that there must have been a valley, and hence, in my opinion, it is the only reasonable interpretation of the words. Another interpretation is that given by the Caliph 'Ali, who is said to have interpreted these words as meaning *the daybreak rose*. The word *tannúr*, which also means *an oven*, has given rise to a number of ridiculous stories which must be rejected.

1179 Each of a pair is called in Arabic a *zauj*, and hence the dual form *zaujain* means only *a pair*, and زوجين اثنين accordingly signifies *one male and one female of each pair* (Rz). By *all things* are apparently meant all things needed by Noah, and not all things existing in the world, which was too extensive for Noah to travel over the whole of it.

sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

42 And it moved on with them amid waves like mountains;[1180] and Noah called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.[1181]

43 He said: I will betake myself for refuge to a mountain that shall protect me from the water. He said: There is no protector to day from Allah's *punishment* but He Who has mercy;[1182] and a wave intervened between them, so he was of the drowned.

Ar. *amr* (lit., *commandment*).

44 And it was said: O earth, swallow down *your* water, and O cloud, clear away; and the water was made to abate and the affair was decided, and *the ark* rested on the Judi,[1183] and it was said: Away with the unjust people.

Ar. *thy*.

Ar. *it*.

مَجْرٖىهَا وَمُرْسٰهَا ؕ اِنَّ رَبِّىْ لَغَفُوْرٌ رَّحِيْمٌ ۝
وَهِىَ تَجْرِىْ بِهِمْ فِىْ مَوْجٍ كَالْجِبَالِ ۟
وَنَادٰى نُوْحُ ِۨابْنَهٗ وَكَانَ فِىْ مَعْزِلٍ يّٰبُنَىَّ
ارْكَبْ مَّعَنَا وَلَا تَكُنْ مَّعَ الْكٰفِرِيْنَ ۝
قَالَ سَاٰوِىْۤ اِلٰى جَبَلٍ يَّعْصِمُنِىْ مِنَ
الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ
اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ
فَكَانَ مِنَ الْمُغْرَقِيْنَ ۝
وَقِيْلَ يٰۤاَرْضُ ابْلَعِىْ مَآءَكِ وَيٰسَمَآءُ
اَقْلِعِىْ وَغِيْضَ الْمَآءُ وَقُضِىَ الْاَمْرُ وَ
اسْتَوَتْ عَلَى الْجُوْدِىِّ وَقِيْلَ بُعْدًا
لِّلْقَوْمِ الظّٰلِمِيْنَ ۝

1180 It should be borne in mind that the Qur-án does not give any countenance to the story that the deluge covered the whole surface of the earth. On the other hand, it repeatedly speaks of Noah as having been sent to *his people*, i.e. to a single tribe, and according to the Divine law the punishment must have overtaken merely his people, who not only rejected the truth, but also sought to destroy Noah and his followers. The mention of the water flowing from the valley also shows that it was only a tract of land that was deluged, and not the entire earth. The taking in of a pair of all things does not mean that Noah had travelled over the whole earth and taken a pair of every living animal wherever it could be found: in that case he would have spent perhaps a thousand years in collecting pairs of all living creatures on earth, and then without success. The order is clearly to take in pairs of all those things that he considered necessary for himself and those who were with him in the ark. The Bible narrative, which makes God "bring a flood of water upon the earth to destroy all flesh wherein is the breath of life from under heaven," and then makes Noah collect and lodge in an ark a pair of each of the thousands of animals and birds, cannot be accepted by any reasonable person.

1181 The son referred to here is said to have been the son of Noah's wife by a former husband. This is corroborated by a second reading, according to which 'Ali read *ibna-há*, i.e. *her son* (Rz). Most of the early Muslims held that view (JB). The mention of the same person in v. 44 lends further support to this conviction, as there he is called *min ahlí*, which may be translated as meaning *from my wife*. Some have held him to be a grandson of Noah, Can'aan by name, the word *ibn* being equally applicable to a son and a grandson.

1182 *Man rahima* may either mean *He who has mercy*, referring to Allah, the significance being that only the Merciful One can save from the punishment, or the phrase may mean *he on whom He has mercy*; the meaning of the passage in this case is: no one can protect from the chastisement sent by Allah, but he only shall be protected on whom Allah has mercy.

1183 The Greek name of this mountain is said to be Gordyoei, being "one of those mountains which divide Armenia on the south from Mesopotamia" (Sale). According to

وَنَادَىٰ نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي
مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ
أَحْكَمُ الْحَاكِمِينَ ○
قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ
أَن تَكُونَ مِنَ الْجَاهِلِينَ ○
قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ
مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ
تَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ○
قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ

45 And Noah cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the justest of the judges.

46 He said: O Noah! surely he is not of *your* family; surely he is (the doer of) other than good deeds,[1184] therefore ask not of Me that of which *you have* no knowledge; surely I admonish *you* lest *you may* be of the ignorant.

Ar. *thy.* Ar. *thou hast.* Ar. *thee.* Ar. *thou mayest.*

47 He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.

48 It was said: O Noah! descend with peace from Us and blessings on *you* and on

Ar. *thee.*

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the same authority, "the tradition which affirms the ark to have rested on those mountains must have been very ancient, since it is a tradition of the Chaldeans themselves (Berosus, *apud* Joseph); the Chaldee paraphrasts consent to their opinion, which obtained very much formerly, especially among the Eastern Christians. To confirm it we are told that the remainders of the ark were to be seen on the Gordyœan mountains. Berosus and Abydenus both declare there was such a report in their time, the first observing that several of the inhabitants thereabout scraped the pitch off the planks as a rarity, and carried it about them for an amulet; and the latter saying that they used the wood of the vessel against many diseases with wonderful success. The relics of the ark were also to be seen in the time of Epiphanius, if we are to believe him (Epiph. Hæres, 18); we are also told that the Emperor Heraclias went from the town of Thamanin up to the mountain Al-judi, and saw the place of the ark (Elmacin, I. i. c. 1.). Formerly there also existed a famous monastery, called the monastery of the ark, on some of those mountains." But the word as it stands in Arabic may simply be a derivative of *júd*, meaning *excellence* or *approval*, the *yá* being added to denote the relation.

1184 The meaning of انه عمل غير صالح is made clear by the parallel phrase انه ليس من اهلك the personal pronoun *hú* referring in both cases to the same person. It should be borne in mind that when it is meant to speak of a person as the very embodiment of a certain quality, he is designated not as the possessor of that quality, but as that quality itself. Thus you say of a person انه كرم i.e. *surely he is excellence*, or انه جود i.e. *surely he is charity*, meaning he is the very embodiment of excellence or charity. In the Qur-án we have البر من امن i.e. *righteousness is he who believes*, etc. (2 : 177), the meaning apparently being that such a person is the embodiment of righteousness. Therefore انه عمل غير صالح means *surely he is the embodiment of other than good deeds.* A second reading which uses the preterite *'amila*, meaning *he did*, instead of the infinitive *'amalun*, meaning *deed*, also corroborates this significance.

Ar. *thee.*

the nations from among those who are with *you*, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

أُمَمٍ مِّمَّنْ مَّعَكَ ۚ وَأُمَمٌ
سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا
عَذَابٌ أَلِيمٌ ۝

Ar. *thee.* Ar. *thou didst.* Ar. *thou.* Ar. *thy.*

49 These are announcements relating to the unseen which We reveal to *you, you did* not know them—(neither) *you* nor *your* people—before this; therefore be patient; surely the end is for those who guard (against evil).[1185]

تِلْكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ
مَا كُنتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ
مِن قَبْلِ هَٰذَا ۖ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ
لِلْمُتَّقِينَ ۝

SECTION 5

History of Húd

50–57. Húd preaches, is rejected and warns. 58–60. His opponents are destroyed.

a 903. b 905.

50 And to 'Ad[a] (We sent) their brother Húd.[b] He said: O my people! serve Allah, you have no god other than He; you are nothing but forgers (of lies):

51 O my people! I do not ask of you any reward for it; my reward is only with Him who created me: do you not then understand?

52 And, O my people! ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.

Ar. *thou hast.* Ar. *thy.* Ar. *thee.*

53 They said: O Húd! *you have* not brought to us any clear argument and we are not going to desert our gods for *your* word, and we are not believers in *you*:

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ
إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ۝
يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ
أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ ۝
وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ
قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ۝
قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ
لَكَ بِمُؤْمِنِينَ ۝

1185 The announcement relating to the unseen is not the history of Noah, but the fate of the Meccans opposed to the Holy Prophet, as read in that history. The words that follow—be *patient*—are a clear indication of what the announcement relating to the unseen was, for patient waiting was needed for the fate of the Holy Prophet's opponents, not for anything relating to Noah's history. At the end of the last section there was also a similar reference to the opponents of the Holy Prophet; compare also the 26th chapter, in which the history of every prophet is concluded with the words: "Most surely there is a sign in this, but most of them will not believe," where the fate of the opponents of the Holy Prophet is indicated as being identical with the fate of those who opposed earlier prophets.

54 We cannot say aught but that some of our gods have smitten *you* with evil. He said : Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah)

Ar. *thee.*

55 Besides Him, therefore scheme against me all together ; then give me no respite :

56 Surely I rely on Allah, my Lord and your Lord : there is no living creature but He *has it in His control*; surely my Lord is on the right path.[1186]

Ar. *holds it by its forelock.*

57 But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm : surely my Lord is the Preserver of all things.

58 And when Our decree came to pass, We delivered Húd and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

59 And this was 'Ád ; they denied the communications of their Lord, and disobeyed His apostles and followed the bidding of every insolent opposer (of truth).

60 And they were overtaken by curse in this world[a] and on the resurrection day ; now surely 'Ád disbelieved in their Lord ; now surely, *away with* 'Ád, the people of Húd.

a 910.

Or, *perdition overtake.*

إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا
بِسُوٓءٍ قَالَ إِنِّيٓ أُشْهِدُ اللّٰهَ وَاشْهَدُوٓا
أَنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ۝
مِن دُونِهٖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ۝
إِنِّي تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّي وَرَبِّكُمْ مَا مِن
دَآبَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي
عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝
فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ
بِهٖٓ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّونَهٗ شَيْئًا إِنَّ رَبِّي
عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۝
وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ
آمَنُوا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُم
مِّنْ عَذَابٍ غَلِيظٍ ۝
وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَ
عَصَوْا رُسُلَهٗ وَاتَّبَعُوٓا أَمْرَ كُلِّ جَبَّارٍ
عَنِيدٍ ۝
وَأُتْبِعُوا فِي هٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيٰمَةِ أَلَآ إِنَّ عَادًا كَفَرُوا رَبَّهُمْ
أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ۝

1186 The phrase *my Lord is on the right path* signifies that He does not deviate from justice so that He should destroy the righteous or that the unjust should escape His punishment (Bd).

SECTION 6

History of Sálih

61–64. Sálih preaches and warns. 65–68. His opponents are destroyed.

a 911.
b 912.

61 And to Samood[a] (We sent) their brother Sálih.[b] He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.

Ar. *thou wert.*
Ar. *dost thou.*
Ar. *thou callest.*

62 They said: O Sálih! surely *you were* one amongst us in whom great expectations were placed before this: *do you* (now) forbid us from worshipping what our fathers worshipped? and as to that which *you call* us to, most surely we are in disquieting doubt.

63 He said: O my people! tell me if I have clear proof from my Lord and He has granted to me mercy from Himself—who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

c 913.

64 And, O my people! this will be (as) Allah's she-camel for you,[c] a sign, therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

65 But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.

Ar. *thy.*

66 So when Our decree came to pass, We delivered Sálih and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely *your* Lord is the Strong, the Mighty.

d 915.

67 And the rumbling overtook those who were unjust,[d] so they became motionless bodies in their abodes,

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ
هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ
فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ
رَبِّي قَرِيبٌ مُجِيبٌ ○
قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا
قَبْلَ هَٰذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا
يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا
تَدْعُونَا إِلَيْهِ مُرِيبٍ ○
قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ
مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ
يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا
تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ○
وَيَا قَوْمِ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا
تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ○
فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ○
فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ
يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ
الْعَزِيزُ ○
وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا
فِي دِيَارِهِمْ جَاثِمِينَ ○

Or, perdition overtake.

68 As though they had never dwelt in them; now surely did Samood disbelieve in their Lord; now surely, *away with* Samood.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ ثَمُودَا كَفَرُوا
رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ۝

SECTION 7

History of Lot

69–76. Birth of a son announced to Abraham, as also fate of Lot's people. 77–80. Lot's argument with his people. 81, 82. They are destroyed. 83. Meccans warned of a similar fate.

69 And certainly Our messengers[1187] came to Abraham with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ
قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ فَمَا لَبِثَ أَن
جَاءَ بِعِجْلٍ حَنِيذٍ ۝

Ar. did not reach.

70 But when he saw that their hands *were not extended towards* it,[1188] he deemed them strange and conceived fear of them. They said: Fear not, surely we are sent to Lot's people.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ
وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا لَا تَخَفْ
إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۝

71 And his wife was standing (by), so she laughed, then We gave her the good news of Isaac and after Isaac of (a son's son) Jacob.[1189]

وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا
بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۝

72 She said: O wonder![1190] shall I bear a son when I am an extremely old woman and this my husband an extremely old man? most surely this is a wonderful thing.

قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا
بَعْلِي شَيْخًا ۖ إِنَّ هَٰذَا لَشَيْءٌ
عَجِيبٌ ۝

1187 Compare Gen. 18 : 1–7. The Qur-án does not expressly say that they were angels.

1188 This, however, contradicts the Bible statement (Gen. 18 : 8), which says that they ate the roasted calf and other food provided by Abraham. But the contrary, as Rodwell notes, was maintained by the Rabbins, and he directs attention to Is. Baba Mezia, fol. 86 : "They made as though they ate."

1189 Compare Gen. 18 : 10–12. The mention of a son's son (Jacob) was to show that that son should have progeny. It should be borne in mind that *wará*, which ordinarily signifies *behind* or *before*, also means *a son's son*—TA: الوراء ولد الولد Hence I have translated it as such. And elsewhere the Holy Qur-án says و يعقوب نافلة where the addition of the word *náfilah* to Jacob's name is clearly to show that he was a grandson.

1190 The original words are *yá wailatá*, and as *wail* means ordinarily *woe*, the meaning would appear to be *Woe is me!* But as these words are expressive of grief and sorrow, while the occasion on which they are spoken is one of joy, I render them differently. It should be remembered, however, that, according to the best authorities, *wail* is used to express wonder, whether the occasion be one of weal or woe. Thus we have in TA: "And *wail does occur*

Ar. *dost thou.*

73 They said: *Do you* wonder at Allah's bidding? the mercy of Allah and His blessings are on you, O people of the house,[1191] surely He is Praised, Glorious.

قَالُوٓا أَتَعْجَبِينَ مِنْ أَمْرِ اللّٰهِ رَحْمَتُ
اللّٰهِ وَبَرَكٰتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَمِيدٌ مَّجِيدٌ ○

74 So when fear had gone away from Abraham and good news came to him, he began to plead with Us for Lot's people.[1192]

فَلَمَّا ذَهَبَ عَنْ إِبْرٰهِيمَ الرَّوْعُ وَ
جَآءَتْهُ الْبُشْرٰى يُجٰدِلُنَا فِى قَوْمِ لُوطٍ

75 Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allah):

إِنَّ إِبْرٰهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ○

Ar. *thy.*

76 O Abraham! leave off this, surely the decree of *your* Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.

يٰٓإِبْرٰهِيمُ أَعْرِضْ عَنْ هٰذَا إِنَّهُ
قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ اٰتِيهِمْ
عَذَابٌ غَيْرُ مَرْدُودٍ ○

a 917.

77 And when Our messengers came to Lot,[a] he was grieved for them, and he lacked strength to protect them,[1193] and said: This is a hard day.

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَ
ضَاقَ بِهِمْ ذَرْعًا وَقَالَ هٰذَا يَوْمٌ
عَصِيبٌ ○

78 And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters—they are purer—for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?[1194]

وَجَآءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ
قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّاٰتِ قَالَ
يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللّٰهَ وَلَا تُخْزُونِ فِى ضَيْفِى أَلَيْسَ
مِنْكُمْ رَجُلٌ رَّشِيدٌ ○

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in the sense of wonder." The commentators consider this to be the meaning here (Kf, Bd). According to AH *it is a word which is frequently used by women when anything causing wonder occurs to them.*

1191 اهل البيت includes the wife of a person: in fact, it is Abraham's wife that is primarily addressed here. The same phrase in the case of the Holy Prophet (33 : 33) includes his wives as well as his children.

1192 Compare Gen. 18 : 21-23.

1193 *Zar'*, which primarily signifies *the stretching forth the arm* (LL), is used in the sense of *power* or *ability* (TA, TH, Kf, JB), and hence the phrase ضاق بالامر ذرعا means *he was unable to do the thing*, or *he lacked strength to accomplish the affair* (Q-LL).

1194 Lot, it appears from Gen. 19 : 9, was a stranger in the city: "This one fellow came in to sojourn, and he will needs be a judge," and the messengers being strangers, the townsmen would not allow him to keep them. Lot offered his daughters as hostages so that he might be allowed to keep his guests with him, for according to 15 : 70 he had not the permission to allow any stranger under his roof: "Have we not forbidden you from other people?" i.e. from giving shelter to them, this no doubt being due to the constant danger of tribal

Ar. *thou knowest.*
Ar. *thy.*
Ar. *thou knowest.*
Ar. *for.*
Ar. *thy.*
Ar. *thee.*
Ar. *thy.*
a 917A.
Ar. *thy.*
Ar. *thy.*

79 They said: Certainly *you know* that we have no claim on *your* daughters, and most surely *you know* what we desire.

80 He said: Ah! that I had power *to repel* you, rather I shall have recourse to a strong support.[1194A]

81 They said: O Lot! we are the messengers of *your* Lord; they shall by no means reach *you*; so remove *your* followers[a] in a part of the night—and let none of you turn back—except *your* wife,[1195] for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

82 So when Our decree came to pass, We turned them upside down[1196] and rained down upon them stones,[1197] of what had been decreed,[1198] one after another.

83 Marked (for punishment) with *your* Lord; and it is not far off from the unjust.[1199]

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ
حَقٍّ ۚ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾
قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ
رُكْنٍ شَدِيدٍ ﴿٨٠﴾
قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا
إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ
إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ
الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ
مَنْضُودٍ ﴿٨٢﴾
مُسَوَّمَةً عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

fighting. It may also be noted that the more generally received opinion among the commentators is that Lot did not point to his real daughters, but to women of the tribe, because a prophet would speak of the women of his tribe as his daughters (Rz, JB), and in that case he did no more than point to the natural relation of man and woman. The answer of his people seems, however, to relate to his daughters.

1194A Allah is the strong support to whom the righteous have recourse when they are in trouble. The particle *au* signifies *or*, as well as *rather*, in the latter case being the equivalent of *bal* (Mgh-LL).

1195 Compare Gen. 19:26.

1196 It was a severe earthquake, which so utterly demolished the cities as to have turned them upside down. In 15:73 it is called *ṣaiḥah*, i.e. *the rumbling* that precedes an earthquake. See 918. The stories of Gabriel taking up the cities to heaven and then throwing them down are entirely baseless.

1197 The raining down of stones might have been the result of a volcanic eruption which was accompanied by an earthquake. See 918.

1198 The word *sijjîl* is a pure Arabic word and not a corruption of the Persian *sang-i-gil*, as thought by some lexicologists. It is derived from the root *sajala*, meaning *he poured forth* (water), from which a large number of derivatives has followed, as usual in Arabic: for instance, the verb forms *sajjala*, i.e. *he wrote a paper* or *a scroll*, or *decided judicially*, *sajala-hû*, i.e. *he vied with him for superiority in anything*, originally in the drawing of water, *asjala-hû*, i.e. *he gave him a bucketful*, *insajala*, i.e. *it* (water) *poured forth*, and nouns such as *sijill*, meaning *a writing*, or *a scroll*, *sajl*, meaning *a full bucket, etc.* (LL). In consonance with the original meaning of *writing*, *sijjîl* means *what had been written* or *decreed for them* (Q-LL), or according to AO *many and hard* (LL).

1199 As in the previous instances, the concluding words show a reversion to the subject of the punishment of the Meccan opponents of the Holy Prophet.

SECTION 8

History of Shu'aib

84-93. Shu'aib preaches, is opposed and warns. 94, 95. Punishment overtakes the people.

84 And to Midian (We sent) their brother Shu'aib.[a] He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight; surely I see you in prosperity and surely I fear for you the chastisement of an all-encompassing day:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ۝

85 And, O my people! give full measure and weight fairly, and defraud not men of their things, and do not act corruptly in the land, making mischief:

وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ۝

86 What remains with Allah is better for you if you are believers, and I am not a keeper over you.[1200]

بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ۝

87 They said: O Shu'aib! does *your* prayer enjoin *you* that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? forsooth *you are* the forbearing, the right-directing one.

قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ۝

88 He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself; and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue: on Him do I rely and to Him do I turn:

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

89 And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell

وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ

[a] 919.

Ar. *thy*. Ar. *thee*. (your ... you, verse 87)

Ar. *thou art*. (you are, verse 87)

1200 *Baqiyyat-ullāh* would properly signify *that part of man's doings which remains with Allah*, i.e. *the righteous or good works of which the recompense remains*, the word conveying the same significance as *bāqiyāt* in 18 : 46 and 19 : 79. Rgh and TA prefer this significance. But it may also mean *what Allah leaves to you after you have paid the dues of others.*

a 902. b 910. c 915. d 918.

the people of Noah,[a] or the people of Húd,[b] or the people of Sálih,[c] nor are the people of Lot[d] far off from you:

90 And ask forgiveness of your Lord, then turn to Him: surely my Lord is Merciful, Loving-kind.

91 They said: O Shu'aib! we do not understand much of what *you say* and most surely we see *you* to be weak among us, and were it not for *your* family we would surely stone *you*, and *you are* not mighty against us.

Ar. *thou sayest.* Ar. *thee.* Ar. *thy.* Ar. *thee.* Ar. *thou art.*

92 He said: O my people! is my family more esteemed by you than Allah? and you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:

93 And, O my people! act according to your ability, I too am acting: you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar: and watch, surely I too am watching with you.

94 And when Our decree came to pass We delivered Shu'aib and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,[e]

e 920

95 As though they had never dwelt in them: now surely perdition overtook Midian as had perished Samood.

قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صٰلِحٍ ۚ وَ
مَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ۝
وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ
رَبِّي رَحِيمٌ وَدُودٌ ۝
قَالُوا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا
تَقُولُ وَإِنَّا لَنَرٰىكَ فِينَا ضَعِيفًا ۖ وَ
لَوْلَا رَهْطُكَ لَرَجَمْنٰكَ ۖ وَمَا أَنتَ
عَلَيْنَا بِعَزِيزٍ ۝
قَالَ يٰقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ
اللّٰهِ ۖ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا ۖ
إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ۝
وَيٰقَوْمِ اعْمَلُوا عَلٰى مَكَانَتِكُمْ إِنِّي
عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ ۙ مَن يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَ
ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ۝
وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي
دِيَارِهِمْ جٰثِمِينَ ۝
كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا بُعْدًا لِّمَدْيَنَ
كَمَا بَعِدَتْ ثَمُودُ ۝

SECTION 9

Punishment of the Wicked is a Divine Law

96–102. Iniquity draws punishment on Pharaoh. 103–105. A like fate for the opponents of the Prophet. 106, 107. Punishment is only remedial and not everlasting. 108. Reward of the righteous is unceasing. 109. The Meccans shall receive punishment.

96 And certainly We sent Moses with Our communications and a clear authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ
مُّبِينٍ ۝

97 To Pharaoh and his chiefs, but they followed the bidding of Pharaoh, and Pharaoh's bidding was not right-directing.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ
فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ
بِرَشِيدٍ ۝

98 He shall lead his people on the resurrection day, and bring them down to the fire: and evil the *company brought down*.

Or, *place to which they are brought.*

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ
النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ۝

99 And they are overtaken by curse in this (world), and on the resurrection day: evil the gift which shall be given.

وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۚ
بِئْسَ الرِّفْدُ الْمَرْفُودُ ۝

100 This is an account of (the fate of) the towns which we relate to *you*: of them are some that stand and (others) mown down.

Ar. *thee*.

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ ۖ
مِنْهَا قَائِمٌ وَحَصِيدٌ ۝

101 And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of *your* Lord came to pass; and they *added but to their* ruin.

Ar. *thy*.

Ar. *increased them in nothing but.*

وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ ظَلَمُوا أَنْفُسَهُمْ ۖ
فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ
مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ
رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ۝

102 And such is the punishment of *your* Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.

Ar. *thy*.

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ
وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝

103 Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ
الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ
وَذَٰلِكَ يَوْمٌ مَشْهُودٌ ۝

104 And We do not delay it but to an appointed term.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ ۝

105 On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ
فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۝

106 So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

107 Abiding therein so long as the heavens and the earth
Ar. *thy.* endure, except as *your* Lord
Ar. *thy.* please; surely *your* Lord is the mighty doer of what He intends.[1201]

108 And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth
Ar. *thy.* endure, except as *your* Lord please: a gift which shall never be cut off.[1202]

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۝
خٰلِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۝
وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خٰلِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ۝

1201 This limitation on the duration of abiding in hell—*except as your Lord please*—is given twice in the Holy Qur-án, here and in 6:129, and it shows clearly that the punishment of hell is not everlasting. A comparison with the verse that follows makes it clearer. There, too, we have that those in paradise shall abide there as long as the heaven and the earth endure, but the statement is immediately followed by another: *a gift which shall never be cut off*, thus showing that in fact there is no limitation upon the eternity of paradise, and the words *except as your Lord please* have been used only to express the unbounded power and greatness of the Divine Being. In the case of hell, however, the words *except as your Lord please* are followed by a statement which corroborates the limitation thus placed, for the word *fa'ál*, as an attribute of the Divine Being, indicates that He does even those things which seem impossible to others, the word being an intensive form of *fá'il*, meaning *doer.* The same words are in the two cases followed by entirely different statements, showing that the same sense is not to be attached to the words الا ماشاء ربك in both cases. In the case of hell it is an actual limitation, because Allah is the great doer, who does what He intends even though it may appear impossible to men, while in the case of heaven it is not a limitation on its eternity—*for that is a gift never to be cut off*, but an expression of Divine greatness.

Various sayings of the Holy Prophet corroborate the statement made above. For instance, the concluding portion of one of these which is met with in one of the most reliable collections runs thus: "Then will Allah say: The angels and the prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them except the most Merciful of all merciful ones. So He will take out a handful from fire and bring out a people *who never worked any good*" (Mus). There are also other sayings in the Kanz-ul-'Ummál: "Surely a day will come over hell when it will be like a field of corn that has dried up after flourishing for a while"; and again, "Surely a day will come over hell when there shall not be a single human being in it" (vol. vii. p. 245). There is also a saying of 'Umar on record (see Fat-ḥ-ul-Bayán, Fat-ḥ-ul-Barí, Durr-i-Mansoor, and the Hád-il-Arwah of Ibn-i-Qayyum): "Even if the dwellers in hell may be numberless as the sands of the desert a day will surely come when they will be taken out of it."

One question, however, remains to be answered, and that is the use of the word *abad* (which is generally considered as meaning *for ever*). This abiding in hell (*abadan*) is mentioned thrice in the Holy Qur-án, in 4:169, 33:65, and 72:23. On all these three occasions I render the words as meaning *for a long time*, and this significance appears to be correct, in the light of what has been stated above. It must be borne in mind that *abad* signifies *a long time* (LL), being synonymous with دهر طويل (Mgh), or as TA says الدهر الطويل الذى ليس محدود i.e. *a long time which is not limited*; it also signifies *time* (in an absolute

1202, see next page.

109 Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَآءِ ؕ مَا
يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ؕ
وَاِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ ۠

SECTION 10

The Believers should shun Evil

110–113. Believers should not incline towards the unjust. 114–117. Evil to be shunned because it must have an evil consequence. 118, 119. Differences cannot be obliterated. 120. Histories of former prophets are given for consolation. 121–123. The end must be waited for.

110 And certainly We gave
the book to Moses, but it was
gone against;[1203] and had not
Ar. thy. a word gone forth from *your*
a 1167. Lord,[a] the matter would surely
have been decided between
them; and surely they are in a
disquieting doubt about it.
Ar. thy. 111 And *your* Lord will most
surely pay back to all their
deeds in full; surely He is
aware of what they do.
112 Continue then in the
Ar. thou art. right way as *you are* com-
manded, as also he who has
Ar. thee. turned (to Allah) with *you*, and
be not inordinate (O men!),
surely He sees what you do.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ
فِيْهِ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ
رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَاِنَّهُمْ لَفِيْ
شَكٍّ مِّنْهُ مُرِيْبٍ ۝
وَاِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ اَعْمَالَهُمْ ؕ
اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ۝
فَاسْتَقِمْ كَمَآ اُمِرْتَ وَمَنْ تَابَ
مَعَكَ وَلَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ۝

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sense) or *time without end*; hence *eternity*. But the other significance of the word has its use in Arabic literature, and hence its plural *ābād*, which would be meaningless if the word signified nothing but *eternity*. Rgh also gives us a clue to the other significance (i.e. *abad* being equivalent to *a long time*), for he says تأبد الشيء means *the thing remained for abad*, adding و يعبر به عما يبقى مدة طويلة i.e. *it is also used to signify that which remains for a long time*. The Qur-án makes this use of the word clear by stating in 78:23 that the unbelievers shall remain in hell for *aḥqāb*, i.e. *long ages*, the word being plural of *ḥuqbah*, which means *seventy* or *eighty* years (see 2645). If *abad* in the case of hell signified *eternity*, the word *aḥqāb* could not have been used. Hence *a long time* is the correct rendering of the word. Thus the Qur-án rejects the doctrine of the eternity of hell.

1202 See note on the preceding verse, where the words *except as your Lord please* are fully explained. In accordance with what is said here in connection with the heavenly life, that it is a gift which shall never be cut off, we have in 15:48, "Nor shall they be ever ejected from it."

1203 *Ikhtalafa* means also *khālafa*, i.e. *he acted in opposition to*, or *disagreed with* (see 212A for full explanation).

113 And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.[1204]

114 And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; this is a reminder to the mindful.[1205]

115 And be patient, for surely Allah does not waste the reward of the good-doers.

116 But why were there not among the generations before you those possessing understanding,[1206] who should have forbidden the making of mischief in the earth, except a few of those whom we delivered from among them? and those who were unjust went after what they were made to enjoy of plenty, and they were guilty.

117 And it did not beseem *your* Lord to have destroyed the towns *on account of wrong belief*, while their people acted well.[1207]

Ar. *thy.*
Or, *unjustly.*

وَلَا تَرْكَنُوٓا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ
مَا لَكُمْ مِّن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ○
وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ
الَّيْلِ إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ
ذٰلِكَ ذِكْرٰى لِلذّٰكِرِينَ ○
وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ○
فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ
أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي
الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَآ أُتْرِفُوا فِيهِ
وَكَانُوا مُجْرِمِينَ ○
وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ
وَّأَهْلُهَا مُصْلِحُونَ ○

1204 Not only is it forbidden to man to commit any injustice himself, but he should also refrain from leaning towards those who are guilty of injustice—a very hard rule of conduct to carry out, no doubt, but the only one that can keep him upright.

1205 The times of prayer are clearly indicated in this verse, and it is not true that it was revealed before any time was fixed for prayer. The prayer is to be said in the two parts of the day and the first hours of the night. In the first part of the day is the *fajr*, or *the morning prayer* before sunrise, and in the second part of the day the *ẓuhr*, or *the early afternoon*, and the *'aṣr*, or the *later afternoon*, prayers. In the first hours of the night we have the *maghrib*, or the *after sunset prayer*, and the *'ishá*, or the *night prayer*, just before going to bed. It is a remarkable fact that the two afternoon prayers and the two sunset prayers, which are spoken of together, may under exceptional circumstances be said together. It should also be noted that though *ṭarf* means an end or extremity, it also means *a quarter*, or *a portion*, or *a part* (synonym *ṭáifah*) of a thing (S, O, Q-LL), and it is used in relation to bodies or material things and to times, etc. (Rgh, TA-LL). Hence I prefer the rendering *two parts* (of the day) to *two ends*, which is not applicable here.

1206 In the phrase *ulú baqiyyah*, the word *baqiyyah* is interpreted in a number of ways. LL collects all of these in the article on *baqy*. Some of these are: *persons possessed of excellence, or possessing a relic of judgment and intelligence* (Bḍ), or *persons of understanding* (Q, TA) *and discrimination* (TA), or *persons of obedience* (TA), or *having the quality of preserving themselves* (Az, Bḍ, Q) *from punishment*.

1207 *Ẓulm* here signifies *wrong belief* as distinct from guilty conduct. The commentators almost agree in giving it here the significance of *shirk* or *polytheism* (Rz, Bḍ, JB). The Holy Qur-án generally speaks of Divine punishment and Divine wrath overtaking men in this world for their inordinacy, or transgression, or grossly immoral conduct, and not for wrong

Ar. *thy.* 118 And if *your* Lord had pleased He would certainly have made people a single nation, and they shall continue to differ,[1208]

119 Except those on whom
Ar. *thy.* *your* Lord has mercy; and for this did He create them;[1209] and
Ar. *thy.* the word of *your* Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.[1210]

Ar. *thee.* 120 And all We relate to *you* of the accounts of the apostles
Ar. *thy.* is to strengthen *your* heart therewith; and in this has
Ar. *thee.* come to *you* the truth and an admonition, and a reminder to the believers.

121 And say to those who do not believe: Act according to your state, surely we too are acting:

122 And wait, surely we are waiting also.

123 And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on
Ar. *thy.* Him, and *your* Lord is not heedless of what you do.

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً
وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ۝
اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَلِذٰلِكَ خَلَقَهُمْ ؕ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ
الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ۝
وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ
مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَجَآءَكَ فِيْ هٰذِهِ
الْحَقُّ وَمَوْعِظَةٌ وَّذِكْرٰى لِلْمُؤْمِنِيْنَ ۝
وَقُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى
مَكَانَتِكُمْ ؕ اِنَّا عٰمِلُوْنَ ۝
وَانْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ۝
وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ
يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ۝

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or erroneous beliefs, which may be compatible with good conduct. Here this is asserted very plainly. It should be noted that the word *ẓulm*, which I have generally translated as *injustice*, is very broad in its significance. Rgh deals with all the shades of its meaning, saying that *ẓulm* is of three kinds: (1) as between man and Allah, the greatest of which is *kufr* or *unbelief*, and *shirk* or *polytheism*; this would, of course, include all wrong beliefs with regard to the Divine Being; (2) as between man and man, which would include all kinds of immoralities and transgressions involving a violation of the rights of others; (3) as between man and his own self, which would include all kinds of guilty action injurious not to others but to man's own self. The other meaning is given in the margin.

1208 The meaning is that if it were a Divine law to force men to one particular belief, they would have become a single nation, but as it is, He has so created them that they shall continue to differ, hence some of them accept the truth and others reject it.

1209 Here it is clearly stated that Allah created all men to have mercy on them. By His mercy He guides some to the right path, while to others, who go over to evil and make themselves deserving of hell, mercy shall come only after punishment. It is by their own hands that they get into distress and difficulty, while Allah has mercy on them in extricating them from it.

1210 Because they went against the ways which Allah had mercifully shown to them, therefore they must pass through another ordeal, so that they may be purged of evil and made fit for spiritual progress.

CHAPTER XII

JOSEPH

(Yúsuf)

Revealed at Mecca

(12 sections and 111 verses)

Abstract:

Sec. 1. Joseph's vision.
Sec. 2. Plot against Joseph by his brothers.
Sec. 3. Joseph's firmness under temptations.
Sec. 4. Joseph is imprisoned.
Sec. 5. Joseph's preaching in the prison.
Sec. 6. The king's vision and its interpretation by Joseph.
Sec. 7. Joseph is cleared of the charge and raised to eminence.
Sec. 8. Joseph helps his brothers.
Sec. 9. Joseph's youngest brother.
Sec. 10. Joseph discloses his identity to his brothers.
Sec. 11. Israel goes to Egypt.
Sec. 12. A lesson for the Prophet's opponents in the histories of the former prophets.

Title and Subject-matter.

This chapter receives its title from the story with which it deals. The entire chapter gives a continuous account of the history of Joseph, the first three verses and the concluding section both pointing to the purpose which underlies the story. It is not, in fact, a mere narrative, but foretells the ultimate triumph of the Holy Prophet, who was being turned out of his native city, and also the final submission of those who were plotting against his very life.

The chapter deals with three kinds of visions, viz. the vision of a prophet (Joseph), which pointed to his ultimate triumph and the triumph of the truth which he preached (vv. 4 and 100); the vision of a king, relating to the measures of the material welfare of those under his care (vv. 43–49), and the visions of ordinary men, relating to their own adversity or prosperity (vv. 36–41). The grander the purpose, the longer it takes for its due fulfilment; Joseph's vision took a whole lifetime, the king's vision fourteen years, while the visions of ordinary men come to immediate fulfilment. The Holy Prophet doubtless obtained consolation from these facts, and as he had before him a very grand object—the reformation first of the Arabs and then of the whole world—he patiently awaited the realization of these noble ideals, knowing that it would surely take some time.

Context.

In the arrangement of the chapters, the connection of this chapter with the one preceding it is clear. That chapter deals with the histories of several well-known prophets and the fate of

SECTION 1

Joseph's Vision

1–3. The revelation. 4–6. Joseph's vision.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

a 1109. 1 I am Allah the Seeing.[a] These are the verses of the Book that makes (things) manifest.

2 Surely We have revealed it—an Arabic Qur-án—that you may understand.

Ar. *thee.* 3 We explain to *you* with the best explanation[1211] by Our
Ar. *thee.* revealing to *you* this Qur-án,
Ar. *thou wert.* though before this *you were* certainly of the unaware ones.[1212]

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ
الْمُبِيْنِ ○
اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ○
نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ
اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ
مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ○

their opponents. This prophetically states that the dealings of the enemies towards the Holy Prophet, and those of the Holy Prophet towards his enemies, were more in the nature of the mutual dealings of Joseph and his brothers, there being strict persecution on one side and entire forgiveness and merciful dealing on the other. It will be further seen that the concluding words of the last chapter speak of the accounts of the apostles *to strengthen your heart therewith* (11 : 120), and as this chapter is expressly mentioned to have been revealed to give solace to the Holy Prophet in his persecution by his enemies (AH) and to comfort him at a time when that most critical moment of his life was approaching which led to his flight to Medina, it is a fitting sequel to the eleventh chapter.

Date of revelation.

As to the place of its revelation, there is almost a consensus of opinion that the whole of it was revealed at Mecca. The conjecture that the first three verses were revealed at Medina does not deserve attention, because these are clearly necessary as a preliminary to the chapter which, there is good ground for believing, was revealed on the eve of the Holy Prophet's flight to Medina. Such is the opinion of Sayooti; Weil, among the European critics, holds the same opinion. It is an undisputed fact that when the Holy Prophet conquered Mecca he repeated the very words, when forgiving his bitterest enemies, that Joseph had spoken when forgiving his brothers. Thus no doubt s left that the revelation of the chapter belongs to the period when the Holy Prophet's enemies were actively plotting against him, there being a clear reference to this in v. 7.

1211 احسن القصص does not mean the best of the stories, nor does it here refer to the story of Joseph. *Qaṣaṣ* is an infinitive noun, from *qaṣṣa*, meaning *he related* or *explained* (LL). And نحن نقص عليك احسن القصص is explained in Q and TA as meaning *we explain to you with the best explanation.* It should be noted that the plural of *qiṣṣah*, meaning *a story*, is *qiṣaṣ*, and not *qaṣaṣ* (LL). See also the commentators (Kf, Rz, JB), who consider it as an infinitive noun. The meaning of the passage is that the revelation of the Qur-án affords the best explanation in regard to the spiritual and moral needs of man, and also regarding the future events of the life of the Holy Prophet.

1212 The Prophet's "unawareness" relates to his own future, of which this chapter gives a clear indication in the incidents of Joseph's life, viz. that he shall be expelled from

4 When Joseph said to his father: O my father! surely I saw eleven stars and the sun and the moon—I saw them making obeisance to me.[1213]

5 He said: O my son! do
Ar. *thy*. not relate *your* vision to *your*
Ar. *thy*. brothers, lest they devise a
Ar. *thee*. plan against *you*; surely the
devil is an open enemy to man.

Ar. *thy*. 6 And thus will *your* Lord
Ar. *thee*. choose *you* and teach *you* the
Ar. *thee*. interpretation of sayings and
make His favour complete to
Ar. *thee*. *you* and to the children of
Jacob, as He made it complete
Ar. *thy*. before to *your* fathers, Abraham
Ar. *thy*. and Isaac; surely *your* Lord
is Knowing, Wise.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۝
قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ
فَيَكِيدُوا لَكَ كَيْدًا ۚ إِنَّ الشَّيْطَانَ
لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ۝
وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ
آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ
قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝

SECTION 2

Plot against Joseph by his Brothers

7. A sign as to the Prophet's future. 8–20. Plot of Joseph's brothers and their casting Joseph into a pit.

7 Certainly in Joseph and his brothers there are signs for the inquirers.[1214]

8 When they said: Certainly Joseph and his brother[1215] are dearer to our father than we, though we are a (stronger) company: most surely our father is in manifest error:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ ۝
إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا
مِنَّا وَنَحْنُ عُصْبَةٌ ۚ إِنَّ أَبَانَا لَفِي
ضَلَالٍ مُبِينٍ ۝

his home as Joseph was expelled, but that his countrymen shall ultimately come to him in submission, asking pardon for their faults, as Joseph's brothers had done. The Holy Prophet's reference to the reply of Joseph to his brothers لا تثريب عليكم اليوم (v. 92), after the conquest of Mecca, when the Quraish came to him asking pardon for their crimes, shows clearly that the story of Joseph was understood to convey this meaning from the first. But "unawareness" here may also refer to all those things that are related in the Qur-án, because the Prophet knew nothing of them before the revelation. This is also stated in 42:52: "And thus did We reveal to you an inspired Book by Our command; you did not know what the Book was, nor what the faith was, but We made it a light, guiding thereby whom We please of Our servants."

1213 Compare Gen. 37:9: "And behold the sun and the moon and the eleven stars made obeisance to me." It should be noted that there is nothing in this verse to show that it was a vision.

1214 What was hinted at in the first section is now made clearer. At the time of this revelation the Prophet was in the greatest difficulty, for the chief men of Mecca conspired against his life, and therefore people no doubt inquired about his fate. In answer they are told that their treatment of him and his treatment of them would be similar to that which Joseph experienced at the hands of his brothers, and that which they met with from him.

1215 Benjamin, his brother by the same mother, is meant here.

9 Slay Joseph or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.[1216]

10 A speaker from among them said: Do not slay Joseph, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.[1217]

11 They said: O our father! what reason *have you* that *you do* not trust in us with respect to Joseph? and most surely we are his sincere well-wishers:

Ar. *hast thou.* Ar. *thou dost.*

12 Send him with us to-morrow that he may enjoy himself and sport, and surely we will guard him well.

13 He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

14 They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

15 So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: *You will* most certainly inform them of this their affair while they do not perceive.[1218]

Ar. *thou shalt.*

اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ
قَوْمًا صَالِحِينَ ○
قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَ
أَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ
السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ○
قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ
وَإِنَّا لَهُ لَنَاصِحُونَ ○
أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا
لَهُ لَحَافِظُونَ ○
قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ
أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ○
قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ
إِنَّا إِذًا لَخَاسِرُونَ ○
فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ
يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا
إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ
لَا يَشْعُرُونَ ○

1216 The conspiracy of the Quraish against the Holy Prophet was of a similar nature. It is referred to in the Qur-án in the following words: "And when those who disbelieved devised plans against you, that they might confine you or slay you or drive you away" (8 : 30).

1217 "And Reuben said unto them: Shed no blood, but cast him into this pit that is in the wilderness and lay no hand upon him" (Gen. 37 : 22).

1218 The essential difference between the two versions of this story, one given in the Bible and the other in the Qur-án, is this, that while the Bible narrates it as a simple story, the Holy Qur-án preserves in it the spiritual element which alone can justify its record in a book meant for the spiritual guidance of man. Here is a child whose age does not exceed seventeen years, who, though to all appearance lost for ever, receives a Divine revelation and promise that he will one day be the master of his present oppressors. It is this circumstance in the life of a prophet which really enables him to face all distresses and difficulties, viz. the deep conviction of the ultimate triumph of truth which is produced by revelation from on high. By omitting the spiritual significance the Bible narrative divests the story of all its beauty.

16 And they came to their father at nightfall, weeping.

17 They said: O our father! surely we went off racing and left Joseph by our goods, so the wolf devoured him, and *you will* not believe us though we are truthful.

Ar. *thou wilt.*

18 And they brought *his shirt with false blood upon it.* He said: Nay, your souls have made the matter light for you, but patience is good, and Allah is He Whose help is sought for against what you describe.[1219]

Ar. *false blood upon his shirt.*

19 And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.

20 And they sold him for a small price, a few pieces of silver, and they showed no desire for him.[1220]

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ○
قَالُوا يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَآ
أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِينَ ○
وَجَآءُو عَلٰى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ
بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُونَ ○
وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ
فَأَدْلٰى دَلْوَهُ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ
وَأَسَرُّوهُ بِضٰعَةً وَاللَّهُ عَلِيمٌ
بِمَا يَعْمَلُونَ ○
وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزّٰهِدِينَ ○

1219 The Qur-án represents Jacob as doubting from the very first the sincerity of Joseph's brothers, but not so the Bible. Again, according to the Holy Qur-án, Joseph relates his vision to his father, who is at once apprehensive of the envy of his brothers if they are apprised of it; but according to the Bible, Jacob himself rebuked Joseph for his dream, which being true, the circumstance casts a reflection upon Jacob's prophetical character. Besides several discrepancies, the Bible narrative represents Jacob as an ordinary mortal, while the Holy Qur-án represents him as a prophet. The former makes him grieve for the loss of a beloved son as any other mortal would, but the latter shows that he had from the first a hope: "And Allah is He Whose help is sought for against what you describe." And throughout the story this hope is the bright ray without which the story would be a gloomy description, devoid of all value as a spiritual lesson. There are traces left still in the Bible narrative which show that the account as now met with in Genesis does not truly depict the character of Jacob, for in Gen. 37:11 we are told: "And his brethren envied him, but his father observed the saying," i.e. kept the vision in his heart, which shows that he was convinced of its truth. This is so inconsistent with the rest of the narrative as to Jacob's belief in the sincerity of his sons, that there is no alternative left but the admission that the Quranic narrative not only fits in with the prophetical character of Jacob, but also that wherever it contradicts the Bible it removes in fact the inconsistencies of the Bible, which only records a distorted version of the story.

1220 Compare Gen. 37:28: "Then there passed by Midianites, merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver." Those who sold him were either Joseph's brothers or the merchants who found him in the pit; according to the story as related in Genesis, Joseph's brothers sold him to the Midianites, who again sold him in Egypt.

SECTION 3

Joseph's Firmness under Temptations

21, 22. Joseph is brought to Egypt. 23, 24. His trial. 25–29. His innocence.

Ar. *one from Egypt.*

21 And the *Egyptian* who bought him[1221] said to his wife: Give him an honourable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Joseph in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

22 And when he had attained his maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.[1222]

23 And she in whose house he was sought to make himself yield (to her),[1223] and she made fast the doors and said: Come forward.[1224] He said: I seek Allah's refuge, surely my Lord made good my abode: surely the unjust do not prosper.

24 And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our *sincere* servants.[1225]

Or, *chosen, purified.*

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ
أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ
وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ
عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○
وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ○
وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ
مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ○
وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ
بُرْهَانَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ
السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا
الْمُخْلَصِينَ ○

1221 "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh and a captain of the guard" (Gen. 38:36). And Gen. 39:1 says: "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him thither."

1222 "And the Lord was with Joseph, and he was a prosperous man" (Gen. 39:2).

1223 *Ráwada-hú* means *he endeavoured to turn him from a thing* (LA-LL), and hence راودته عن نفسه literally means *she sought by blandishment to turn him from his disdain and make him yield to her* (T-LL).

1224 A comparison with Gen. 39:7–12 will give the reader a true impression of the purity of the language of the Qur-án.

1225 This does not show that Joseph had the least desire for her; but that the temptation was so strong that if he had not been strengthened by great faith in Allah he would have fallen a prey to mortal weakness.

25 And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to *your* wife except imprisonment or a painful chastisement?

Ar. *thy.*

26 He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

27 And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

28 So when he saw his shirt rent from behind, he said: Surely it is a device of you women: surely your device is great:[1226]

29 O Joseph! turn aside from this; and (O my wife!) ask forgiveness for *your* fault, surely *you are* one of the wrong-doers.

Ar. *thy.*

Ar. *thou art.*

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ
دُبُرٍ وَّأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ
مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوْٓءًا إِلَّآ
أَنْ يُّسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ۝
قَالَ هِيَ رَاوَدَتْنِي عَنْ نَّفْسِي وَشَهِدَ
شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ
مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ۝
وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ الصّٰدِقِينَ ۝
فَلَمَّا رَاٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ۝
يُوسُفُ أَعْرِضْ عَنْ هٰذَا وَاسْتَغْفِرِي
لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخٰطِئِينَ ۝

SECTION 4

Joseph is imprisoned

30 And women in the city said: The chief's[1227] wife seeks her slave to yield himself (to her), surely he has affected her deeply[1228] with (his) love; most surely we see her in manifest error.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَاَتُ الْعَزِيزِ
تُرَاوِدُ فَتٰهَا عَنْ نَّفْسِهِ قَدْ شَغَفَهَا
حُبًّا إِنَّا لَنَرٰهَا فِي ضَلٰلٍ مُّبِينٍ ۝

1226 The vindication of Joseph's character on this occasion, and the production of the evidence of the shirt, are not related in the Bible; but without it the episode of leaving the garment becomes meaningless. It seems to be a clear omission. The next section proves that Joseph was not cast into prison for being guilty of having committed an outrage against his master's wife. The Holy Book does not allow even an accusation of this nature to stand against a prophet.

1227 *Al-'Azīz* stands for Potiphar (Kf). *'Azīz* really means *mighty, powerful, strong*, and might as such be applied to such a dignitary as the captain of the guard, which rank was held by Potiphar. *Al-'Azīz* has become associated with the rulers of Egypt as their title, but the fact that it is not meant here to express that position is clear from the ruler being called *al-Malik*, or the *king* (v. 43), and Joseph himself, who was admittedly not the ruler but only the chief dignitary of the empire, being addressed as *'azīz* in v. 78.

1228 *Shaghafa-hā* literally means *he has affected her so that the love of him has entered beneath the shighāf*, i.e. *the pericardium of her heart.*

31 So when she heard of their device,[1229] she sent for them and prepared for them a repast,[1230] and gave each of them a knife, and said (to Joseph): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection): this is not a mortal; this is but a noble angel.[1231]

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ
هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ۝

32 She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَ
لَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ
وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَ
لَيَكُونًا مِّنَ الصَّاغِرِينَ ۝

33 He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ
أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ۝

34 Thereupon his Lord accepted his prayer and turned away their device from him; surely He is the Hearing, the Knowing.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

35 Then it occurred to them after they had seen the signs that they should imprison him till a time.[1232]

ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ
لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ۝

1229 The secret imputation of the women is called here their *makr* or *device* (Kf, Bḍ). Some, however, think that she knew that certain women had circulated the news with the object of getting a chance to see Joseph, and hence it is called their *makr* or *device*.

1230 *Muttaka'a* means originally *a place in which one reclines*, then *that upon which one reclines in eating, drinking*, or *talking*, and also *food*, or *repast*, which last is considered by TA to be the meaning here (LL). The commentators add that *muttaka'a* is the particular food which requires to be cut with a knife (Kf, Rz), and suggest that to be the reason for handing over knives to them.

1231 The Egyptians were a superstitious and polytheistic people, and anything strange, or any human being about whom they witnessed anything wonderful, was considered by them to be a god. Hence, when they saw Joseph they thought he was not a mortal. The words حاش لله are generally spoken to express wonder or admiration.

1232 There is nothing to show that Joseph was cast into prison on a charge of having committed an outrage on Potiphar's wife. As he was proved guiltless of that charge, it is very likely that some other accusation was brought against him; and more probably an autocratic ruler needed no excuse for putting an innocent man into prison. By *signs* must be understood the *signs of Joseph's innocence*.

SECTION 5

Joseph's Preaching in the Prison

36 And two youths entered the prison with him.[1233] One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see *you* to be of the doers of good.[1234]

Ar. *thee*.

37 He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you: this is of what my Lord has taught me: surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

38 And I follow the religion of my fathers, Abraham and Isaac and Jacob: it beseems us not that we should associate aught with Allah: this is by Allah's grace upon us and on mankind, but most people do not give thanks:

39 O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?

40 You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion, but most people do not know:

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ قَالَ اَحَدُهُمَآ
اِنِّيْٓ اَرٰىنِيْٓ اَعْصِرُ خَمْرًا ۚ وَقَالَ الْاٰخَرُ
اِنِّيْٓ اَرٰىنِيْٓ اَحْمِلُ فَوْقَ رَاْسِيْ خُبْزًا
تَاْكُلُ الطَّيْرُ مِنْهُ ۚ نَبِّئْنَا بِتَاْوِيْلِهٖ ۚ
اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ○
قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖٓ اِلَّا نَبَّاْتُكُمَا
بِتَاْوِيْلِهٖ قَبْلَ اَنْ يَّاْتِيَكُمَا ۚ ذٰلِكُمَا مِمَّا
عَلَّمَنِيْ رَبِّيْ ۚ اِنِّيْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ
بِاللّٰهِ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ○
وَاتَّبَعْتُ مِلَّةَ اٰبَآءِيْٓ اِبْرٰهِيْمَ وَاِسْحٰقَ وَ
يَعْقُوْبَ ۚ مَا كَانَ لَنَآ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ
شَيْءٍ ۚ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ○
يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ
خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ○
مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَآءً
سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ اَنْزَلَ
اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۚ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ۚ
اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ۚ ذٰلِكَ الدِّيْنُ
الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

1233 For the whole of this section compare Gen. 40th chapter, which, however, omits Joseph's preaching. The two youths were the butler and the baker.

1234 It should be noted that in the case of the four dreams mentioned in this chapter, viz. the two recorded here and Joseph's dream mentioned in v. 4 and Pharaoh's dream mentioned in v. 43, the word used for seeing a vision is the same word *ará* (from *ru'yat*, meaning *to see*) as is used for the seeing of ordinary things. This consideration would help us in interpreting correctly many verses of the Qur-án and the sayings of the Holy Prophet.

41 O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head: the matter is decreed concerning which you inquired.

يٰصَاحِبَيِ السِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِيْ
رَبَّهٗ خَمْرًا ۚ وَأَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَّأْسِهٖ ۚ قُضِيَ الْأَمْرُ الَّذِيْ
فِيْهِ تَسْتَفْتِيٰنِ ۝

42 And he said to him whom he knew would be delivered of the two: Remember me with *your* lord; but the devil caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.[1235]

Ar. *thy.*

وَقَالَ لِلَّذِيْ ظَنَّ أَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِيْ
عِنْدَ رَبِّكَ ۖ فَأَنْسٰىهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ۝

SECTION 6

The King's Vision and its Interpretation by Joseph

43 And the king said:[1236] Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry; O chiefs! explain to me my dream, if you can interpret the dream.

وَقَالَ الْمَلِكُ إِنِّيْٓ أَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ
يَّأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ
وَّأُخَرَ يٰبِسٰتٍ ۚ يٰٓأَيُّهَا الْمَلَأُ أَفْتُوْنِيْ فِيْ
رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُوْنَ ۝

44 They said: Confused dreams, and we do not know the interpretation of dreams.

قَالُوْٓا أَضْغَاثُ أَحْلَامٍ ۚ وَمَا نَحْنُ بِتَأْوِيْلِ
الْأَحْلَامِ بِعٰلِمِيْنَ ۝

45 And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so *let me go*:

Ar. *send me.*

وَقَالَ الَّذِيْ نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ
أَنَا۠ أُنَبِّئُكُمْ بِتَأْوِيْلِهٖ فَأَرْسِلُوْنِ ۝

46 Joseph! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

يُوْسُفُ أَيُّهَا الصِّدِّيْقُ أَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ سِمَانٍ
يَّأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّأُخَرَ
يٰبِسٰتٍ ۙ لَّعَلِّيْٓ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ۝

47 He said: You shall sow for seven years *as usual*, then what you reap leave it in its ear except a little of which you eat.

Or, *continuously.*

قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَأَبًا ۚ فَمَا حَصَدْتُّمْ
فَذَرُوْهُ فِيْ سُنْۢبُلِهٖٓ إِلَّا قَلِيْلًا مِّمَّا تَأْكُلُوْنَ ۝

48 Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid

ثُمَّ يَأْتِيْ مِنْ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ
يَّأْكُلْنَ مَا قَدَّمْتُمْ

1235 The word *biḍ'* is applied to indicate a number from three to ten. Some lexicologists, however, consider it to be applicable from one to ten (LL).

1236 Compare this section with Gen. 41 : 1-31.

up in store for them, except a little of what you shall have preserved:

49 Then there will come after that a year in which people shall have rain and in which they shall press (grapes).

لَهُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ○
ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ
النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ○

SECTION 7

Joseph is cleared of the Charge and raised to Eminence

50 And the king said: Bring him to me. So when the messenger came to him, he said: Go back to *your* lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their device.

Ar. *thy*.

51 He said: How was your affair when you sought Joseph to yield himself (to you)?[1237] They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become *established*: I sought him to yield himself (to me), and he is most surely of the truthful ones.

Or, *manifest*.

52 This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.[1238]

وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ فَلَمَّا جَآءَهُ
الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْئَلْهُ
مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ اَيْدِيَهُنَّ
اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ ○
قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ
عَنْ نَّفْسِهٖ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ
مِنْ سُوْٓءٍ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْئٰنَ
حَصْحَصَ الْحَقُّ اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ
وَاِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ○
ذٰلِكَ لِيَعْلَمَ اَنِّيْ لَمْ اَخُنْهُ بِالْغَيْبِ وَ
اَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ ○

PART XIII

53 And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on: surely my Lord is Forgiving, Merciful.[1239]

وَمَآ اُبَرِّئُ نَفْسِيْ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ
بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّيْ اِنَّ رَبِّيْ
غَفُوْرٌ رَّحِيْمٌ ○

1237 That is, the king said to the women.

1238 These are the words of Joseph, who explains his conduct in preferring to remain in prison until his innocence was established. But they may also be attributed to Potiphar's wife as an assurance to Joseph.

1239 These are generally accepted to be the words of Joseph, though some are inclined to attribute them to Potiphar's wife. Even taking the first view, there is no objection, for the prophets of God never attribute any good to themselves, but attribute all good to the Great Source of Goodness—God. Man's self is here called *ammārah*, i.e. *one wont to command*. It

54 And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely *you are* in our presence to day an honourable, a faithful one.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ○

Ar. *thou art.*

55 He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ○

56 And thus did We give to Joseph power in the land—he had mastery in it wherever he liked: We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ○

57 And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○

SECTION 8

Joseph helps his Brothers

58 And Joseph's brothers came and went in to him, and he knew them, while they did not recognize him.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ ○

59 And when he furnished them with their provision, he said: Bring to me a brother of yours from your father: do you not see that I give full measure and that I am the best of hosts?

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ○

60 But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ○

61 They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ○

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is in fact the lowest stage in the spiritual growth of man. His inner self, as it were, again and again commands him to do evil, but he refrains from doing it, being involved as it were in a great struggle to get out of the power of evil. The next stage is called the *lawwámah*, which is referred to in 75:2 as the *self-accusing spirit*, when the slightest departure from the path of rectitude at once rouses the pangs of the conscience. The third stage is the stage of perfection—the *muṭma'innah*, or *the soul at rest*, where it is in perfect peace, having attained the goal of perfection. See 2732.

Those who have attained the second stage in the spiritual advancement and those who have attained the goal of perfection are spoken of as those on whom *the Lord has had mercy*.

62 And he said to his servants: Put their money[1240] into their bags that they may recognize it when they go back to their family, so that they may come back.

وَقَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَآ اِذَا انْقَلَبُوْٓا
اِلٰٓى اَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ ○

63 So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

فَلَمَّا رَجَعُوْٓا اِلٰٓى اَبِيْهِمْ قَالُوْا يٰٓاَبَانَا مُنِعَ
مِنَّا الْكَيْلُ فَاَرْسِلْ مَعَنَآ اَخَانَا نَكْتَلْ
وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○

64 He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ
اَمِنْتُكُمْ عَلٰٓى اَخِيْهِ مِنْ قَبْلُ ۭ فَاللّٰهُ
خَيْرٌ حٰفِظًا ۠ وَّهُوَ اَرْحَمُ
الرّٰحِمِيْنَ ○

65 And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel-(load); this is an easy measure.

وَلَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ
رُدَّتْ اِلَيْهِمْ ۭ قَالُوْا يٰٓاَبَانَا مَا نَبْغِيْ
هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَنَمِيْرُ
اَهْلَنَا وَنَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ
بَعِيْرٍ ۭ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ○

66 He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the one in whom trust is placed as regards what we say.

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ
مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ
يُّحَاطَ بِكُمْ ۚ فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ
قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ
وَكِيْلٌ ○

67 And he said: O my sons! do not (all) enter by one gate and enter by different gates,[1241] and I cannot avail you aught against Allah: judgment is only Allah's: on Him do I rely, and on Him let those who are reliant rely.

وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوْا
مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ۭ وَمَآ اُغْنِيْ عَنْكُمْ
مِّنَ اللّٰهِ مِنْ شَيْءٍ ۭ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ۭ عَلَيْهِ
تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ○

1240 *Biḍā'ah* means *merchandise*, or *a portion of one's property which one sends for traffic* (S, LL). *Money* is also called *biḍā'ah*, because it is a man's stock with which he can traffic.

1241 Jacob, it seems, had come to know by Divine revelation that Joseph was there, and therefore he ordered them to enter by different gates so that Joseph might find his brother.

68 And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Jacob which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.[1242]

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ
مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا
وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

SECTION 9

The Youngest Brother

69 And when they went in to Joseph, he lodged his brother with himself, saying: I am *your* brother, therefore grieve not at what they do.

Ar. *thy*.

70 So when he furnished them with their provisions, (some one) placed the drinking cup in his brother's bag.[1243] Then a crier cried out:[1244] O caravan! you are most surely thieves.

71 They said while they were facing them: What is it that you miss?

72 They said: We miss the king's drinking cup, and he who shall bring it shall have a

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ
إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ۝
فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ
فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا
الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ۝
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا
تَفْقِدُونَ ۝
قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ

The next verse makes it clear when it says: *And surely he was possessed of knowledge because We had given him knowledge*. The statement is corroborated by Mid. Rab and Midr Jalkut. See Rodwell's note.

1242 The Bible narrative represents Jacob as being quite ignorant in the matter.

1243 Though the Bible narrative ascribes the placing of the cup to Joseph, the Qur-án does not say so. It is evident that the furnishing of provisions was not done by Joseph himself. It was somebody else who carried out the orders and furnished the provisions; from the preceding section it is clear that Joseph's servants did so, and when he had to return the money he had to give an order to that effect to his servants. And therefore it was by the king's servants that the drinking-cup (which belonged to the king) was placed in the bag of Joseph's brother. It is not stated here whether it was done intentionally or was put there by mistake: the words may imply either, but even if the servants put it there intentionally it may have been done as an act of special favour to "Benjamin, the well-beloved" brother, seeing that Joseph, on their first visit, treated them with such kindness as even to give instructions that their money should be put into their bags.

1244 It is another mistake to suppose that the crier was the very person who had placed the cup there. As v. 72 makes it clear, it was the *king's* drinking-cup—in other words it was not Joseph's personal property, but the property of the king, or government property; and it is clear that the men who distributed corn were different from those who had charge of the king's property. This would show that the cup was really misplaced unintentionally.

camel-load, and I am responsible for it.

73 They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.

74 They said: But what shall be the requital of this, if you are liars?

75 They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrong-doers.

76 So he began with their sacks before the sack of his brother,[1245] then he brought it out from his brother's sack. Thus did We plan for the sake of Joseph;[1246] it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.

77 They said: If he steal, a brother of his did indeed steal before;[1247] but Joseph kept it secret in his *heart* and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state,

Ar. soul.

78 They said: O chief! he has a father, a very old man,

حِمْلُ بَعِيرٍ وَّاَنَا بِهٖ زَعِيْمٌ ○
قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ
فِي الْاَرْضِ وَمَا كُنَّا سَارِقِيْنَ ○
قَالُوْا فَمَا جَزَآؤُهٗ اِنْ كُنْتُمْ
كٰذِبِيْنَ ○
قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ
فَهُوَ جَزَآؤُهٗ ط كَذٰلِكَ نَجْزِي
الظّٰلِمِيْنَ ○
فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ
ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِيْهِ ط كَذٰلِكَ
كِدْنَا لِيُوْسُفَ ط مَا كَانَ لِيَاْخُذَ اَخَاهُ
فِيْ دِيْنِ الْمَلِكِ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ط نَرْفَعُ
دَرَجٰتٍ مَّنْ نَّشَآءُ ط وَفَوْقَ كُلِّ ذِيْ
عِلْمٍ عَلِيْمٌ ○
قَالُوْا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ
مِنْ قَبْلُ ج فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ
وَلَمْ يُبْدِهَا لَهُمْ ج قَالَ اَنْتُمْ شَرٌّ
مَّكَانًا ج وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ○
قَالُوْا يٰاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗ اَبًا شَيْخًا كَبِيْرًا

1245 The personal pronoun *his* refers to Joseph. This was done out of respect for that brother, for they knew that Joseph had lodged him with himself.

1246 This makes it clear that this was not Joseph's plan, but a Divine plan. In other words, the circumstances were made to assist Joseph to keep his brother with him. Joseph's desire, no doubt, was to retain his brother Benjamin while the others returned; but he was unable to do so under the laws of Egypt, as is shown by what follows. Circumstances, however, enabled him to satisfy his desire. The Qur-án here tells us how one living under an alien government should abide by the laws of that government.

1247 The reference is said to be to Joseph's having taken away an image belonging to his mother's father. Compare Gen. 31 : 19 : "And Rachel had stolen the images that were her father's." Christian critics say there is a confusion here between the stories of Joseph and Rachel. But there is nothing to show that the Qur-án actually regards Joseph as having stolen an idol. It is very probable that his brothers made a false statement to cast a veil over their own shame. Joseph's reply shows that he treated this statement as a falsehood, because he spoke of them as being *in an evil condition*.

therefore retain one of us in his stead; surely we see *you* to be of the doers of good. (Ar. *thee.*)

79 He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.

فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ
الْمُحْسِنِيْنَ ۝
قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا
مَتَاعَنَا عِنْدَهٗٓ ۙ اِنَّآ اِذًا لَّظٰلِمُوْنَ ۝

SECTION 10

Joseph discloses his Identity to his Brothers

80 Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Joseph before? therefore I will by no means depart from this land until my father permit me or Allah decide for me, and He is the best of the judges:

81 Go back to your father and say: O our father! surely *your* son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen: (Ar. *thy.*)

82 And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

83 He said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.

84 And he turned away from them, and said: O my sorrow for Joseph! and his eyes were filled[1248] (with tears) on account of the grief, and he was a represser (of grief).

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ۚ
قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْٓا اَنَّ اَبَاكُمْ
قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ
وَمِنْ قَبْلُ مَا فَرَّطْتُّمْ فِيْ
يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى
يَاْذَنَ لِيْٓ اَبِيْٓ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَ
هُوَ خَيْرُ الْحٰكِمِيْنَ ۝
اِرْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ
ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَآ اِلَّا بِمَا
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ۝
وَسْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَالْعِيْرَ
الَّتِيْٓ اَقْبَلْنَا فِيْهَا ۭ وَاِنَّا لَصٰدِقُوْنَ ۝
قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ۭ
فَصَبْرٌ جَمِيْلٌ ۭ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ
بِهِمْ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ۝
وَتَوَلّٰى عَنْهُمْ وَقَالَ يٰٓاَسَفٰى عَلٰى
يُوْسُفَ وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ
فَهُوَ كَظِيْمٌ ۝

1248 *Ibyaḍḍa* and *bayyaḍa* convey almost identical significance, and under the latter we find بيض السقاء meaning *amla'a-hú*, i.e. *he filled the vessel*, and *bayyaḍa-hú* also signifies *afragha-hú*, i.e. *he emptied it* (TA). LL also gives this significance of the words. I'Ab, too,

Ar. *thou wilt.* Ar. *thou art.* Ar. *thou art.*

85 They said: By Allah! *you will* not cease[1249] to remember Joseph until *you are* a prey to constant disease[1250] or (until) *you are* of those who perish.

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى
تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ
الْهٰلِكِيْنَ ۝

86 He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.[1251]

قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْٓ اِلَى اللّٰهِ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

87 O my sons! go and inquire respecting Joseph and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَ
اَخِيْهِ وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ۭ اِنَّهٗ
لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ۝

88 So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ
مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ
مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۭ
اِنَّ اللّٰهَ يَجْزِي الْمُتَصَدِّقِيْنَ ۝

89 He said: Do you know how you treated Joseph and his brother when you were ignorant?

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَ
اَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ۝

Ar. *art thou.*

90 They said: *Are you* indeed Joseph? He said: I am Joseph and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ۭ قَالَ اَنَا
يُوْسُفُ وَهٰذَآ اَخِيْ ۡ قَدْ مَنَّ اللّٰهُ عَلَيْنَآ ۭ
اِنَّهٗ مَنْ يَّتَّقِ وَيَصْبِرْ فَاِنَّ اللّٰهَ لَا
يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ۝

Ar. *thee.*

91 They said: By Allah! now has Allah certainly chosen *you* over us, and we were certainly sinners.

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَ
اِنْ كُنَّا لَخٰطِـِٕيْنَ ۝

92 He said: (There shall be) no reproof against you this day;[1252] Allah may forgive you,

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۭ يَغْفِرُ اللّٰهُ لَكُمْ

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interprets the words as meaning *the filling of eyes with tears* (Rz). The story of Jacob becoming blind in his grief for the loss of Joseph may be rejected, as it has for its basis only this word.

1249 *Tafta'u* here stands for *lá tafta'u*, the *lá* being omitted (Rz).

1250 *Harad* is, according to Q, a *person who is in a disordered and diseased state*, so that he is one *from whom good is not expected*, nor *is evil feared from him.* Hence it is also applied to *one who is at the point of death.* It also signifies *one who falls down so that he is not able to rise again* (TA), or *one affected by constant disease* (AZ-LL), which seems to be the meaning here.

1251 This shows clearly that he knew by Divine revelation that Joseph was alive.

1252 How much the Holy Prophet regarded the story of Joseph as a prophetic description

and He is the most Merciful of the merciful.

93 Take this my shirt and cast it before my father,[1253] he will come to know,[1254] and come to me with all your families.

وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝
اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي
يَأْتِ بَصِيرًا ۚ وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ۝

SECTION 11

Israel goes to Egypt

94–101. Jacob in Egypt. 102–104. The history of Joseph is repeated in the Holy Prophet's life.

94 And when the caravan had departed, their father said: Most surely I perceive the greatness of Joseph, unless you pronounce me to be weak in judgment.[1255]

Ar. *thou art.* Ar. *thy.* 95 They said: By Allah, *you are* most surely in *your* old error.

a 1253. b 1254. 96 So when the bearer of good news came he cast it before him,[a] so he became certain.[b] He said: Did I not say to you that I know from Allah what you do not know?

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ
إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُفَنِّدُونِ ۝
قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ۝
فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ
فَارْتَدَّ بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي
أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝

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of the events that were to befall him is shown by the following report. It is related that the Apostle of Allah, may peace and the blessings of Allah be upon him, took hold of the two sides of the gate of the Ka'ba on the day of the conquest (of Mecca) and said to the Quraish: How do you think I will treat you? They said: We hope for good, a noble brother and the son of a noble brother. Then he said: I say as my brother Joseph said: "There shall be no reproof against you this day" (Rz).

1253 على وجه ابى may either mean *before my father's face* or *before my father*, for *waj-h* also means *zát*, or *person*, and being the most noble part is used for the whole. Joseph's giving them a shirt was in allusion to their first false statement about marks of blood on his shirt when they pretended that a wolf had torn him.

1254 The words يأت بصيرا do not imply that Jacob was blind and recovered his eyesight when Joseph's shirt was cast on his face. *Baṣír* means *one who sees things with the eyes*, as well as *one endowed with mental perception* or *one knowing* (S, M, A, Q, Msb-LL). And انا بصير به means *I am knowing respecting it* (Msb-LL). All that is meant is that when Jacob saw Joseph's shirt he would possess certain knowledge of Joseph's abiding place; for though he knew by Divine revelation that Joseph was yet alive, he did not know the actual place of his habitation.

1255 When the caravan in which were Joseph's brothers departed from Egypt, Jacob again received assurance from on high about Joseph, so he said to those about him that he perceived the power of Joseph, i.e. he saw that Joseph was a man who possessed power. The word *ríḥ* signifies both *wind* and *predominance* or *power* (LL). Hence I render the word as meaning *greatness*.

97 They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

98 He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

99 Then when they came in to Joseph, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.[1256]

100 And he raised his parents upon the throne[1257] and they made obeisance *to*[1258] him, and he said: O my father! this is the significance of my vision of old: my Lord has indeed made it to be true: and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after that the devil had sown dissensions between me and *my brothers*: surely my Lord is benignant to whom He pleases: surely He is the Knowing, the Wise.

Or, *on account of.*

Ar. *between my brothers.*

101 My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die *a muslim* and join me with the good.

Or, *in submission.*

102 This is of the announcements relating to the unseen (which) We reveal to *you*, and *you were* not with them

Ar. *thee.*

Ar. *thou wert.*

قَالُوْا يٰۤاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَاۤ اِنَّا كُنَّا خٰطِـِٕيْنَ ۝
قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ ؕ اِنَّهٗ هُوَ
الْغَفُوْرُ الرَّحِيْمُ ۝
فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَبَوَيْهِ
وَقَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۝
وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهٗ
سُجَّدًا ۚ وَقَالَ يٰۤاَبَتِ هٰذَا تَاْوِيْلُ
رُءْيَايَ مِنْ قَبْلُ ۫ قَدْ جَعَلَهَا رَبِّيْ
حَقًّا ؕ وَقَدْ اَحْسَنَ بِيْۤ اِذْ اَخْرَجَنِيْ مِنَ
السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْ بَعْدِ
اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ ؕ
اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَآءُ ؕ اِنَّهٗ هُوَ
الْعَلِيْمُ الْحَكِيْمُ ۝
رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ
مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ
وَالْاَرْضِ ۟ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ
تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ ۝
ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ
اِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ

1256 Leah was Rachel's elder sister and a wife of Jacob (Gen. 29, 16–28). The fact that Rachel was dead in no way contradicts this statement, because Leah would be Joseph's mother in both capacities, as his mother's sister and as his father's wife.

1257 The royal throne is not meant here, for Joseph himself did not sit on the royal throne. Joseph raised his parents to his own raised seat; or the meaning may be that he placed them in a good position. Compare Gen. 47 : 11 : "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land."

1258 The words do not definitely state who it was that made obeisance. It may have been the people of Egypt who did obeisance to Joseph as a mark of his high dignity, for it is not necessary that the number of men making obeisance should be the same as the number of stars in Joseph's vision. All that the vision meant was that Joseph would be raised to great dignity. Or the meaning may be that when Joseph's parents and his brothers saw the great dignity to which Joseph had attained, they made obeisance to Allah on account of Joseph.

when they resolved upon their affair, and they were devising plans.[1259]

103 And most men will not believe though *you desire* it eagerly.

Ar. *thou desirest.*

104 And *you do* not ask them for a reward for this : it is nothing but a reminder for all mankind.

Ar. *thou dost.*

إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ۝
وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝
وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا
ذِكْرٌ لِلْعَالَمِينَ ۝

SECTION 12

A Lesson for the Prophet's Opponents in the Histories of the Former Prophets

105–109. Unbelievers warned. 110. Divine assistance shall not be withheld. 111. A lesson.

105 And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

106 And most of them do not believe in Allah *without associating* others (with Him).

Ar. *except that they associate.*

107 Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?

وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ۝
أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ
اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ
لَا يَشْعُرُونَ ۝

1259 It is indeed strange to find men like Rodwell and Muir giving vent to their feelings of hatred of the Holy Prophet on occasions like this. The remark that "Muhammad must at this period, while recasting and working up these materials, have entered upon a course of wilful dissimulation and deceit (although the end would justify to him the means employed) in claiming inspiration for them" (Rodwell) is due to crass ignorance if not to deep malice. It has already been noted how the Qur-án, after relating that which befell the opponents of a prophet, immediately changes the subject, hinting that the same punishment was in store for the opponents of the Holy Prophet Muhammad, *and throughout the Holy Qur-án the anbá-ul-ghaib, or the announcements relating to the unseen, signify, not the ancient histories of past prophets, but a repetition of those histories in the life of the Holy Prophet Muhammad.* Take this case, for instance. The present history of Joseph ends in the last verse with his prayer for being classed with the righteous at his death, and there is a reversion in this verse to the similar events that befell or must befall the Holy Prophet. It has already been shown how the events in the lives of the two prophets closely resembled each other. The reference in "When they resolved upon their affair and they were devising plans" is to the resolution of the Quraish and their plans of either *killing him* or *banishing him* or *imprisoning him* (see 8 : 30, where the very word *yamkurún* is used for these plans). The two verses which follow and the whole of the next section show still more clearly that the change of subject has already been introduced. The Qur-án does not relate stories for the sake of giving information of the past, but for the lessons which they afford for the future guidance of man : hence it is that it omits many details and long portions, and mentions sometimes apparently trifling incidents, when these minor incidents have some bearing on the future, while the others have not. Compare 421, 1185, and 1212.

108 Say: This is my way: I call to Allah, I and those who follow me being certain,[a] and glory be to Allah, and I am not one of the polytheists.

قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا
وَمَنِ اتَّبَعَنِيْ وَسُبْحٰنَ اللّٰهِ وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ

109 And We have not sent before *you* but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? and certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا
نُّوْحِيْٓ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى اَفَلَمْ
يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ
لَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا
اَفَلَا تَعْقِلُوْنَ ۝

110 Until when the apostles despaired and *the people* became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.[1260]

حَتّٰٓى اِذَا اسْتَايْـَٔسَ الرُّسُلُ وَظَنُّوْٓا اَنَّهُمْ
قَدْ كُذِبُوْا جَاۗءَهُمْ نَصْرُنَا فَنُجِّيَ
مَنْ نَّشَاۗءُ وَلَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ
الْمُجْرِمِيْنَ ۝

111 In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it[b] and a distinct explanation of all things and a guide and a mercy to a people who believe.

لَقَدْ كَانَ فِيْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِي
الْاَلْبَابِ مَا كَانَ حَدِيْثًا يُّفْتَرٰى وَلٰكِنْ
تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ كُلِّ شَيْءٍ
وَّهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

a 1254.

Ar. *thee.*

Ar. *they.*

b 80.

1260 The personal pronouns, if not rightly understood, quite distort the sense of the passage. The apostles warn their people, but the latter are so stubborn that the apostles at length despair of their people benefiting by the warning. The people, on the other hand, were sure, on account of the delay of the punishment, that what the prophets had spoken to them about the warning and the coming of the punishment was a lie. Then it is that the promised help for the prophets and the punishment with which the evil-doers are threatened come to them. That the prophets never despair of Divine assistance coming to them in accordance with Divine promise is clear from what has already been said in v. 87: "For none despairs of Allah's mercy except the unbelieving people."

CHAPTER XIII

THE THUNDER

(Al-Ra'd)

REVEALED AT MECCA

(6 *sections and* 43 *verses*)

Abstract:

Sec. 1. Truth of Revelation.
Sec. 2. Demand for punishment.
Sec. 3. Righteousness will bring its reward and transgression its evil consequences.
Sec. 4. Miracles of the Qur-án.
Sec. 5. Opposition shall fail.
Sec. 6. Steady progress of truth.

The Title.

THIS chapter is named the *Thunder* from the analogy of the rain, which is often likened to revelation in the Holy Qur-án. As the rain is a mercy from Allah, so is revelation, yet as rain is accompanied with thunder and lightning, so revelation is accompanied with warning of punishment, though its real object is to confer benefit. Thus the name of this chapter gives us a hint as to its subject-matter. It has necessarily to deal with the punishment of the offenders, yet punishment must not be mistaken to be the object of revelation.

Context and subject-matter.

It deals with the truth of revelation, and a reference to previous history in the chapter preceding the last is here followed by a discussion as to the fate of the opponents of the Holy Prophet. As regards the internal arrangement of the verses of this chapter, it will be seen that it opens with an assertion as to the truth of Divine revelation, and points to the numerous signs in physical nature which bear witness to its truth; but not satisfied with these signs, the unbelievers demand that the punishment with which they were threatened as being their ultimate fate should overtake them. The second section is a reply to this demand. There is a law according to which nations rise and fall, and the fall of idolaters, and the rise of the Muslim nation, were to be brought about in accordance with that law. Here it is that the warning is compared to thunder, revelation being rain, the suggestion being that a demand for punishment is as foolish as a desire to be struck by lightning instead of being benefited by the rain. In the third section the unbelievers are told that there is no showing of partiality for one or hatred for another in Divine nature, but that it is in accordance with Divine laws that righteousness should bring its own reward, while continued transgression must be followed by evil consequences. And why should they again and again demand a miracle from without? The much-talked-of miracles, we are told in the fourth section, are miracles which work within man. The satisfaction which the Holy Book brings to the hearts of the true believers, the great transformation which it was to bring about in the world, the moving away of the great mountains which were obstacles to the spread of truth, and the quickening of those who were dead in spirit, were the real miracles which a

SECTION 1

Truth of Revelation

1–5. Signs in nature for man's guidance. 6, 7. Demand for punishment.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 I am Allah, the Knowing, the Seeing.[1261] These are the verses of the Book;[a] and that which is revealed to *you* from *your* Lord is the truth, but most people do not believe.

a 13.
Ar. *thee*.
Ar. *thy*.

الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ وَالَّذِيْٓ اُنْزِلَ
اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يُؤْمِنُوْنَ ○

2 Allah is He who raised the heavens without any pillars that you see, and He is firm in power,[b] and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the communications that you may be certain of meeting your Lord.

b 895.

اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَّجْرِيْ لِاَجَلٍ
مُّسَمًّى يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ
لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ○

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heavenly book should work among men; and this is what the Qur-án was destined to do, and what it had already effected to a remarkable extent. There was no doubt great opposition, and mountains of difficulties had risen to obstruct the spread of truth; but this opposition, we are told in the fifth section, was destined to fail because truth must spread in the world and prevail over falsehood, and the time must come when the righteous should no more be mocked at, but should prosper, because the prosperity of truth was bound up with their prosperity. The closing section brings in the evidence of the progress of truth, which, however slow, was certainly steady. Unbelief was already at a discount, for while the ranks of the unbelievers continued to be thinned, the number of Muslims was gradually increasing.

Date of revelation.

This chapter, like the three sister chapters preceding it and the two that follow it, was revealed at Mecca, and all six of them belong to about the same period, viz. to the period preceding the flight to Medina, as does also the 16th chapter, all of them dealing with and affirming the truth of revelation, and speaking as it were the last word on that point preparatory to the flight to Medina. V. 41 clearly shows that truth was gradually gaining ground, and the reference to the curtailing of the sides in that verse either refers to the conversions which were made in Medina or to the increasing number of conversions at Mecca itself, which even the severest opposition had not been able to check. Similarly there is a reference in v. 42, in the word *makr*, to the plans of the opponents by which they sought to deal a final blow to the movement by taking away the life of the Holy Prophet.

1261 The letters are *alif*, standing for *aná* and meaning *I*, *lám* for *Allah*, *mím* for *a'lam*, meaning the *Knowing*, and *rá* for *rá'ee*, i.e. *the Seeing*.

3 And He it is who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۖ وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۖ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

4 And in the earth there are tracts side by side and gardens of grapes and corn and palm-trees having one root and (others) having distinct roots—they are watered with one water, and We make some of them to excel others in fruit; most surely there are signs in this for a people who understand.[1262]

وَفِي الْأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ○

Ar. *thou wouldst.*

5 And if *you would* wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.[1263]

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○

Ar. *thee.*

Ar. *thy.*

6 And they ask *you* to hasten on the evil before the good, and indeed there have been exemplary punishments[1264] before them: and most surely *your* Lord is the Lord of forgiveness to people,

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ

1262 Unity in diversity is observable in the whole of nature, which is a sure sign of the Unity of the great Author of all existence. Besides this, as there is a difference in the produce of different tracts, though they are subject to the same laws of nature, even so are the hearts of men in relation to the growth of the seed of virtue which is sown by revelation.

1263 The chains spoken of here are the chains which keep them constrained to evil usages and wicked courses. Bḍ's explanation is that *they are constrained to error, their deliverance cannot be hoped for.* Kf says it is to describe *their great persistence in error* that this form is used, like as the poet says: لهم عن الرشد اغلال و اقياد i.e. *they are kept back from the right course by chains and restraints.* AH adds: *The chains here signify their corrupt practices, which are like chains on their necks.* It should be noted that as those very invisible chains which keep a man constrained to an evil course in this life become the visible chains of the next life, so also the fire of the heart-burnings arising from disappointments and avarice would become the palpable fire of that life. Such is the true nature of the hell of the next life, which really begins in this very life.

1264 *Maṣulát* is the plural of *muṣlah* which, according to Rgh, means *a punishment that comes down upon a man so that he is made an example by which another is restrained.* JB and Kf translate the word as meaning *punishment that overtook rejecters like them.*

notwithstanding their injustice;[1265] and most surely *your* Lord is severe in requiting (evil). (Ar. *thy*.)

7 And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? *You are* only a warner and *a guide* for every people.[1266] (Ar. *thou art*. Or, (*there is*) *a guide*.)

عَلٰى ظُلْمِهِمْ ۚ وَاِنَّ رَبَّكَ لَشَدِيْدُ
الْعِقَابِ ۝
وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ
عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۭ اِنَّمَآ اَنْتَ
مُنْذِرٌ وَّلِكُلِّ قَوْمٍ هَادٍ ۝

SECTION 2

Demand for Punishment

8–10. Allah knows good-doers and evil-doers. 11. Rise and fall of nations. 12, 13. He threatens that you may mend. 14–18. Truth will prevail.

8 Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything:[1267]

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا
تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ۭ وَكُلُّ
شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝

1265 *Surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice*, is a Quranic teaching which one would in vain seek elsewhere. The word *ẓulm* or *injustice*, as has been shown elsewhere, includes all kinds of iniquities and wrongs, whether erroneous beliefs or evil practices. The Meccans were warned again and again and they demanded that the threatened punishment should overtake them, but they are told that the Merciful God would deal with them not according to their iniquities, but according to His vast and comprehensive forgiveness. The same principle is enunciated in different words in 39:53: "Say: O my servants who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether, surely He is the Forgiving, the Merciful."

But when evil outsteps all bounds, His very mercy, which must be exercised towards His righteous servants, then requires that the iniquitous should not be left without punishment. Hence the Lord is also *severe in requiting evil*.

1266 The words و لكل قوم هاد may refer to the Holy Prophet, as being a warner to the Arabs, who were directly addressed by him and who directly opposed his mission, and as being a *guide* for all the nations of the earth, the reference thus being to the universality of his mission. The commentators generally consider this phrase to be independent of the first part of the sentence, thus taking the meaning to be *and there is a guide for every people*, and then explain it as signifying either that the Holy Prophet was a warner in the same manner as there had been before him a guide for every people, being the equivalent of what is said in 35:24, *and there is not a people but a warner has gone among them*; or that the Prophet was only a warner, while it rested with Allah to guide people in the right way, He being the true *Guide* (Rz).

1267 By "the falling short of wombs of completion" and by "their increasing" is meant respectively the absence of gestation and the completion of gestation; and by there being a measure of everything is meant that every thing is adapted to a particular end. The object of this verse is to state that it is known to Allah whether a person will be righteous or wicked. This is not only clear from what has been said before, but also from what follows. It is to apprise the opponents of the Holy Prophet of the fact that their mischiefs are known to Allah, and the meaning is expressed more clearly in v. 10, which is again followed by the

9 The Knower of the unseen and the seen, the Great, the Most High.

10 Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.[1268]

11 For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment;[1269] surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

12 He it is who shows you the lightning causing fear and hope and (who) brings up the heavy cloud.

13 And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.

14 To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ
الْمُتَعَالِ ۝
سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ
جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ
وَسَارِبٌۢ بِالنَّهَارِ ۝
لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ
يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ۭ اِنَّ اللّٰهَ لَا يُغَيِّرُ
مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۭ
وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ
وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ۝
هُوَ الَّذِيْ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا
وَّيُنْشِئُ السَّحَابَ الثِّقَالَ ۝
وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ
خِيْفَتِهٖ ۚ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ
بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللّٰهِ ۚ
وَهُوَ شَدِيْدُ الْمِحَالِ ۝
لَهٗ دَعْوَةُ الْحَقِّ ۭ وَالَّذِيْنَ يَدْعُوْنَ مِنْ
دُوْنِهٖ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اِلَّا
كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ فَاهُ
وَمَا هُوَ بِبَالِغِهٖ ۭ وَمَا دُعَآءُ الْكٰفِرِيْنَ
اِلَّا فِيْ ضَلٰلٍ ۝

still plainer statement that no nation can hope for a good and prosperous future if it does not forsake the ways of evil.

1268 The reference is no doubt to the secret and open counsels against the Prophet and to enemies seeking his life by day and by night. A perusal of the history of his life shows that those who sought his life sometimes followed him secretly when he went out to pray during the early hours of the morning, and sometimes openly followed him in the daytime with an evil purpose.

1269 While the statement is no doubt general and refers to the *guardian angels* referred to in 6 : 61, there is a deeper allusion to the Divine protection specially vouchsafed to the Holy Prophet against the numerous enemies among whom he lived day and night. *Mu'aqqibát* means *following one another* and the *guardian angels* of man are so called

15 And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their
a 978. shadows too at morn and eve.[a]

16 Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you take then besides Him guardians who do not control any profit
Ar *nor* *or* harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.[1269A]

17 He sends down water from the cloud, then water-courses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus[1270] arises a scum like it: thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.[1271]

18 For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا
وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ۝
قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ
اللّٰهُ ؕ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ
لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا ؕ
قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ
اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّوْرُ ۚ
اَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا كَخَلْقِهٖ
فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ؕ قُلِ اللّٰهُ خَالِقُ
كُلِّ شَيْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ ۝
اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌۢ
بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ
وَمِمَّا يُوْقِدُوْنَ عَلَيْهِ فِي النَّارِ ابْتِغَآءَ
حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ؕ كَذٰلِكَ يَضْرِبُ
اللّٰهُ الْحَقَّ وَالْبَاطِلَ ؕ فَاَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي
الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ۝
لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَالَّذِيْنَ لَمْ
يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا

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because they follow one another during day and night, man being at no moment deprived of their guardianship.

1269A The verse lays down the principle in the most clear and emphatic words that all creation has been brought into existence solely by Allah, and that those who are taken as gods besides Allah (Christ being one of them) have not created anything. The words *so that what is created became confused to them* signify that the things made by man can never be so like the creation of nature that the two should ever become mixed up.

1270 *Matá'* includes here *all kinds of things necessary for the life of man, such as utensils, tools, implements*, and *instruments of war* (S).

1271 The parable set forth here signifies that the Holy Prophet and his followers, being meant for the good of mankind, will live and prosper; on the other hand, the worthless usages and customs of the Meccans, as well as those who upheld them, shall be swept away before the mighty current of truth as rubbish is borne away by a torrent.

earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.

وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۙ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ

SECTION 3

Righteousness will bring its Reward and Transgression its Evil Consequences

19–24. The righteous and their reward. 25, 26. The transgressors and their end.

19 Is he then who knows that what has been revealed to *you* from *your* Lord is the truth like him who is blind? Only those possessed of understanding will mind,

Ar. *thee.* Ar. *thy.*

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

20 Those who fulfill the promise of Allah and do not break the covenant,

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ

21 And those who join that which Allah has bidden to be joined[1272] and have awe of their Lord and fear the evil reckoning.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

22 And those who are constant,[1273] seeking the *pleasure* of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good;[1274] as for those, they shall have the (happy) issue of the abode,

Ar. *countenance.*

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ

1272 While the previous verse deals with man's duty to his Maker, this treats of the relations with His creatures. "What Allah has bidden to be joined" includes all those ties of love and relationship which Allah has taught man to observe and keep inviolate.

1273 *Patience* in trials and sufferings is only one of the ideas which the word *ṣabr* conveys. According to Rgh, *ṣabr* is *the keeping oneself constrained to that which reason or law requires*, or *to withhold from that from which they require to withhold*, which in similar words may be put as *being constant in doing good and refraining from evil.*

1274. This passage lays down the noble doctrine of meeting evil with good, which Christians generally put forward as being taught nowhere but in the Christian religion. The Qur-án not only teaches it but improves upon it, making it practicable, so that its observance in Islam does not interfere with law and order, whereas the Gospel doctrine, owing to its impracticability, has not been observed to this day. The words used here are يدرؤن بالحسنة السيّئة i.e. *repel evil with good*. *Evil* is a thing which is by all means to be *repelled*, and hence *good for evil* is recommended only in cases when *evil* would be *repelled* by that good. A society which unconditionally requited evil with good would abolish all safeguards; evil-doers who received nothing but good for every evil they committed would most assuredly establish a condition of anarchy by their evil deeds. In a similar strain the Qur-án says elsewhere, *he who forgives and amends* (*thereby*) (42 : 40).

23 The gardens of perpetual abode which they will enter along with those who do good from among their parents[1275] and their spouses[1276] and their offspring; and the angels will enter in upon them from every gate:

جَنّٰتُ عَدۡنٍ يَّدۡخُلُوۡنَهَا وَمَنۡ صَلَحَ
مِنۡ اٰبَآئِهِمۡ وَاَزۡوَاجِهِمۡ وَذُرِّيّٰتِهِمۡ
وَالۡمَلٰٓئِكَةُ يَدۡخُلُوۡنَ عَلَيۡهِمۡ مِّنۡ
كُلِّ بَابٍ ۝

24 Peace be on you because you were constant, how excellent is then the issue of the abode.

سَلٰمٌ عَلَيۡكُمۡ بِمَا صَبَرۡتُمۡ فَنِعۡمَ
عُقۡبَى الدَّارِ ۝

25 And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

وَالَّذِيۡنَ يَنۡقُضُوۡنَ عَهۡدَ اللّٰهِ مِنۡۢ بَعۡدِ
مِيۡثَاقِهٖ وَيَقۡطَعُوۡنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ
اَنۡ يُّوۡصَلَ وَيُفۡسِدُوۡنَ فِى الۡاَرۡضِ ۙ
اُولٰٓئِكَ لَهُمُ اللَّعۡنَةُ وَلَهُمۡ سُوۡۤءُ الدَّارِ ۝

26 Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.

اَللّٰهُ يَبۡسُطُ الرِّزۡقَ لِمَنۡ يَّشَآءُ
وَيَقۡدِرُ ؕ وَفَرِحُوۡا بِالۡحَيٰوةِ الدُّنۡيَا ؕ
وَمَا الۡحَيٰوةُ الدُّنۡيَا فِى الۡاٰخِرَةِ
اِلَّا مَتَاعٌ ۝

SECTION 4

Miracles of the Qur-án

27–30. The Qur-án gives true satisfaction to man's heart. 31. The transformation to be wrought.

27 And those who disbelieve say: Why is not a sign sent down upon him by his Lord?[1277] Say: Surely Allah makes *him who will*, go astray, and guides to Himself those who turn (to Him).[1278]

Or, *whom He pleases.*

وَيَقُوۡلُ الَّذِيۡنَ كَفَرُوۡا لَوۡلَاۤ اُنۡزِلَ
عَلَيۡهِ اٰيَةٌ مِّنۡ رَّبِّهٖ ؕ قُلۡ اِنَّ اللّٰهَ يُضِلُّ
مَنۡ يَّشَآءُ وَيَهۡدِىۡۤ اِلَيۡهِ مَنۡ اَنَابَ ۝

1275 *Ábá* is the plural of *abwai*, i.e. *parents*, and means *fathers and mothers* (Kf).

1276 A distinct statement that not only shall women enjoy the bliss of paradise for what they do, but even the righteousness of their husbands shall entitle them to share those joys. As against the raillery of Gibbon and Muir, I need only remark that *azwáj* is the plural of *zauj*, which means either *husband* or *wife*, and hence I have rendered it as *spouse* or *mate*.

1277 The answer to this question is given in the concluding words of the section: "There will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes until the promise of Allah comes about." This promise related to the utter annihilation of the power of the unbelievers. The question, *why is not a sign sent down upon him?* here as elsewhere in the Holy Qur-án, is really a demand for the

1278, see next page.

28 Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.

29 (As for) those who believe and do good, a good final state shall be theirs and a goodly return.[1279]

30 And thus We have sent *you* (Ar. *thee.*) among a nation before which other nations have passed away, that *you might* (Ar. *thou mightest.*) recite to them what We have revealed to *you* (Ar. *thee.*) and (still) they deny the Beneficent God. Say: He is my Lord, there is no god but He: on Him do I rely and to Him is my return.

31 And even if there were a Qur-án with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby;[1280] nay! the commandment is wholly

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ۝
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ
لَهُمْ وَحُسْنُ مَآبٍ ۝
كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ
مِنْ قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ
قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۝
وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ
قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ
بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

promised annihilation of their power and their vanquishment, and the answer is always conveyed in somewhat similar terms, stating first that they should ask for mercy; that the Qur-án has healing power, the condition of the faithful being a witness to it; that the fate of the former generations affords a lesson; that smaller calamities continue to afflict them, and in these they can see the signs of their ultimate vanquishment; and that finally, if all those tokens are rejected, the great calamity will not fail to overtake them.

1278 Of the two alternative significances the words may bear either. The contrast with those *who turn to Him* makes the meaning adopted preferable. Thus there are two kinds of men, those who will go astray and those who will turn to Allah. The former are made to go astray and the latter are guided. But even if the meaning given in the margin is adopted, it is not meant that Allah leads certain men astray though they may desire to walk in the right way. Mark the contrast: "And guides to Himself those who turn to Him," and this will explain the meaning of the first part: "Allah makes whom He pleases go astray," for if He guides those who turn to Him, it follows naturally that those who do not turn to Him are led astray. Their leading astray by Allah is therefore only equivalent to a pronouncement of judgment as to their having gone astray. Compare 2 : 26 : "He does not cause to err by it any except the transgressors who break the covenant of Allah . . ." and 14 : 27 : "And Allah causes the unjust to go astray."

1279 *Ṭubá*, as an infinitive noun (from *ṭába*, meaning *it became good*), means *a good final state* or *good future* (LL).

1280 What would have happened if there were a Qur-án with which the mountains were made to pass away is not mentioned. Some commentators say the words لكان هذا القرآن are understood, i.e. *this Qur-án would have answered this description* (JB), thinking that there is a reference here to such demands as removing the mountains and the cutting short of journeys to distant lands (or, according to some, cleaving asunder the

Allah's: Have not yet those who believe known[1281] that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or *it* will alight close by their abodes, until the promise of Allah comes about;[1282] surely Allah will not fail in (His) promise.

Or, *you*.

أَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ
اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًا ۭ وَلَا
يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا
صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ
دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ ۭ اِنَّ اللّٰهَ
لَا يُخْلِفُ الْمِيْعَادَ ۝

SECTION 5

Opposition shall fail

32–34. Mockers shall be brought low. 35–37. The righteous shall prosper.

32 And apostles before *you* were certainly mocked at, but I gave respite to those who disbelieved, then I *destroyed* them; how then was My requital (of evil)?

Ar. *thee*.

Or, *overtook*.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ اَخَذْتُهُمْ
فَكَيْفَ كَانَ عِقَابِ ۝

earth or cutting it up into rivers and canals) and the raising of the dead. But I think that the answer is contained in what follows and there is no omission here. That the Qur-án should work great wonders is not here treated as an impossibility, but rather as a very near probability, for it is immediately followed by the words *the commandment is wholly Allah's*, which is equivalent to saying that He is by no means unable to do it, and that His commandment will soon be established, by which is meant the establishment of the superiority of Islam. The "mountains," by which are meant the chief opponents of the Holy Prophet in the spread of Islam, were made to pass away; it soon spread in distant countries, and the dead were no doubt made to speak, for the whole of Arabia, which was quite dead, resounded with the proclamations of the Unity of Allah. That by the *mountains* are to be understood *great men* is sufficiently clear from what is said in the Q., which explains the word *jabal* as meaning سيد القوم i.e. *the chief of a people and their most learned man*. And that the dead signify those spiritually dead is made clear by the Qur-án itself in many places; see, for instance, 27:80: "Surely you do not make the dead to hear."

1281 *Yai'as* does not here convey the significance of *despair*, but that of *knowing*, and this significance is favoured by the majority of commentators (Rz). There are examples of this use of the word in Arab poetry, as:

اقول لهم بالشعب اذ يأسرونني * الم تيأسوا اني ابن فارس زهدم

i.e. *I said to them when they imprisoned me on the road, Do you not know that I am the son of the rider of Zahdam?*

1282 The passage is capable of bearing a double significance. The meaning is either that smaller calamities will continue to afflict them, or alight near their abodes, until the final promise relating to the utter annihilation of their power is accomplished; or by the calamities are meant the reverses in battles which the Meccans will, it is prophesied, suffer, and the Prophet (taking the alternative significance given in the margin) alight close by their abodes, as happened in Hudaibiyya, until the triumphant entry into Mecca was brought about. Whatever the significance, it is a grand prophecy relating to the triumph of the helpless Muslim community, which was now flying to Medina for refuge, and of the utter discomfiture

33 Is He then who watches every soul as to what it earns?[1283] And yet they give associates to Allah! Say: Give them a name;[1284] nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying?[1285] Rather, their plans are made to appear fairseeming to those who disbelieve,[1286] and they are kept back from the path; and whom
a 44, 1099. Allah makes err,[a] he shall have no guide.

أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا
كَسَبَتْ ۚ وَجَعَلُوا لِلّٰهِ شُرَكَآءَ ؕ قُلْ
سَمُّوهُمْ ؕ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ
فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ
بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ
وَصُدُّوا عَنِ السَّبِيلِ ؕ وَمَنْ يُّضْلِلِ
اللّٰهُ فَمَا لَهُ مِنْ هَادٍ ○

34 They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَلَعَذَابُ
الْاٰخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ مِّنَ اللّٰهِ
مِنْ وَّاقٍ ○

35 A likeness of the garden which the righteous are promised:[1287] there flow beneath it rivers, its fruits are perpetual

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ؕ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ ؕ أُكُلُهَا دَآئِمٌ

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of a powerful enemy that had apparently succeeded in crushing Islam and dispersing the Muslims.

1283 The words *like him who is not such* are understood, but the omission is plainly hinted in the sentence that follows, *and yet they give associates to Allah*, i.e. notwithstanding that they know that Allah watches all things, while their associates do not do this.

1284 It is to show the utmost contempt for the alleged associates of the Divine Being that their worshippers are called upon to give them a name, as if it were said that they are not worthy a name (Rz). Or the meaning may be, give them a name expressing any qualification of godhead, such as a sustainer, creator, etc. (JB).

1285 The passage contains an appeal to their inner feelings. The idolater worships the idol because he thinks it will serve as an intercessor with Allah, but Allah Himself knows what is in the earth, and no mediator is needed between man and his Master. By ظاهر من القول or *outward saying*, is meant an assertion which has no reality or truth in it (Kf, JB). In the latter part of the passage they are told to reflect whether their assertion as to mediators possesses any reality.

1286 As to who makes the evil deeds fairseeming to the wicked, compare 16 : 63, 6 : 43 and 29 : 38, in all of which it is plainly stated that it is the devil that makes evil deeds fairseeming to men. The last of these is very similar to what is said here, except that there the devil is mentioned as the agent: "And the devil made their deeds fairseeming to them and kept them back from the path." See also concluding portion of 809.

1287 It should be noted that the paradise mentioned here is called only a likeness, as also in 47 : 15. The reason is, as a saying of the Holy Prophet makes it clear, that the blessings of paradise are such as no eye has seen, nor has ear heard, nor has it entered into the heart of man to conceive of them. Therefore, what it actually is cannot be known to man until he has tasted of its blessings; the description given in the Qur-án being only a likeness of what it actually is, for an impression of a thing which is of a nature entirely different from the things of this world can only be conveyed by giving an example.

and its plentiness;[1288] this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.

36 And those to whom We have given the Book[1289] rejoice in that which has been revealed to *you*, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him: to Him do I invite (you) and to Him is my return.

Ar. *thee.*

37 And thus have We revealed it, a true judgment in Arabic, and if *you* follow their low desires after what has come to *you* of knowledge, *you shall* not have against Allah any guardian *or* a protector.

Ar. *thou*

Ar. *thee.*
Ar. *thou shalt.*
Ar. *nor.*

وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۖ
وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ○
وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ
بِمَآ اُنْزِلَ اِلَيْكَ وَمِنَ الْاَحْزَابِ
مَنْ يُّنْكِرُ بَعْضَهٗ ۚ قُلْ اِنَّمَآ اُمِرْتُ
اَنْ اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ۚ اِلَيْهِ
اَدْعُوْا وَاِلَيْهِ مَاٰبِ ○
وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ
اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ
الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ○

SECTION 6

Steady Progress of Truth

38, 39. Every nation has a term. 40–43. Truth is already prevailing.

38 And certainly We sent apostles before *you* and gave them wives and children! and it is not in (the power of) an apostle to bring a sign except by Allah's permission; for every term there is an appointment.[1290]

Ar. *thee.*

39 Allah makes to pass away and establishes what He pleases,[1291] and with Him is the basis of the Book.[1292]

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا
لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُوْلٍ
اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ لِكُلِّ
اَجَلٍ كِتَابٌ ○
يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِنْدَهٗ
اُمُّ الْكِتٰبِ ○

1288 The word *ẓill* has other meanings besides *shade*. According to Rgh it signifies *mightiness*, *inaccessibility*, *ease*, or *plenty*. It also signifies *protection* (LL). See also 591.

1289 By the Book is meant the Qur-án, as the context clearly shows. Some, however, take the Book to signify the previous revelation given to the Israelite prophets, and understand Jewish or Christian converts to Islam to be meant here (Bḍ).

1290 The significance is that the sign so often demanded will come at the appointed time. So early had revelation prophesied the ultimate discomfiture of the power of the Quraish, that even the Meccan period of the Holy Prophet's life seemed to them to be too long for the fulfilment of the prophecy, and therefore they continued to trouble the Prophet, requiring the immediate coming of that sign.

1291 A general statement made with reference to the power of the opponents of the Prophet, which must be made to pass away and another power established in its stead, because it was the Divine pleasure that truth should prevail.

1292 The same word, *umm-ul-kitáb*, occurs in 3:6, where the verses that are of obvious

40 And We will either let *you* see part of what We threaten them with or cause *you* to die, for only the delivery of the message is (incumbent) on *you*, while calling (them) to account is *Our* (*business*).

Ar. *thee.* Ar. *thee.* Ar. *thee.* Ar. *on Us.*

41 Do they not see that We are bringing destruction upon the land by curtailing it of its sides?[1293] and Allah pronounces a doom—there is no repeller of His decree, and He is swift to take account.

42 And those before them did indeed make plans, but all planning is Allah's;[1294] He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.

43 And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and *you* and whoever has knowledge of the Book.[1295]

Ar. *between you.*

وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلٰغُ وَ
عَلَيْنَا الْحِسَابُ ○
أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ۚ وَاللّٰهُ يَحْكُمُ
لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ
الْحِسَابِ ○
وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ
جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَ
سَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ○
وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ
قُلْ كَفٰى بِاللّٰهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۙ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتٰبِ ○

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import are called the *basis of the Book*, because allegorical verses must be interpreted with reference to them. Here the Divine ordinance to annihilate the power of the opponents of the Holy Prophet and to bring about the predominance of Islam is called the *basis of the Book*, because the final vanquishment of the powers of evil, which was previously foretold, would be such a clear sign that all doubts and difficulties would be solved by reference to this plain proof.

1293 *Aṭráf* signifies *sides*, as indicating *the high and the low* or *exalted men* (LL). The reference may be either to some of the exalted men having died and the opposition being thus weakened, or to the diminution of the number of unbelievers, both high and low, by men daily leaving their ranks and joining the ranks of Islam.

1294 The meaning is that the plans of the enemy need not be feared, for all their planning is controlled by Allah, or the requital of their plans is in the hands of Allah.

1295 The Book here stands for previous revelation from Allah, and attention is called to the fact that all those who have any knowledge of previous revelations will testify to the truth of the revelation of the Qur-án, because it fulfils all previous prophecies and satisfies the criteria of a true revelation the surest test of this, as declared in Deut. 18: 22, is the fulfilment of prophecy.

CHAPTER XIV

ABRAHAM

(Ibráhím)

REVEALED AT MECCA

(7 sections and 52 verses)

Abstract:

Sec. 1. Revelation dispels darkness.
Sec. 2. Truth is rejected first.
Sec. 3. Opposition is at last destroyed.
Sec. 4. Truth is confirmed.
Sec. 5. Man's injustice in rejecting truth.
Sec. 6. Abraham's prayer.
Sec. 7. The end of opposition.

The Title.

THE name of this chapter is taken from Abraham, whose prayer is mentioned in the sixth section. As this prayer speaks of the settling of Ishmael in the wilderness of Paran, the mention of it is meant to be a reminder to the Arabs of the truth of the Holy Prophet. This prayer forms the chapter's distinctive characteristic, distinguishing it from other chapters of this group.

Subject-matter.

It opens with the statement that the Qur-án is revealed that men may thereby be taken out of darkness and led into light, and goes on to show that the Mosaic revelation, although given with a similar object, was for a particular people. The second section shows that Moses also exhorted his people to accept the truth, but that all prophets had their message rejected at first. The third section maintains that in all cases opposition was at last destroyed; the Divine promise of help to the Prophet being brought to fulfilment and his powerful opponents rendered helpless. That truth is confirmed as the natural sequel is affirmed in the next section, and this is followed by one which shows that by rejecting truth man leads up to his own ruin, for every thing is made subservient to man, which establishes the grand truth of Divine Unity. Here follows Abraham's prayer expressing his disavowal of polytheism of every sort, with special reference to his descendants through Ishmael, for whom he also prayed. In the concluding section is found that the end of opposition to truth has always been, and shall always be, failure.

Context.

In the group of the seven chapters belonging to the same period and dealing with a similar subject, this chapter is the fifth, and it states more plainly what is affirmed in the last chapter, viz. that the object of revelation is to bring men into light, to remove every kind of polytheism, and that all opposition, however strong and determined, to such a noble cause, which has the welfare of the whole of humanity at heart, is destined to fail.

SECTION 1

Revelation dispels Darkness

1–3. The Qur-án leads men into light. 4–6. All prophets did the same.

In the Name of Allah, the Beneficent, the Merciful.

1 I am Allah the Seeing.[a] (This is) a Book which We have revealed to *you* that *you may* bring forth men, by their Lord's permission, from utter darkness[b] into light—to the way of the Mighty, the Praised One,

2 (Of) Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the unbelievers on account of the severe chastisement,

3 (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a *great* error.

4 And We did not send any apostle but with the language of his people, so that he might explain to them clearly;[1296] then

a 1109.
Ar. *thee*
Ar. *thou mayest*.
b 31.
Ar. *remote*.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
الٓرٰ قف كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ
لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ
بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ
الْحَمِيْدِ ۙ○
اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْاَرْضِ ط وَوَيْلٌ لِّلْكٰفِرِيْنَ مِنْ
عَذَابٍ شَدِيْدِ ۙ○
الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى
الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
وَيَبْغُوْنَهَا عِوَجًا ط اُولٰٓئِكَ فِيْ ضَلٰلٍ بَعِيْدٍ
وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ
قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ط فَيُضِلُّ اللّٰهُ

Date of revelation.

As regards the date of revelation, it may fairly be assumed that it belongs to about the same period as the sister chapters beginning with *alif, lám, rá*. The clear reference in v. 13 to the unbelievers planning the expulsion of the Prophet, and the reference in v. 46 to their mighty plans, afford conclusive evidence as to its revelation being about the period preceding the Flight.

1296 The statement made here that a prophet is sent with the language of his people is far from leading to any "logical inference" that "Muhammad regarded himself as merely the Prophet of the Arabs." Only a perversion of the words, or ignorance as to what is said elsewhere in the Holy Qur-án, can lead to such a conclusion. In 7 : 158 we have : "Say : O people ! surely I am the Apostle of Allah to you all—of Him Whose is the kingdom of the heavens and the earth." A similar statement is made in 34 : 28: "And We have not sent you but to all the men as a bearer of good news and as a warner." And here (i.e. in the verse under discussion) nothing is said about the extent of the mission of the Holy Prophet. It is a statement of a different nature altogether. All that is said here is that every prophet is sent with the language of his people—not that his people, or the nation to which he belongs, are the only people to whom he is required to deliver the message. And the reason for send-

Allah makes whom He pleases err and He guides whom He pleases, and He is the Mighty, the Wise.[1297]

مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

5 And certainly We sent Moses with Our communica-
Ar. *thy*. tions, saying: Bring forth *your*
a 31. people from utter darkness[a] into light and remind them of the days of Allah;[1298] most surely there are signs in this for every patient, grateful one.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ڏ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ

6 And when Moses said to his people: Call to mind Allah's favour to you when He delivered you from Pharaoh's people, who subjected you to
b 80. severe torment,[b] and slew your
c 81. sons and spared your women;[c] and in this there was a great trial from your Lord.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْۗءَ الْعَذَابِ وَيُذَبِّحُوْنَ اَبْنَاۗءَكُمْ وَيَسْتَحْيُوْنَ نِسَاۗءَكُمْ ۭ وَفِيْ ذٰلِكُمْ بَلَاۗءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ

SECTION 2

Truth is rejected first

7, 8. Moses exhorts his people to accept the truth. 9–12. Every prophet's message is met with rejection first.

7 And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَىِٕنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَىِٕنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

8 And Moses said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised:

وَقَالَ مُوْسٰٓى اِنْ تَكْفُرُوْٓا اَنْتُمْ وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِيٌّ حَمِيْدٌ

ing a prophet with the language of a people is stated to be that he may explain to his people, because it is his people who are the first recipients of his message. And history tells us that the opposition to the message of a prophet is strongest among his own people, while it is equally true that a prophet is raised when and where he is most needed, and therefore the condition of the people whom he addresses in the first instance is the worst of all.

1297 The words *whom He pleases* should not be taken as being synonymous with *arbitrarily*. It is true that remaining in error and being guided are both often stated in the Holy Qur-án to be according to the pleasure of the Divine Being. But it is nowhere stated that His pleasure is exercised arbitrarily. On the other hand, we have it frequently stated who they are that are led astray and who they are that are guided. 2:26 is conclusive on the first point: "But He does not cause to err by it any except the transgressors," and so many other verses. See 44, 1099. As regards guidance see 13:27.

1298 ايام الله is explained by Mjd as meaning *the favours of Allah* (TA). The use of the word in a similar sense is well-known in Arabic literature, in which ايام العرب

a 901. b 903. c 911.

9 Has not the account reached you of those before you, of the people of Noah[a] and 'Ad[b] and Samood,[c] and those after them? None knows them but Allah.[1298A] Their apostles came to them with clear arguments, but they thrust their hands into their mouths[1299] and said: Surely we deny that with which you are sent, and most surely we are in *serious* doubt as to that to which you invite us.[1300]

Ar. *disquieting.*

10 Their apostles said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship: bring us therefore some clear authority.

11 Their apostles said to them: We are nothing but

أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ مِنْ قَبْلِكُمْ
قَوْمِ نُوحٍ وَّعَادٍ وَّثَمُودَ ۛ وَالَّذِينَ
مِنْ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللّٰهُ ؕ
جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوْٓا
أَيْدِيَهُمْ فِيْٓ أَفْوَاهِهِمْ وَقَالُوْٓا إِنَّا
كَفَرْنَا بِمَآ أُرْسِلْتُمْ بِهٖ وَإِنَّا لَفِيْ شَكٍّ
مِّمَّا تَدْعُوْنَنَآ إِلَيْهِ مُرِيْبٍ ۝
قَالَتْ رُسُلُهُمْ أَفِي اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ
وَالْأَرْضِ ؕ يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ
وَيُؤَخِّرَكُمْ إِلٰٓى أَجَلٍ مُّسَمًّى ؕ قَالُوْٓا إِنْ أَنْتُمْ
إِلَّا بَشَرٌ مِّثْلُنَا ؕ تُرِيْدُوْنَ أَنْ تَصُدُّوْنَا عَمَّا
كَانَ يَعْبُدُ آبَآؤُنَا فَأْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ۝
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا

or *the days of the Arabs*, is used for the *conflicts of the Arabs*. Hence, as a conflict is a source of blessings for the conqueror and a source of distress for the vanquished, *the days of Allah* signify *His merciful dealings with the righteous and His punishment of the wicked.*

1298A This statement deserves to be noted. The Qur-án does not claim to give a history of the prophets, and as it elsewhere states (4:164 and 40:78), there are apostles that have not been mentioned in the Holy Qur-án. But the statement made here is much wider, for it is claimed that no other book mentions them all; their number being so great, they are known only to Allah. In fact, the Bible does not contain more than a mangled account of some of the prophets of a single nation.

1299 ردوا ايديهم فى افواههم literally means *they thrust their hands into their mouths*. Abu 'Ubeida and Akhfash say that the Arabs say اذا سكت عن الجواب و امسك رد يده فى فيه i.e. *when a man does not return an answer (being unable to do so) and withholds, he thrusts his hand into his mouth* (AH). Or, as the majority of the commentators agree, this phrase may be equivalent to the more well-known form عض الانامل i.e. *the cutting of fingers*, which is expressive of rage, a form occurring in the Holy Qur-án in 3:115, and the meaning may thus be *they bit their hands* (by reason of rage). Or the meaning may simply be that the unbelievers put their hands into the mouths of the apostles to silence them.

1300 The general statements made with regard to the apostles and the treatment of their people in this and the following section, while essentially true with regard to apostles generally, are particularly made in reference to the mission of the Holy Prophet Muhammad, the determined opposition and enmity of his people, their turning him out of the city, and their final discomfiture.

mortals like yourselves, but Allah bestows (His) favours on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the believers rely.

12 And what reason have we that we should not rely on Allah? and He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى
مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَمَا كَانَ لَنَآ
اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○
وَمَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ
هَدٰىنَا سُبُلَنَا ؕ وَلَنَصْبِرَنَّ عَلٰى
مَآ اٰذَيْتُمُوْنَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُوْنَ ○

SECTION 3

Opposition is at last destroyed

13–20. Divine promise of help and its fulfilment. 21. Opponents shall be helpless.

13 And those who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion.[1301] So their Lord revealed to them: Most certainly We will destroy the unjust:

14 And most certainly We will settle you in the land after them: this is for him who fears standing in My presence and who fears My threat.[1302]

15 And they asked for judgment and every insolent opposer was disappointed:

وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَآ اَوْ لَتَعُوْدُنَّ
فِيْ مِلَّتِنَا ؕ فَاَوْحٰٓى اِلَيْهِمْ رَبُّهُمْ
لَنُهْلِكَنَّ الظّٰلِمِيْنَ ○
وَلَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْ بَعْدِهِمْ ؕ
ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ○
وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ
عَنِيْدٍ ○

1301 This is no doubt equally a description of what the Holy Prophet was suffering at the hands of his enemies.

1302 The prophecy of the final triumph of the Holy Prophet and of the utter discomfiture and overthrow of the power of his opponents is of very frequent occurrence in the Holy Qur-án, but here it is expressed in the clearest words. The opponents are told that they may expel the Prophet, but there was not the least doubt that he would ultimately come back as a conqueror, and be made the ruler in the land after their power was crushed. This verse contains, in fact, the clearest prophecy of the flight of the Holy Prophet from Mecca and of his re-entry into that city as a conqueror and ruler, and following as it does a chapter in which the same prophecy is contained in an allegorical form, it is as it were a clear statement of the meaning of the allegory of the 12th chapter. It should be noted that the words used here as to the determination of the opponents to expel the Prophet and those indicating his re-entry are expressive of the greatest certainty.

16 Hell is before him and he
shall be given to drink of hot
water;[1303]
17 He will drink it little by
little and will not be able to
swallow it agreeably, and *dis-* (Ar. *death.*)
tress[1304] will come to him from
every quarter, *but* he shall not (Ar. *and.*)
die; and there shall be vehe-
ment chastisement before him.
18 The parable of those who
disbelieve in their Lord: their
actions are like ashes on which
the wind blows hard on a
stormy day; they shall not
have power over any thing out
of what they have earned; this
is the *great* error. (Or *remote.*)
19 *Do you* not see that Allah (Ar. *dost thou.*)
created the heavens and the
earth with truth? if He please
He will take you off and bring
a new creation,
20 And this is not difficult
for Allah.[1305]
21 And they shall all come
forth before Allah, then the
weak shall say to those who
were proud: Surely we were
your followers, can you there-
fore avert from us any part of
the chastisement of Allah?
They would say: If Allah had
guided us, we too would have
guided you; it is the same to
us whether we are impatient
(now) or *patient,* there is no (Ar. *we are patient.*)
place for us to fly to.

مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ۙ
يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَ
يَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّ
مَا هُوَ بِمَيِّتٍ ؕ وَمِنْ وَّرَآئِهٖ عَذَابٌ
غَلِيْظٌ ۝
مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ
اِشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ
مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ۝
اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ
وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۝
وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ۝
وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا
لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ
اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ
لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ
صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ۝

1303 *Má-un ṣadíd* is translated variously as *pus, filthy water, hot or boiled water.* That *ṣadíd* means *pus* is true, but then it cannot be called *má-un ṣadíd,* and Palmer's rendering *liquid pus* is beyond the mark, for *ṣadíd* qualifies *má* (i.e. *water*), and *water* is not used in the original as a qualifying word for *pus, pus* being already liquid. Hence Palmer's translation as well as his note on this, as a "filthy expression," are hasty. *Ṣadíd* means *hot water,* or *water boiled until it thickens* (LA, TA), and as *má-un ḥamím* is the expression elsewhere used in the Holy Qur-án, this is the correct significance here.

1304 The word *maut* does not always mean *death,* and conveys a number of other significances. According to Rgh, the meaning here is *the grief causing distress.* The meaning is that grief and distress sufficient to cause death will be experienced by him, but he shall not die, for death or cessation of life implies *rest,* and this is what he shall not have. That is the real hell, i.e. a state in which a man is gnawed by grief and cannot find any comfort.

1305 Vv. 18–20 are again prophetical. V. 18 states that all the exertions of the opponents against the Holy Prophet shall be useless, while vv. 19 and 20 warn the unbelievers that their power will come to an end and another people will now take their place and rule the country.

SECTION 4

Truth is confirmed

22. The devil forsakes his followers. 23. The faithful are in peace. 24, 25. Truth has a firm basis. 26. Evil has no basis. 27. Faithful are confirmed.

22 And the devil[1306] shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises then failed to keep them to you,[1307] and I had no authority over you,[1308] except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders: surely I disbelieved *in* your associating me with Allah before:[1309] surely it is the unjust that shall have the painful chastisement.

Or, *because of.*

وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ
اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ
فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ
سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ ۚ
فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ ؕ مَآ اَنَا
بِمُصْرِخِكُمْ وَمَآ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ
بِمَآ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ
لَهُمْ عَذَابٌ اَلِيْمٌ ۝

23 And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.

وَاُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا بِاِذْنِ رَبِّهِمْ ؕ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۝

24 *Have you* not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are *high*,[1310]

Ar. *hast thou.*

Ar. *in heaven.*

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً
طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ
وَّفَرْعُهَا فِي السَّمَآءِ ۝

1306 The devil mentioned in this verse is none other than the proud misleader of the preceding one. Compare also 37:30, where the very words *we had no authority over you* are put into the mouths of the leaders of evil from among men.

1307 Whenever a person is misled into an evil deed he finds in the end that the promise of a good consequence for an evil deed was only a deception. Compare 4:120: "He gives them promises and excites vain desires in them, and the devil does not promise them but to deceive." See also 17:64.

1308 It should be noted that here the devil is made to deny having any authority over the evil-doers. According to the Holy Qur-án no one is compelled to an evil course: the evil one points out an evil way, and the evil-doer follows that way.

1309 The denial of being associated with Allah implies the confession that he did not deserve to be obeyed. When the evil consequences of an evil deed become manifest, the suggester of the evil course declares his freedom from having led the evil-doer to that course. Compare 35:14: "If you call on them they shall not hear your call, and even if they could hear they shall not answer you, and on the resurrection day they will deny your associating them (with Allah)." The words may also convey the significance *I disbelieved because you associated me with Allah*, the explanation being that the leaders disbelieve because their followers lead them by their flattery to think that they are worthy of being obeyed and followed.

1310, see next page.

25 Yielding its fruit in every season by the permission of its Lord? and Allah sets forth parables for men that they may be mindful.

26 And the parable of an evil word is as an evil tree pulled up from the earth's surface: it has no stability.[1311]

27 Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.[1312]

تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۭ بِاِذْنِ رَبِّهَا ؕ وَيَضْرِبُ
اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝
وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ
اِۨجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ۝
يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَيُضِلُّ
اللّٰهُ الظّٰلِمِيْنَ ۙ وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ ۝

1310 The parable likening a good word to a good tree follows immediately a description of the final abode of those who do good, which is repeatedly described in the Holy Qur-án as being a garden or gardens beneath which rivers flow. This gives us a clue to the real nature of the paradise of Islam. A good word is like a good tree which gives its fruit in every season, and therefore the fruits which a man shall find in paradise, ever ready and within his reach, are no other than the fruits of his own good deeds, and the trees of paradise are in fact man's own good deeds which have grown into trees, bearing a fruit which is an embodiment of the spiritual fruits of the good deeds of this life. It should also be noted that as good deeds are likened to fruit-bearing trees, faith is likened to water repeatedly in the Holy Qur-án, being the source of physical life. It is for this reason that, just as the righteous are always spoken of as being those who *believe* and *do good*, paradise is always described as being a *garden* in which *rivers* flow, the *rivers* corresponding to *faith* and the *trees* of the garden corresponding to the good which a man does.

It should also be borne in mind that *kalimah* (meaning *word*) is applied to every thing, whether it is a word that is spoken or a deed that is done. Explaining تمّت كلمة ربك صدقا و عدلا Rgh says: By the *kalimah* (*word*) is meant *a thing, or an affair or a matter, because every matter is termed a kalimah, whether it is a word or a deed.*

1311 The evil deed is likened to a tree whose roots do not go down into the earth, and in whose case, therefore, the process of nutrition must stop. Therefore an evil deed does not prosper and cannot bear any fruit.

1312 The clear statement made here explains many a dubious statement. Allah causes only the unjust, and not the innocent, to go astray. In other words, those who are guilty of iniquities are made to go astray, their very iniquities leading them astray. It is equivalent to the statement that Allah does not allow light to shine upon him who closes all the doors and windows of a room upon himself. The immediate cause of their going astray is their iniquity, and Allah only causes them to go astray because they are iniquitous. If they forsake their iniquities, Allah will not cause them to go astray.

SECTION 5

Man's Injustice in rejecting Truth

28–30. Man leads to his own destruction. 31. The faithful exhorted. 32–34. Everything is made subservient to man.

Ar. hast thou.

Or, ungratefulness.

28 *Have you* not seen those who have changed Allah's favour for *unbelief*[1313] and made their people to alight into the abode of perdition,[1314]

29 (Into) hell? they shall enter into it, and an evil place it is to settle in.

30 And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.

31 Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending:

32 Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.[1315]

33 And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللّٰهِ
كُفْرًا وَّأَحَلُّوا قَوْمَهُمْ دَارَ
الْبَوَارِ ۝
جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ۝
وَجَعَلُوا لِلّٰهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ
قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ۝
قُلْ لِّعِبَادِيَ الَّذِينَ اٰمَنُوا يُقِيمُوا الصَّلٰوةَ
وَيُنْفِقُوا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً
مِّنْ قَبْلِ أَنْ يَّأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ
وَلَا خِلٰلٌ ۝
اَللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرٰتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ
الْأَنْهٰرَ ۝
وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ
دَآئِبَيْنِ وَسَخَّرَ لَكُمُ الَّيْلَ
وَالنَّهَارَ ۝

1313 That is, they have rejected Allah's favour, by which is meant the revelation of the Holy Prophet, which aimed at making them a great and exalted people, and adopted unbelief in its place. Or the alternative significance given in the margin may be adopted, the meaning being, instead of gratitude for Allah's favour, they have become ungrateful.

1314 The statement is prophetical, as the past tense is often used in prophetical language as indicating certainty about the future.

1315 The whole of creation is here, and in the next verse, declared to be made subservient to man, to show his high place in creation. How much then does man degrade himself by bowing before and worshipping things which were made to serve him.

34 And He gives you of all that you ask Him; and if you count Allah's favours, you will not be able to number them; most surely man is very unjust, very ungrateful.

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ۝

SECTION 6

Abraham's Prayer

35–41. Abraham's prayer is a clear testimony to the truth of the Prophet.

35 And when Abraham said: My Lord! make this city secure, and save me and my sons from worshipping idols:[1316]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ ۝

36 My Lord! surely they have led many men astray:[1317] then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful:[1318]

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۝

37 O our Lord! surely I have settled a part of my offspring[1319] in a valley unproductive of fruit near Thy Sacred
a 170. House,[a] our Lord! that they may keep up prayer;[1320] therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

رَبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۝

38 O our Lord! surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِن شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

1316 That idolatry received a death-blow from the hands of one of Abraham's descendants shows that Abraham's prayer was not in vain; and that his descendants may have for a short time gone over to idol-worship does not lend any support to the allegation that the prayer was not accepted.

1317 The idols do not actually lead men astray, but as it is on account of them that people go astray, they are described as causing men to go astray. It is clear from this that the nominative here is not the active cause.

1318 The prayer of Abraham is in fact the prayer of the Holy Prophet and illustrates the breadth of his view. Those who follow him are of course his own, but he does not reject even those who disobey him, for he prays for Allah's mercy and protection even for them.

1319 That is, Ishmael and his descendants. Both according to oral Arab tradition and the Bible, Ishmael's descendants were settled in Arabia.

1320 The placing of his descendants in the vicinity of the Sacred House was a guarantee that they would keep up prayer; in fact, the only person who has made the institution of prayer to prosper for ever in the world was a descendant of that son of Abraham who was settled close to the Sacred House.

39 Praise be to Allah, Who has given me in old age Ishmael and Isaac: most surely my Lord is the Hearer of prayer:

40 My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:

41 O our Lord! grant me protection[c] and my parents and the believers on the day when the reckoning shall come to pass!

c 2194.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمٰعِيلَ وَإِسْحٰقَ ۚ إِنَّ رَبِّي لَسَمِيعُ
الدُّعَاءِ ۝
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلٰوةِ وَمِنْ
ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ۝

SECTION 7

The End of Opposition

42. A respite. 43–46. All plans shall fail. 47–52. Opponents shall be brought in disgrace and subjugation.

42 And do not think Allah to be heedless of what the unjust do: He only respites them to a day on which the eyes shall be fixedly open,[1321]

43 Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.[1322]

44 And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the apostles. What! did you not swear before (that) there will be no passing away for you!

45 And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have *set forth parables* to you.

Or, *made (them) examples.*

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُونَ ۚ
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۝
مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ ۚ وَأَفْئِدَتُهُمْ هَوَاءٌ ۝
وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ
قَرِيبٍ ۙ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ
الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ
قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ۝
وَسَكَنْتُمْ فِي مَسٰكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا
بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۝

1321 The expression indicates a state of intense terror in which one is unable even to wink the eye.

1322 The striking terror into the hearts of those who opposed the Prophet was witnessed in this very life when the Prophet advanced on Mecca. The vacancy or blankness of the heart also indicates a state of great terror.

Ar. *and.*

46 And they have indeed planned their plan,[1323] *but* their plan is with Allah,[1324] though their plan was such that the mountains should pass away thereby.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللّٰهِ
مَكْرُهُمْ ۚ وَإِنْ كَانَ مَكْرُهُمْ
لِتَزُولَ مِنْهُ الْجِبَالُ ۝

47 Therefore do not think Allah (to be one) failing in His promise to His apostles; surely Allah is Mighty, the Lord of Retribution.

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ۚ
إِنَّ اللّٰهَ عَزِيزٌ ذُو انْتِقَامٍ ۝

48 On the day when the earth shall be changed into a different earth, and the heavens (as well),[1325] and they shall come forth before Allah, the One, the Supreme.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمٰوٰتُ وَبَرَزُوا لِلّٰهِ
الْوَاحِدِ الْقَهَّارِ ۝

Ar. *thou wilt.*

49 And *you will* see the guilty on that day linked together in chains,[1326]

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝

50 Their shirts made of pitch, and the fire covering their faces,

سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشٰى وُجُوهَهُمُ
النَّارُ ۝

51 That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.

لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۚ
إِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ ۝

52 This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind.

هٰذَا بَلٰغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهٖ
وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلٰهٌ وَاحِدٌ وَ
لِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ۝

1323 The words are explained by commentators as meaning *their mighty plans in which they exerted themselves to their utmost* (Bd, Kf, JB). The reference is to the most energetic plans of the Quraish, which they were now making against the Holy Prophet.

1324 The words *their plan is with Allah* signify that their plan is controlled by Allah, Who will make it ineffective. Wonderful prophecies indeed in the mouth of a person whose only chance of saving himself now lay in escaping from his enemies, while they were taking every precaution not to allow him to escape, having decided to put him to death. See 8 : 30 and 998, where these plans are detailed.

1325 The transformation wrought by the Holy Prophet no doubt changed the earth into a different earth and the heaven into a new heaven. The Arabia at the birth of the Holy Prophet was not the Arabia at his death. Beliefs, usages, and practices which had baffled all attempts at reformation for centuries were swept away, and the ignorant, superstitious, and warring tribes had given place to a single nation, holding aloft the torch of knowledge and civilization to the whole world. Idolatry was blotted out of existence so completely that no vestige of it could be found among a people who had remained addicted to it for centuries. The verse no doubt speaks of the great resurrection, but it equally suggests in prophetic language the smaller resurrection brought about by the advent of the Holy Prophet in this very life.

1326 The powerful opponents of the Holy Prophet were brought before him linked together in chains in this very life, in the battle of Badr. These promises were fulfilled in this life to show that they were equally true as regards the next life.

CHAPTER XV

THE ROCK

(Al-Ḥijr)

REVEALED AT MECCA

(6 *sections and* 99 *verses*)

Abstract:

Sec. 1. Protection of the Qur-án.
Sec. 2. Allah controls all things.
Sec. 3. The devil's opposition to the righteous.
Sec. 4. Mercy for the righteous—an incident from Abraham's history.
Sec. 5. Transgressors perish: incidents from Lot's and Shu'aib's histories.
Sec. 6. Dwellers of the rock: a warning for the enemies of the Qur-án.

The Title.

THIS, the last of the chapters of the *alif, lám, rá* group, is named the *Rock*, because of the mention of the *dwellers of the Rock* in v. 80, whose fate is mentioned as a warning to those who contemplated the slaying of the Holy Prophet. While promising a complete protection for the message of truth contained in the Holy Qur-án against all evil designs, it intensifies the warning contained in the previous chapters against those who were bent on its destruction.

Context and subject-matter.

The last chapter closed by warning the opponents of the end which they were destined to meet if they did not abstain from persecuting the truth. The same subject is continued in the beginning of this chapter, because the Qur-án, which was meant for the welfare of humanity, must be guarded against all evil intentions. Thus it is in the very first section that the grand promise is expressly given that the Qur-án shall for ever be guarded against all corruption, and, of course, against all attempts to annihilate it. There were many signs of its truth, yet the reprobate opponents would not benefit by any of them. In the next section we are told that all things are controlled by Allah, so that the mischief-makers cannot inflict any injury on the elect, and the signs of the triumph of truth could already be witnessed. In the third section it is stated that the devil has always been opposing the righteous servants, yet his opposition is devoid of harm. The next, while promising mercy for the righteous, refers to an incident in Abraham's history as to how he was given the good news of the birth of a son through whom a great nation was to be blessed. The same messengers also bore to him the news that Lot's people were about to be destroyed because of their great iniquities. The fifth section, therefore, speaks of the punishment of the guilty people who would not listen to Lot, closing with a reference to Shu'aib, also a descendant of Abraham. The Arabs, however, are warned of the fate of a people nearer home, the S̱amood, who dwelt in rocks, and they are told that, all-important as the message of the Qur-án was, their mockery and opposition would not go unpunished.

SECTION 1

Protection of the Qur-án

1–8. Opponents shall meet their doom. 9. The Qur-án shall ever be guarded. 10–15. No signs would benefit the rejecters.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

a 1109. 1 I am Allah, the Seeing.[a]
These are the verses of the
b 13. c 228. Book[b] and (of) a Qur-án[c] that
makes (things) manifest.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ۝

PART XIV

2 Often will those who disbelieve wish that they had been Muslims.[1327]

3 Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.

4 And never did We destroy
Ar. *kitáb*. a town but it had a *term* made
known.

5 No people can hasten on their doom nor can they postpone (it).

Ar. *he*. 6 And they say: O *you* to
whom the Reminder has been
Ar. *thou art*. revealed! *you are* most surely
insane:

Ar. *dost thou*. 7 Why *do you* not bring to
Ar. *thou art*. us the angels if *you are* of the
truthful ones?

8 We do not send the angels but with truth, and then they would not be respited.[1328]

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ۝

ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ۝

وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ مَّعْلُوْمٌ ۝

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ۝

وَقَالُوْا يٰاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ۝

لَوْمَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْٓا اِذًا مُّنْظَرِيْنَ ۝

Date of revelation.

That the chapter was revealed at Mecca is agreed on all hands, but it is generally regarded to be earlier than the other chapters of this group. Yet it appears that opposition to the Prophet had grown so strong that, were it not for the Divine protection, his message would have been swept out of existence. Hence I am inclined to assign it to the last Meccan period, i.e. to the period to which the other chapters of this group belong, although it may be comparatively earlier.

1327 The passage does not refer only to life after death. The powerful opponents who were under the impression that Islam would soon be annihilated must no doubt have felt in after life, when the truth of Islam became manifest to them, that it would have been much better for them if they had accepted Islam at the first call of the Prophet and not opposed the truth.

1328 This verse, and that preceding, make clear the significance of the coming of angels. The demand is here as elsewhere: *Why are not the angels brought?* the words *if you are of*

9 Surely We have revealed the Reminder and We will most surely be its guardian.[1329]

10 And certainly We sent (apostles) before *you* among the *nations* of yore.

Ar. *thee.*
Ar. *sects.*

11 And there never came an apostle to them but they mocked him.

12 Thus do We make it to enter into the hearts of the guilty ;[1330]

13 They do not believe in it, and indeed the example of the former people has already passed.

14 And even if We open to them a gateway of the heaven, so that they ascend into it all the while,

15 They would certainly say : Only our eyes have been covered over, rather we are an enchanted people.[1331]

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
لَحٰفِظُونَ ۝
وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ۝
وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ ۝
كَذٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ۝
لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ
الْأَوَّلِينَ ۝
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا
فِيهِ يَعْرُجُونَ ۝
لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ
قَوْمٌ مَسْحُورُونَ ۝

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the truthful ones clearly showing that the coming of angels is demanded in relation to the fulfilment of prophecies. But the answer makes it still more clear. The words *bil-haq* (*with truth*) really signify *in accordance with the requirements of truth, justice*, and *wisdom* (LL), and the meaning therefore is that the angels will be sent when they are required to execute the judgment of the doom of the unbelievers ; and the concluding words, *and then they would not be respited*, dispel all doubts on the point, making it clear as daylight that the angels will be sent to punish the guilty ones.

1329 This is one of the most wonderful prophecies, whose fulfilment is, and shall ever remain, a standing testimony to the truth of the Holy Qur-án. The statement is first made in connection with the powerful opposition of the unbelievers, and is then made general, that the Qur-án shall for all time be preserved safe from all attacks to destroy it and from every kind of corruption. The wonderfully clear fulfilment of this prophecy is so evident a fact that a hostile writer like Muir is compelled to admit that " There is probably in the world no other book which has remained twelve centuries with so pure a text." The recent attempt of Dr. Mingana to prove alterations in the text of the Holy Qur-án has resulted in miserable failure, and his discovery has rather set the question at rest, because it was apparently the most powerful attack made on the purity of the text of the Holy Qur-án during the thirteen centuries it has been in existence. During the whole length and breadth of the Islamic world there does not exist a single copy with any variations from the recognized text, and thus not only was the Qur-án preserved from destruction against a powerful enemy, but it has also been preserved from corruption.

1330 *Kazálika*, or *thus*, refers to the mockery mentioned in the previous verse, the meaning being *as they mock the revelation, so we cause it to enter into their hearts that they do not believe in it*. How could they believe in it when they never gave it a serious thought, but scorned and treated it rather lightly ? It should be noted that though the act of not believing in the Divine revelation is described as being made to enter into hearts by Allah, it is into the hearts of those who have made themselves guilty by mocking it, which is equivalent to saying that this is due to their mockery, or a consequence of their mockery.

1331, see next page.

SECTION 2

Allah controls All Things

16–18. The devils cannot injure the elect. 19–21. Law and order in nature. 22–25. Signs of the triumph of truth.

16 And certainly We have made strongholds in the heaven and We have made it fairseeming to the beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا
لِلنَّاظِرِينَ ○

17 And We guard it against every accursed devil,

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ○

18 But he who steals a hearing, so there follows him a visible flame.[1332]

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ ○

19 And the earth—We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَوْزُونٍ ○

20 And We have made in it means of subsistence for you and for him for whom you are not the suppliers.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ
لَهُ بِرَازِقِينَ ○

21 And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ
مَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ○

22 And We send the winds fertilizing,[1333] then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ○

23 And most surely We bring to life and cause to die and We are the heirs.[1334]

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ○

1331 This verse and the one preceding it speak of the hardness of their hearts, so that they have determined to reject the truth, though the clearest evidence of it may be brought before them.

1332 The three verses speak of the soothsayers and the diviners, who were among the opponents of the Holy Prophet. They pretended to receive communications from on high, but they were really driven away from the Divine presence, and therefore could not have any access to that source of purity. In speaking of the divinations as being followed by a visible flame, it is indicated that they meet with failure and disappointment. The description of spiritual truths in words relating to physical laws prevailing in the world is of common occurrence in the Holy Qur-án. Thus in v. 22 the *fertilizing winds* stand for the *imperceptible advance of Islam* (see 1333). For further reference see 2102, 2103, 2104, 2365, 2530, and 2592. The following verses of the Holy Qur-án deal with this subject: 37 : 8, 52 : 38, 67 : 5, 72 : 8.

1333 The *lawáqiḥ*, or *fertilizing* winds, are those which raise a cloud that gives rain, or those which make herbage and plants fruitful. The *fertilizing winds*, before the coming of the rains, represent the signs of the progress of Islam before its final triumph.

1334 *Wáriṡ* means an *heir*, and therefore *one who remains after another has perished.* The announcement made here is a prophecy that the true worshippers of Allah shall be heirs in the land while the others shall perish.

24 And certainly We know *the foremost among you* and We certainly know those who *lay behind.*
25 And surely *your* Lord will gather them together; surely He is Wise, Knowing.[1335]

Or, *those of you who have gone before.*
Or, *come later.*
Ar. *thy.*

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ
عَلِمْنَا الْمُسْتَأْخِرِينَ ۝
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝

SECTION 3

The Devil's Opposition to the Righteous

26–30. Though humble in origin, man is created to rule. 31–38. Devil's enmity to man. 39–44. He has no authority over man.

26 And certainly We created man of clay that gives forth sound, of black mud fashioned in shape.
27 And the jinn We *created* before of intensely hot fire.[1336]
28 And when *your* Lord said to the angels:[a] Surely I am going to create a mortal of the essence of black mud fashioned in shape.
29 So when I have made him complete and breathed into him of My *inspiration,*[1337] fall down making obeisance to him.[b]

Ar. *created him.*
Ar. *thy.*
[a] 47.
Or, *spirit.*
[b] 56.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن صَلْصَالٍ
مِّنْ حَمَإٍ مَّسْنُونٍ ۝
وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ ۝
وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا
مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۝
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي
فَقَعُوا لَهُ سَاجِدِينَ ۝

1335 *Al-mustaqdimin* are *those who are foremost in accepting truth,* and *Al-musta'khirin, those who lag behind in accepting it.* They will all be gathered together, i.e. ultimately those who now lag behind will be brought over to the right course. We have here, therefore, a prophecy that the Holy Prophet should not be disappointed of them. Some understand by these two words *those who have gone before* and *those who will come afterwards* respectively, in point of time. The meaning would still be the same.

1336 For an explanation of man's creation from dust see 862. In man's creation from dust there also seems to be a reference to his low and humble origin and to his temperate nature, as opposed to another kind of creation of a fiery nature, which is called the *jinn* or the *devil.* The two words, *jinn* and *devil,* are frequently applied to men of a fiery temperament or rebellious nature, men who lead others into evil. This description of the creation of *men* and *jinn* from *dust* and *fire* respectively is no doubt an allegorical description of the nature of those who are submissive to Divine laws and those who rebel against them, and the allegory is carried on further in what is stated of the rebellion of the devil against Adam, the two being taken as prototypes of the two kinds of temperament. The two descriptions of the origin of man, his being made from the clay that gives sound and of the mud that is fashioned in shape, refer to the two great characteristics which give man a superiority over other animals, there being a reference to the use of language in *the clay that gives sound,* and to the perfection of his make in the *mud fashioned in shape.* Were it not for the use of language and the perfection of his make, man could not have risen above the lower animals.

1337 This shows that man is made complete when the Divine inspiration, or spirit, is breathed into him. It should be noted that the *Divine spirit* (Ar. *rūḥ*) does not mean here the *animal soul* in man, but the *spirit,* or *word of Allah,* that gives him perfection.

30 So the angels made obei-
sance, all of them together,
a 57, 58 31 But Iblis (did it not[a]); he
refused to be with those who
made obeisance.
32 He said: O Iblis! what
Ar. *hast thou.* excuse *have you* that *you are*
Ar. *thou art.* not with those who make obei-
sance?
33 He said: I am not such
that I should make obeisance
to a mortal whom Thou hast
created of the essence of black
mud fashioned in shape.
34 He said: Then get out of
Ar. *thou art.* it, for surely *you are* driven
away:
Ar. *thee.* 35 And surely on *you* is
curse until the day of judg-
ment.
36 He said: My Lord! then
respite me till the time when
they are raised.[1338]
Ar. *thou art.* 37 He said: So surely *you*
are of the respited ones,
b 8. 38 Till the period[b] of the
time made known.
39 He said: My Lord! be-
cause Thou hast made life evil
to me,[1339] I will certainly make
(evil) fairseeming to them on
earth, and I will certainly cause
them all to deviate,
40 Except Thy servants from
Or, *sincere.* among them, the *chosen* ones.
41 He said: This a right way
with Me:
42 Surely, as regards My
Ar. *thou hast.* servants, *you have* no authority
over them except those who
Ar. *thee.* follow *you* of the deviators.[1340]
43 And surely Hell is the
promised place of them all:

فسجد الملئكة كلهم اجمعون ○
الا ابليس ابى ان يكون مع السجدين ○
قال يابليس ما لك الا تكون
مع السجدين ○
قال لم اكن لاسجد لبشر
خلقته من صلصال من
حما مسنون ○
قال فاخرج منها فانك رجيم ○
وان عليك اللعنة الى يوم الدين ○
قال رب فانظرني الى يوم يبعثون ○
قال فانك من المنظرين ○
الى يوم الوقت المعلوم ○
قال رب بما اغويتني
لازينن لهم في الارض
ولاغوينهم اجمعين ○
الا عبادك منهم المخلصين ○
قال هذا صراط علي مستقيم ○
ان عبادي ليس لك عليهم سلطن
الا من اتبعك من الغوين ○
وان جهنم لموعدهم اجمعين ○

1338 When a man is raised to life spiritually, the suggestions and the promptings of the devil cease to affect him. But until he finds spiritual life, evil suggestions mislead him now and then. This is *the time made known* in v. 38.

1339 The meaning has been fully explained in 865. It may be added here that this is a remarkable instance of what *iḍlāl, ighwá*, and such other words mean when attributed to Allah. The devil refuses to make obeisance to Adam of his own accord, and this is expressed by saying فبما اغويتني the meaning clearly being, *because Thou hast judged me to be in error*, not *caused me to err.*

1340 In a broad sense all men are servants of Allah. That the devil has no authority over any man is clear from 14:22, where the devil says to his followers: "I had no authority over you except that I called you and you obeyed me."

44 It has seven gates; for every gate there shall be a separate party of them.[1341]

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ۝

SECTION 4

Mercy for the Righteous—an Incident from Abraham's History

45–50. The faithful find peace and rest. 51–56. Goodness to Abraham. 57–60. Lot's people.

45 Surely those who guard (against evil) shall be in the midst of gardens and fountains:
46 Enter them in peace, secure.
47 And We will root out whatever of rancour is in their breasts—(they shall be) as brethren, on raised couches, face to face.
48 Toil shall not afflict them in it, nor shall they be ever ejected from it.[1342]
49 Inform My servants that I am the Forgiving, the Merciful,
50 And that My chastisement—that is the painful chastisement.
51 And inform them of the guests of Abraham:
52 When they entered upon him, they said, Peace. He said: Surely we are afraid of you.
53 They said: Be not afraid, surely we give *you* the good news of a boy, possessing knowledge. (Ar. *thee.*)
54 He said: Do you give me good news (of a son) when old age has come upon me?—of what then do you give me good news!

إِنَّ الْمُتَّقِينَ فِي جَنّٰتٍ وَّعُيُونٍ ۝
اُدْخُلُوهَا بِسَلٰمٍ اٰمِنِينَ ۝
وَنَزَعْنَا مَا فِي صُدُورِهِمْ
مِّنْ غِلٍّ إِخْوَانًا عَلٰى سُرُرٍ
مُّتَقٰبِلِينَ ۝
لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا
بِمُخْرَجِينَ ۝
نَبِّئْ عِبَادِيْٓ أَنِّيْٓ أَنَا الْغَفُورُ الرَّحِيمُ ۝
وَأَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْأَلِيمُ ۝
وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرٰهِيمَ ۝
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلٰمًا قَالَ
إِنَّا مِنْكُمْ وَجِلُونَ ۝
قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٰمٍ
عَلِيمٍ ۝
قَالَ أَبَشَّرْتُمُونِيْ عَلٰٓى أَنْ مَّسَّنِيَ الْكِبَرُ
فَبِمَ تُبَشِّرُونَ ۝

1341 Hell is mentioned by seven different names in the Holy Qur-án: (1) *jahannam*, or *hell*; (2) *lazá*, or *the flaming fire* (70 : 15); (3) *ḥuṭamah*, or *the crushing disaster* (104 : 4); (4) *sa'ir*, or *the burning fire*; (5) *saqar*, or *the scorching fire*; (6) *jaḥím*, or *the fierce fire*; (7) *háwiyah*, or *the abyss* (10 : 6). The seven gates mean the seven ways which lead into it, according to which there are seven different names. But see 47, where it is shown that the numeral *seven* in Arabic often stands for a large number, so that the meaning is that there are many gates or many ways leading to it.

1342 This is a very beautiful description of the Muslim paradise, but one which the Christian critics pass over without notice. There is absolute peace of mind, perfect security

55 They said: We give you good news with truth,[1343] therefore be not of the despairing.
56 He said: And who despairs of the mercy of his Lord but the erring ones?
57 He said: What is your business, then, O messengers?
58 They said: Surely we are sent towards a guilty people,
a 917. b 917A. 59 Except Lot's[a] followers:[b] We will most surely deliver them all,
60 Except his wife; We ordained that she shall surely be of those who remain behind.

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ۝
قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّآلُّوْنَ ۝
قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ۝
قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ۝
اِلَّآ اٰلَ لُوْطٍ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِيْنَ ۝
اِلَّا امْرَاَتَهٗ قَدَّرْنَآ اِنَّهَا لَمِنَ الْغٰبِرِيْنَ ۝

SECTION 5

Transgressors perish: Incidents from Lot's and Shu'aib's Histories

61–72. Lot warns and is opposed. 73–77. Punishment overtakes the transgressors. 78, 79. Shu'aib's people are also punished.

61 So when the messengers
c 917A. came to Lot's followers,[c]
62 He said: Surely you are an unknown people.
63 They said: Nay, we have
Ar. *thee.* come to *you* with that about which they disputed.
Ar. *thee.* 64 And we have come to *you* with the truth, and we are most surely truthful:
65 Therefore go forth with
Ar. *thy.* d 917A. *your* followers[d] in a part of the
Ar. *thyself.* night and *yourself* follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

فَلَمَّا جَآءَ اٰلَ لُوْطِ الْمُرْسَلُوْنَ ۝
قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ۝
قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ ۝
وَاَتَيْنٰكَ بِالْحَقِّ وَاِنَّا لَصٰدِقُوْنَ ۝
فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ اَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ وَّامْضُوْا حَيْثُ تُؤْمَرُوْنَ ۝

from any inclination to evil or any other danger (v. 45); there is a brotherhood in which no one conceals any rancour in his heart for his brother, nor has any one a complaint against another (v. 47); and lastly, there is neither toil nor fatigue, nor is one to be ever deprived of that state of perfect bliss (v. 48). The last verse refutes the Hindu doctrine of a temporary salvation, and also establishes: (1) that those who are once made to enter paradise are not sent back to this world; and (2) that the garden in which Adam was at first placed was not the paradise of heavenly life, for in that case he would not have been ejected from it.

1343 بشرناك بالحق in this verse is exactly parallel to يبشرك بكلمة منه (3 : 44). It is neither the good news of *haqq*, or *truth*, in the first case, nor that of *kalimah*, or *word*, in the second, but in both cases the meaning is that the good news of a son is given—the words *of a son* being omitted in both cases—by means of (the correct meaning of *bā* in these two instances is *by means of*) Divine revelation, which is called the *truth* in the first instance and *a word from Allah* in the second.

66 And We revealed to him this decree that the roots of these shall be cut off in the morning.

67 And the people of the town came rejoicing.

68 He said: Surely these are my guests, therefore do not disgrace me,

69 And guard against (the punishment of) Allah and do not put me to shame.

70 They said: Have we not forbidden *you* from (other) people?[1344] — Ar. *thee.*

71 He said: These are my daughters, if you will do (aught).[1345]

72 By *your* life! they were blindly wandering on in their *frenzy*. — Ar. *thy.* Ar. *intoxication.*

73 So the rumbling[a] overtook them (while) entering upon the time of sunrise; — a 918.

74 Thus did We turn it upside down, and rained down upon them stones of what had been decreed.[b] — b 1197, 1198.

75 Surely in this are signs for those who examine.[1346]

76 And surely it is on a road that still abides.

77 Most surely there is a sign in this for the believers.

78 And the dwellers of the thicket also were most surely unjust;[1347]

79 So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued.[1348]

وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ
مَقْطُوعٌ مُّصْبِحِينَ ○
وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ○
قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ○
وَٱتَّقُوا ٱللَّهَ وَلَا تُخْزُونِ ○
قَالُوٓا أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ○
قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ
فَٰعِلِينَ ○
لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ○
فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ○
فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ
حِجَارَةً مِّن سِجِّيلٍ ○
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ○
وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ○
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ○
وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ
لَظَٰلِمِينَ ○
فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ
مُّبِينٍ ○

1344 As remarked in 1194, Lot was a stranger among the Sodomites, and, as this verse shows, he was forbidden by the people to entertain any stranger as a guest or to give him shelter, for such is the meaning of اولم ننهك عن العالمين as given by the commentators (Kf, JB). Hence it is that when he received his guests he immediately cried out, *You are an unknown people*, i.e. *strangers*.

1345 He offered his daughters as hostages, as a guarantee that the strangers would not make any mischief. See further 1194.

1346 *Mutawassim* is *one who examines things in order to know the real character of a thing from outward signs*. And by the *mutawassimīn* here are meant those who take a lesson or a warning from the fate of others.

1347 *The dwellers of the thicket* were Shu'aib's people (Kf, JB, Rz). But whether they are the ame as the people of Madian is not agreed upon. Being in all particulars almost identical with the latter, they may be taken to be the same. 1348, see next page.

SECTION 6

The Dwellers of the Rock and a Warning for the Enemies of the Qur-án

80–84. The dwellers of the Rock. 85, 86. The doom of the Prophet's opponents. 87. Importance of the Qur-án. 88–93. The Prophet should not grieve. 94–99. Message to be openly delivered.

80 And the dwellers of the Rock certainly rejected the messengers ;[1349]

81 And We gave them Our communications, but they turned aside from them ;

82 And they hewed houses in the mountains in security.

83 So the rumbling[a] overtook them in the morning ;

84 And what they earned did not avail them.

85 And We did not create the heavens and the earth and what is between them two but in truth ; and the hour is most surely coming, so turn away with kindly forgiveness.[1350]

86 Surely *your* Lord is the Creator of all things, the Knowing.

87 And certainly We have given *you* seven of the oft-repeated (verses)[1351] and the grand Qur-án.

a 915.

Ar. *thy*.

Ar. *thee*.

وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ۝

وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ۝

وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا

اٰمِنِيْنَ ۝

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ۝

فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا

بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ

فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ۝

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ۝

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَ

الْقُرْاٰنَ الْعَظِيْمَ ۝

1348 *Imám* signifies *a road because it is pursued* or *followed*, the root being *amma*, meaning *he directed his course to . . .* or *aimed at* (LL, Kf). By *both* are meant the cities of the people of Lot as well as those of Shu'aib's people. The road alluded to is the road followed by caravans from Hijaz to Syria.

1349 The dwellers of the Rock are the people of Samood ; see 911.

1350 صفح عنه means *he turned away from him and left him* (TA-LL), or *he turned away from his sin* or *crime, he forgave him* (TA-LL). The verse gives us a true insight into the Holy Prophet's mind, and not only did he act upon this injunction while at Mecca, but he was equally forgiving in his conquests. One instance only in the conquest of Mecca is sufficient to prove this, when, having captured the city which had most tyrannically driven him out with his followers, and whose people were guilty of shedding the innocent blood of the Muslims, he forgave all, although he could have justly slain large numbers of them.

There is no doubt a reference here to the Holy Prophet's flight. The hour of punishment, of the discomfiture of opponents, was drawing nigh, and he must now leave them, as punishment was delayed so long as he was among them.

1351 The oft-repeated seven verses of the opening chapter of the Holy Qur-án are here spoken of (Bkh), which shows that the *Fátiḥah* was not only revealed, but also repeated in prayers, long before the revelation of this chapter. The *Fátiḥah* is called the grand Qur-án, because it contains the essence of the whole of the Qur-án.

Ar. *thine.*

88 Do not strain *your* eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make *yourself* gentle to the believers.[1352]

Ar. *thyself.*

89 And say: Surely I am the plain warner.

90 Like as We sent down on the *obstructors*,

Or, *dividers.*

91 Those who *declared the Qur-án to be a lie*,

Or, *divided the Qur-án into parts.*

92 So, by *your* Lord, We would most certainly question them all

Ar. *thy.*

93 As to what they did.

94 Therefore declare openly what *you are* bidden, and turn aside from the polytheists.

Ar. *thou art.*

95 Surely We will suffice *you* against the scoffers,

Ar. *thee.*

96 Those who set up another god with Allah, so they shall soon know.

97 And surely We know that *your* breast straitens at what they say;

Ar. *thy.*

98 Therefore celebrate the praise of *your* Lord, and be of those who make obeisance.

Ar. *thy.*

99 And serve *your* Lord until there comes to *you* that which is certain.[1353]

Ar. *thy.*
Ar. *thee.*

لا تمدن عينيك إلى ما متعنا به أزواجا
منهم ولا تحزن عليهم واخفض جناحك
للمؤمنين ٥
وقل إني أنا النذير المبين ٥
كما أنزلنا على المقتسمين ٥
الذين جعلوا القرآن عضين ٥
فوربك لنسألنهم أجمعين ٥
عما كانوا يعملون ٥
فاصدع بما تؤمر وأعرض عن المشركين ٥
إنا كفيناك المستهزئين ٥
الذين يجعلون مع الله إلها آخر
فسوف يعلمون ٥
ولقد نعلم أنك يضيق صدرك
بما يقولون ٥
فسبح بحمد ربك وكن من الساجدين ٥
واعبد ربك حتى يأتيك اليقين ٥

1352 This verse gives us a picture of the holy mind, for which the riches and embellishments of this life had no temptation, and the unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia may be guessed from the last scene of his life, when he ordered the last pie in his house to be given away to the poor. The verse, moreover, draws a picture of the utmost kindness and gentleness which he showed to his followers. The *straining of the eyes* signifies *looking desirously.*

1353 *Al-yaqín* (literally *certainty*), or *that which is certain*, is here generally understood to mean *death* (Bkh), because it is the one thing which is certain to come to every creature. حتى يأتيك اليقين (literally, *until there comes to you that which is certain*) is therefore understood to mean *the whole of your life.*

CHAPTER XVI

THE BEE

(An-Naḥl)

REVEALED AT MECCA

(16 *sections and* 128 *verses*)

Abstract:

Sec. 1. Revelation testified to by nature.
Sec. 2. Nature upholds Unity.
Sec. 3, 4. Deniers of Divine Unity and Revelation shall come to disgrace.
Sec. 5, 6. Prophets are raised to explain to people.
Sec. 7. Human nature revolts against polytheism.
Sec. 8. Iniquity of deniers.
Sec. 9. Parables showing the truth of revelation.
Sec. 10. Selection of the recipient of revelation.
Sec. 11. Punishment withheld.
Sec. 12. Prophets shall testify against their people.
Sec. 13. Revelation enjoins good.
Sec. 14. The Qur-án is not a forgery.
Sec. 15. The fate of the Meccans.
Sec. 16. How to become a great nation.

The Title.

THIS chapter is very appropriately named the *Bee*, because the bee, guided by instinct, which is called a revelation in its case (v. 68), gathers together sweet honey from flowers of all kinds, taking what is best in them, thus producing "a beverage of many colours in which there is healing for men," so Divine revelation to the Holy Prophet collected what was best in the teachings of all the prophets and presented it in the Holy Qur-án, which is also declared to be *a healing* (10 : 57) for the spiritual diseases of men.

Connection with the preceding Chapters.

The subject-matter of this chapter is the same as that of the preceding six chapters of the *alif*, *lám*, *rá* group, to which it really forms, as it were, a supplement; for whereas that group establishes the truth of revelation mostly by references to the past history of the prophets, this chapter does it by inferences drawn from the analogy of Divine work in creation, and further shows the truth of Divine Unity by similar inferences. Thus the evidence contained in that group of six chapters is supplemented by the evidence drawn from nature which is given in this chapter. The truth of revelation is further emphasized by laying stress upon the all-important principle of Divine Unity, the promulgation of which has always been the chief object of revelation.

Subject-matter.

This chapter amplifies the principles laid down in the last. A warning was given to the opponents of the Qur-án, and the approach of the doom is here announced. Then it is shown by reference to the great Divine gifts for the physical welfare of man that such a beneficent Master could not have neglected his spiritual welfare. The first section thus ends with the important statement: *And upon Allah it rests to show the right way.* The second section, still dwelling upon the benefits which the Divine hand has conferred upon man in physical nature, draws attention to man's superiority over the whole of creation, which is made subservient to him. It thus appeals to man's self-esteem, admonishing him not to bow before the created things (v. 20), which he has, indeed, been created to rule. The next two sections lead us again into the domain of prophecy by stating that the deniers shall come to disgrace. These are followed by two sections further explaining the truth of the statements made above and dealing with some of the false excuses of those who rejected the truth. The seventh section shows how human nature revolts against polytheism, and the eighth deals with the iniquities of the deniers, which, however, a Merciful God is slow to punish. The ninth establishes the necessity of revelation by reference to the working of law in nature, and the tenth shows that all men cannot be the recipients of that revelation, but that choice is made of the best. The eleventh speaks of the hour when the opponents shall be overthrown, though the punishment is delayed out of Divine mercy. The twelfth section refers to the evidence of prophets against their people, the thirteenth shows that it is nothing but good that is enjoined by revelation, and thus appeals to human instinct not to reject it. The Qur-án is next plainly stated to be a revelation in substitution for the former revelations, and not to be the work of a man. The fate of the Meccans, who still persist in rejecting its Divine truth, is then compared to that of a flourishing town which must be made to suffer fear and hunger because of the ingratitude of its people.

And now that the enemy is punished on account of transgression and his power broken, the chapter is closed by giving the Muslims certain directions which they must follow in order to become, and to remain, a great nation. Abraham, that great patriarch, honoured alike by the Jew, the Christian, and the idolatrous Arab, is stated to be a great exemplar, who was made great in this life, and who was a most righteous servant of Allah. He attained this high position on account of his being a great preacher of Divine Unity, and his absolute submission to his Maker, and that was what was now required of the Muslims. Their religious controversies were to be conducted in a spirit of utmost mildness and great wisdom; they were to be a forbearing, not a revengeful nation, for forbearance was the path to greatness and triumph.

Date of revelation.

The revelation of this chapter belongs to the last Meccan period, like that of the group which it supplements. A clear exposition of the truth of the Divine revelation seems to be set out at great length in this chapter, as a last argument against the reprobate sinners of Mecca. The mention, in vv. 41 and 110, of Muhájirs, i.e. those who fly from their home, and the injunction, in v. 115, relating to prohibited foods, have led some to think that these verses must have been revealed at Medina. As regards the first, it may be noted that the first flight of the Muslims to escape the severe persecution of the Meccans had taken place as early as the fifth year of the Holy Prophet's call; but it is more probable that the reference is to the second Muslim exodus from Mecca, which took place before the Holy Prophet's departure from that town. As regards the latter, it should be borne in mind that the subject of prohibited foods, having, as it did, a deep connection with idolatry, inasmuch as all that food was prohibited on which any other name than that of Allah was mentioned, was dealt with at Mecca not only in this chapter, but also in the 6th. So neither the first argument nor the second is reasonable, and the only conclusion left is that the entire chapter is a late Meccan revelation.

SECTION 1

Revelation testified to by Nature

1, 2. Approach of doom. 3–8. Creation testifies to Divine beneficence for man. 9. The right way pointed out by Allah.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 Allah's commandment has come, therefore do not desire to hasten it;[1354] glory be to Him, and highly exalted be He above what they associate (with Him).

أَتٰى أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ۚ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝

2 He sends down the angels with the inspiration[1355] by His commandment on whom He pleases of His servants, *saying*:[1356] Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

Ar. *that.*

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ أَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ أَنْ أَنْذِرُوْٓا أَنَّهٗ لَآ إِلٰهَ إِلَّآ أَنَا فَاتَّقُوْنِ ۝

3 He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝

4 He created man from a small life-germ,[1356A] and lo! he is an open contender.

خَلَقَ الْإِنْسَانَ مِنْ نُّطْفَةٍ فَإِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝

5 And *He created the cattle* for you; you have in them warm clothing and (many) advantages, and of them do you eat.

Ar. *the cattle, He created them.*

وَالْأَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَأْكُلُوْنَ ۝

1354 The first words of this chapter are a fitting sequel to the previous chapters, which repeatedly give warning of punishment to the wicked opponents of the truth. The *amr-ullah* (lit. *Allah's commandment*) signifies the threatened punishment of Allah, which is here spoken of as having already come to express the highest degree of certainty as to its advent. The use of the past tense for the future is of frequent occurrence in Arabic literature, when great certainty about the future is to be expressed. But the unbelievers are asked not to hasten the punishment, for Allah, Who conferred so many physical benefits on them, is willing to bestow His spiritual gifts, as mercy has the foremost place in Divine nature. This is stated in the verses that follow. What that punishment was going to be is expressly stated at the end of this chapter (v. 112); see 1406.

1355 *Rūḥ* here signifies *inspiration* or *Divine revelation, such as is imparted by means of an angel* . . . so called because it quickens to life from the death of infidelity (or ungodliness) . . . *and the prophetic commission.* It also signifies *the Qur-ān* (LL).

1356 The particle *an* is usually rendered by *that*, but it is frequently used as an explicative meaning *ai* (or *that is*) or in the manner of *ai*, meaning *qāilan*, or *qāilīna* (i.e. *saying*), or some other form of *qāla* (i.e. he said) (Mgh-LL). For this use of *an* certain conditions are requisite, for which see Mgh.

1356A The *nuṭfah* signifies originally only *pure water* (TA : *al-mā-uṣ-ṣāfī*), the word being applied to a very small quantity as well as to a very large volume of it, so that any *good drink* is called a *nuṭfah*, so also is a *sea* (TA). The *nuṭfah* from which man is stated to be created is the small life-germ, or the spermatozoon, in the seminal fluid.

Ar. *There is beauty in them for.*

6 And *they are pleasing to* you when you drive them back (to home), and when you send them forth (to pasture).

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ○

7 And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ○

8 And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ○

9 And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.[1357]

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ○

SECTION 2

Nature upholds Unity

10–19. The whole creation is made subservient to man. 20, 21. No created object should be taken for a god.

Ar. *from it is.*

10 He it is who sends down water from the cloud for you; *it gives* drink, and by it (grow) the trees upon which you pasture.

هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ○

11 He causes to grow for you thereby herbage, and the olives, and the palm-trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

يُنبِتُ لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ○

12 And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ○

13 And what He has created in the earth of varied hues; most surely there is a sign in this for a people who are mindful.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ○

1357 And so at last it was that at first Mecca and then the whole of Arabia accepted Islam. The verse indicates that the kind and merciful God Who granted man so many physical boons could not have neglected his spiritual requirements.

14 And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and *you see* the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

Ar. *thou seest.*

15 And He has cast great mountains in the earth *lest it might be convulsed with you*, and rivers and roads that you may go aright,[1358]

Or, *that they might give you food.*

16 And landmarks; and by the stars they find the right way.

17 Is He then Who creates like him who does not create? Do you not then mind?

18 And if you would count Allah's favours, you will not be able to number them; most surely Allah is Forgiving, Merciful.

19 And Allàh knows what you conceal and what you do openly.

20 And those whom they call on besides Allah have not created anything while they are themselves created;

21 Dead (are they), not living, and they know not when they shall be raised.[1359]

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا
وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝
وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝
وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ۝
أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ أَفَلَا
تَذَكَّرُونَ ۝
وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ۝
وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۝
وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا
يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ۝

1358 When and how mountains were formed is a subject belonging to the domain of geology. The words of the Qur-án seem to point to the great upheavals and the violent agitations which led to the formation of the mountains, before man's existence on earth, and that having been effected, the convulsions are now comparatively very insignificant. The present condition of the earth *with man upon it* (to this attention is drawn in the words *with you*) is therefore one of stability, making life possible. The significance given in the margin, however, finds support from what is said elsewhere in the Holy Qur-án: "And the mountains, He made them firm, a provision for you and your cattle" (79 : 32, 33); as *máda* signifies also, *he conferred a benefit*, and *máidah* means *food*. But *máda* also means *it went round*, تميد بكم being the equivalent of تدور بكم (the particle *an* in this case simply meaning *that*), and the meaning in this case would be, *He has cast great mountains in the earth that they* (or *it*) *might rotate with you.*

1359 These two verses show conclusively that neither Jesus Christ nor any other person who is taken for god ever created anything, and secondly, that Jesus Christ was not alive at the time of the revelation of the Holy Qur-án, because it is stated in clear words that all those who are called on besides Allah are dead, *not living*, and the further statement that they do not even know when they shall be raised shows that the verse speaks of men taken for gods, and at any rate includes them.

SECTION 3

Deniers of Divine Unity and Revelation

22–24. Denial of Unity and Revelation. 25. They shall bear a double burden.

22 Your God is one God; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

23 Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

24 And when it is said to them, What is it that your Lord has revealed? they say: Stories of the ancients;

25 That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

إِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ
مُّسْتَكْبِرُوْنَ ۝
لَا جَرَمَ أَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا
يُعْلِنُوْنَ ۚ إِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ۝
وَإِذَا قِيْلَ لَهُمْ مَّاذَا أَنْزَلَ رَبُّكُمْ ۙ قَالُوْا
أَسَاطِيْرُ الْأَوَّلِيْنَ ۝
لِيَحْمِلُوْا أَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ۙ
وَمِنْ أَوْزَارِ الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ عِلْمٍ ۗ
أَلَا سَآءَ مَا يَزِرُوْنَ ۝

SECTION 4

The Wicked shall come to Disgrace

26–29. Those who plan against truth shall meet with disgrace. 30–32. The righteous shall prosper. 33, 34. Final punishment to be awaited for.

26 Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the chastisement came to them from whence they did not perceive.[1360]

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَأَتَى اللّٰهُ
بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
السَّقْفُ مِنْ فَوْقِهِمْ وَأَتٰهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُوْنَ ۝

1360 This is a prophecy relating to the fate of the opponents. They devised plans against the Prophet, and on the basis of those plans they erected a building which, when complete, was certainly to be destroyed, involving in its destruction the builders themselves, by the roof falling upon their heads. The meaning is that they will be given time to complete their plans, and then these plans and all that they spent on them will not only be brought to naught, but also prove a cause of their own ruin. Compare 8:36: "Surely those who disbelieve spend their wealth to hinder people from the way of Allah: so they shall spend it, then it shall be to them an intense regret, then they shall be overcome."

27 Then on the resurrection day He will bring them to disgrace and say: Where are the *associates you gave Me*, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:[1361]

Ar. *My associates.*

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَيَقُوْلُ
اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ
فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ
اِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوْٓءَ عَلَى
الْكٰفِرِيْنَ ۝

28 Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye: surely Allah knows what you did.

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ
فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ بَلٰٓى
اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

29 Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling-place of the proud.

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝

30 And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ
قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ
هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ
الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ
الْمُتَّقِيْنَ ۝

31 The gardens of perpetuity, they shall enter them, rivers flowing beneath them: they shall have in them what they please. Thus does Allah reward those who guard (against evil),

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ كَذٰلِكَ
يَجْزِي اللّٰهُ الْمُتَّقِيْنَ ۝

32 Those whom the angels cause to die in a good state, saying: Peace be on you, enter the garden for what you did.

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ
يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ
بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

33 They do not wait aught but that the angels should come to them or that the commandment of *your* Lord should come to pass.[1362] Thus

Ar. *thy.*

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ
الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ

1361 Mark that the punishment of the unbelievers on the resurrection day is described twice in this verse as being *disgrace*. This shows that disgrace is a sort of hell-fire which they had in this very life too.

1362 What is meant by the coming of the angels or the coming of the Lord is made clear by the next verse: it is the punishment for their evil deeds and ultimately their complete overthrow that is meant. They wait that the angels should come and the evil consequences

did those before them; and Allah was not unjust to them, but they were unjust to themselves.

34 So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.[1363]

فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ
وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ○
فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ○

SECTION 5

Prophets are raised to explain

35. False excuses. 36, 37. Prophets raised to guide. 38–40. Denial of life after death.

35 And they who give associates (to Allah) say: If Allah had pleased, we would not have served any thing besides Allah, (neither) we nor our fathers, nor would we have prohibited any thing without (order from) Him.[1364] Thus did those before them; is then aught incumbent upon the apostles except a plain delivery (of the message)?

36 And certainly We raised in every nation an apostle *saying*:[a] Serve Allah and shun the devil. So there were some of them whom Allah guided and there were others against whom error was due;[1365] therefore travel in the land, then see what was the end of the rejecters.

Ar. *that*.
a 1356.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ
مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ
وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ
شَيْءٍ كَذَٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ○
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى
اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا
فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ○

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of their deeds afflict them, and they wait that the commandment of the Lord should come to pass and they should be beset on all sides by that at which they mocked. The coming of the angels thus stands for the smaller afflictions, such as overtook them in the form of famine and war, while the coming to pass of the commandment of the Lord indicates the complete overthrow of their power which was brought about by the conquest of Mecca. Compare 268 and 2:210.

1363 The past tense, as already stated, is frequently used in the Holy Qur-án to denote the future, when it is required to express the highest degree of certainty (Rz, vol. 2, p. 242). The prophecy is an answer to the demand of the previous verse.

1364 The answer to this foolish excuse is given in the concluding portion of this verse and continued in the next. Allah's pleasure is not exercised by compelling people to adopt one way or the other, but by sending His apostles in every age and nation to point out the right way to the people, and by clear messages through the mouths of His ministers to warn people to avoid evil.

1365 حق عليه كذا means *such a thing was suitable to the requirements of justice, etc., to take effect upon him* (LL). Hence حقت عليهم الضلالة signifies *that remaining in error was suitable to the requirements of justice in their case;* in other words, they adhered to error, and there was no injustice on the part of Allah in their having remained on such a

Ar. *thou desirest.*

37 If *you strive for*[1366] their guidance, yet surely Allah does not guide him who leads astray,[1367] nor shall they have any helpers.

38 And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;

39 So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

40 Our word for a thing when We intend it, is only that We say to it, Be, and it is.[a]

a 163.

إِنْ تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
مَنْ يُضِلُّ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ ○
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللَّهُ
مَنْ يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○
لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا
كَاذِبِينَ ○
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ
لَهُ كُنْ فَيَكُونُ ○

course. The apostles had delivered to them the message and shown them the right way, but they chose to remain in error. The words do not mean that Allah had decreed that they should remain in error, for then the sending to them of apostles would have been absurd. And in the concluding portion of the verse the rejecters of the Holy Prophet are told to take a lesson from the fate of the former rejecters of the truth, which would not have been done if they had been considered as foredoomed to err.

1366 حرص عليه signifies *he strove* or *laboured* or *exerted himself for him* (Msb, TA-LL); also, *he was exceedingly eager for him* (TA-LL).

1367 I think there has been a great misunderstanding in the interpretation of the words من يضل which clearly mean *he who leads* (others) *astray*. The use of *adalla* without an objective is permissible, as in و ان كثيرا ليضلون باهوائهم بغير علم i.e. *and most surely many would lead* (people) *astray by their low desires out of ignorance* (6 : 120). The meaning is therefore that those who do not only walk in error themselves, but are even engaged in leading others astray, cannot be guided so long as they stick to this course. But if it is necessary to make the words ambiguous, by interpreting them as meaning *Allah does not guide him whom He causes to err*, it is by no means justifiable to make them contradict the plain words of the Holy Qur-án; the Qur-án itself makes it quite clear as to those whom Allah causes to err. For instance, we have in 2 : 26 : "But He does not cause to err by it any except the transgressors," and in 14 : 27, "And Allah causes the unjust to go astray." Even, therefore, if we adopt the other interpretation, the words only mean that the transgressors and the unjust are not guided, the translation of من يضل being *whom He judges to have gone astray*.

SECTION 6

Prophets are raised to explain

41, 42. Reward of those who are persecuted. 43, 44. Revelation of Divine will through man. 45–50. Opponents of truth are always overthrown.

41 And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater: did they but know;[1368]

42 Those who are patient and on their Lord do they rely.

43 And We did not send before *you* any but men to whom We sent revelation—so ask the followers of the Reminder if you do not know—[1369]

Ar. *thee.*

44 With clear arguments and scriptures;[a] and We have revealed to *you* the Reminder that *you may* make clear to men what has been revealed to them, and that haply they may reflect.

a 527.
Ar. *thee.*
Ar. *thou mayest.*

45 Do they then who plan evil (plans) feel secure (of this) that Allah may *abase them* in the earth or that chastisement may overtake them from whence they do not perceive?[1370]

Or, *make them disappear.*

وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ
مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً
وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا
يَعْلَمُوْنَ ۝
الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝
وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا
نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ
اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝
بِالْبَيِّنٰتِ وَالزُّبُرِ ۭ وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ
لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَ
لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝
اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ
يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ۝

1368 This is a most clear prophecy regarding those Muslims who had to fly from their homes on account of the persecutions of the Quraish. What is promised them is not only a reward of the hereafter but *a goodly abode in this world too.* Whether the reference here is only to the earlier flight to Abyssinia, or to the later flight to Medina, which had begun before the Holy Prophet's departure, one thing is certain: those who fled their homes in utter helplessness, and were in danger even of their very lives, were given the clearest promise of a great future in this life, and this promise proved true notwithstanding the hard struggle against a powerful nation, united at least in the determination to exterminate Islam. It is related of the Caliph 'Umar that he used to say, when he gave a gift to one of the emigrants: "Take this—may Allah bless you! This is what He promised you in this life, and what is for you in the hereafter is greater" (Kf), evidently referring to this verse.

1369 By the اهل الذكر (lit. *the followers of the Reminder*) are generally understood the Jews and the Christians, to whom it is supposed the Quraish are told to refer the question whether it is or it is not true that only *men* and not angels were sent with Divine revelation before, but the mention in the very next verse of the *zikr* or the *Reminder* having been sent to the Holy Prophet shows that the words apply to the Muslims. Some commentators, however, take the words generally as meaning learned men.

1370 This verse and the two that follow speak of the punishment in store for those who invented mischievous plans to kill the Prophet. The punishment spoken of in this verse is

46 Or that He may seize them in the course of their journeys, then shall they not escape;[1371]

47 Or that He may seize them by causing them to suffer gradual loss,[1372] for your Lord is most surely Compassionate, Merciful.

48 Do they not consider every thing that Allah has created? its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.

49 And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too), and they do not show pride.

50 They fear their Lord *supreme* and do what they are commanded.[a]

Ar. *above them.*
a 978.

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ۝
أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝
أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ۝
وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ۝
يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

their being swallowed by the earth, which is a metaphorical expression for the utter annihilation of their power. *Khasf*, which is ordinarily rendered as *cleaving open* or *swallowing*, also means *izlāl* (TA), i.e. *bringing to disgrace.* Hence the meaning of يخسف بهم الارض or *the earth swallowing them up* is their *being brought to disgrace in the land. Khasf* also indicates *the disappearance of a thing*, as خسوف العين signifies *the eyes sinking, or going away into the head, meaning its blinding* (S, TA-LL). Hence the meaning of the phrase يخسف بهم الارض may be *that they may be made to disappear altogether from the land*, being the prophecy of the absolute disappearance of idolatry and unbelief from Arabia. *Khasafa* also signifies *it became defective or suffered loss* (Q-LL), and the infinitive noun *khasf* signifies *being vile, abject*, or *contemptible* (KL-LL), or *the lowering, abasing*, or *humbling another* (Ham, TA-LL), and accordingly the meaning may be *He may make them suffer loss*, or *abase them in the earth.*

1371 *Taqallub* signifies *journeying for traffic* (LL), *because for this purpose one has to go and come again and again* (lit. *turning about*). The prosperity of the Meccans depended on their journeying to Syria with their goods, and as Medina was in the way they suffered by the war they made upon the Muslims of Medina, because it interrupted their journeys and traffic. Thus this prophecy was fulfilled by them with their own hands.

1372 *Takhawwafā-hū* means *he took little by little from it* (S, Q, LA-LL), and the meaning is that they shall be diminished gradually until unbelief is utterly annihilated. This was the form which the punishment of the opponents of the Holy Prophet took. Their annihilation and the vanishing of their power, spoken of in the two previous verses, were brought about gradually, not suddenly, so that seeing the prophecy being fulfilled they may accept the truth. Thus they were dealt with kindly and mercifully, as the two attributes of the Divine Being brought in at the conclusion of the verse indicate.

SECTION 7

Human Nature revolts against Polytheism

51–55. Man turns to God in affliction. 56. Polytheistic offerings. 57–59. They ascribe daughters to Allah while hating them for themselves. 60. Burying girls alive.

51 And Allah has said: Take not two gods, He is only one God: so of Me alone should you be afraid.

وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ۝

52 And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?

وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا ۭ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ۝

53 And whatever favour is (bestowed) on you it is from Allah, then when evil afflicts you, to Him do you cry for aid.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔــرُوْنَ ۝

54 Yet when He removes the evil from you, lo! a party of you associate others with their Lord,[1373]

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ۝

55 So that they *may deny* what We have given them; then enjoy yourselves, for soon will you know.

Or, *be ungrateful for.*

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۭ فَتَمَتَّعُوْا ۣ فَسَوْفَ تَعْلَمُوْنَ ۝

56 And they set apart for what they do not know[1374] a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ۭ تَاللّٰهِ لَتُسْـَٔــلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ۝

57 And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَلَهُمْ مَّا يَشْتَهُوْنَ ۝

58 And when a daughter is announced to one of them his face becomes black and he is full of wrath.

وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ۝

59 He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.[1375]

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْۗءِ مَا بُشِّرَ بِهٖ ۭ اَيُمْسِكُهٗ عَلٰي هُوْنٍ اَمْ يَدُسُّهٗ فِي التُّرَابِ ۭ اَلَا سَاۗءَ مَا يَحْكُمُوْنَ ۝

1373 There is probably a reference here to the minor afflictions, such as famine, etc.

1374 That is, for the idols or their gods whom they ignorantly take for intercessors.

1375 The allusion is to the barbarous custom of burying daughters alive which was

60 For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

للذين لا يؤمنون بالاخرة مثل السوء
ولله المثل الاعلى وهو العزيز الحكيم ○

SECTION 8

Iniquity of Deniers

61. Every wrong is not punished. 62. They ascribe to Allah what they hate for themselves. 63. The devil misleads. 64, 65. Revelation is a mercy.

61 And if Allah had destroyed men for their iniquity,
Ar. *it*. He would not leave on *the*
a 2063. *earth* a single creature,[a] but He respites them till an appointed time; so when their doom will come, they shall not be able to delay (it) an hour, nor can they bring (it) on (before its time).

ولو يؤاخذ الله الناس بظلمهم ما ترك
عليها من دابة ولكن يؤخرهم الى اجل
مسمى فاذا جاء اجلهم لا يستاخرون
ساعة ولا يستقدمون ○

62 And they ascribe to Allah what they (themselves) hate[1376] and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

ويجعلون لله ما يكرهون وتصف
السنتهم الكذب ان لهم الحسنى
لا جرم ان لهم النار وانهم
مفرطون ○

63 By Allah, most certainly We sent (apostles) to nations
Ar. *thee*. before *you*, but the devil made their deeds fair-seeming to them, so he is their guardian to-day, and they shall have a painful chastisement.

تالله لقد ارسلنا الى امم من قبلك
فزين لهم الشيطن اعمالهم فهو وليهم
اليوم ولهم عذاب اليم ○

64 And We have not re-
Ar. *thee*. vealed to *you* the Book except
Ar. *thou mayest*. that *you may* make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

وما انزلنا عليك الكتب الا لتبين
لهم الذي اختلفوا فيه وهدى و
رحمة لقوم يؤمنون ○

65 And Allah has sent down water from the cloud and therewith given life to the earth after its death;[1377] most surely there is a sign in this for a people who would listen.

والله انزل من السماء ماء فاحيا به
الارض بعد موتها ان في ذلك
لاية لقوم يسمعون ○

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prevalent among the Arabs, especially among their chiefs, and its abolition was one of the numerous blessings of Islam. With no physical or administrative power behind it to ensure its enforcement, the word of Allah swept off the deep-rooted custom as with a magician's wand, so that not a single case of the burial of a living girl has ever been met with since the mandate came. Attention is drawn to the inconsistency of their avowed beliefs with their inward convictions in v. 62; see 1376.

1376, 1377, see next page.

SECTION 9

Parables showing Truth of Revelation

66. Parable of milk. 67. Parable of wine. 68, 69. Parable of the bee. 70. Knowledge is gained and lost.

66 And most surely there is a lesson for you in the cattle: We give you to drink of what is in *their* bellies—from betwixt the fæces and the blood—pure milk, easy and agreeable to swallow for those who drink.
67 And of the fruits of the palms and the grapes—you obtain from *them* intoxication and goodly provision; most surely there is a sign in this for a people who ponder.[1378]
68 And *your* Lord revealed to the bee *saying*:[a] Make hives in the mountains and in the trees and in what they build:
69 Then eat of all the fruits and walk in the ways of *your* Lord submissively. There comes forth from within it a beverage of many colours, in

Ar. *its.*
Ar. *it.*
Ar. *thy.*
Ar. *that.*
a 1356.
Ar. *thy.*

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم
مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ
لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ ○
وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ○
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ
الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ○
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلُلًا يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ

1376 The reference is to their ascribing daughters to Allah, while they themselves did not like that any one of them should have a daughter, thus showing how obviously inconsistent with their inward convictions was their professed belief in the Divine Being.

1377 By the *water from the heaven* is clearly meant the *Divine revelation*, as the previous verse also shows. The death of the earth is its corruption, and the giving of life signifies its spiritual life, marvellous signs of which had already appeared in Arabia.

1378 This and the previous verse seem to aim at a comparison between the Divine laws as manifested in nature and the handiwork of man. It is the working of Divine law in nature that produces such a valuable and agreeable diet as pure milk, separating it from the other elements—blood and dung—to which food is reduced in the belly of a cow, a goat, or other animal. Divine Providence thus most successfully separates the pure elements from excrements, which the hand of man is unable to do. On the other hand, the most agreeable provisions produced by nature in the form of fruits are turned into such a poisonous drug as wine by the hand of man. The two illustrations thus point out that just as Divine laws working in the physical world produce the purest and most agreeable diets, separating them from obnoxious elements and useless excrements, so their working in the spiritual world produces the sublimest and most practicable moral teachings, which afford to man the purest and most agreeable spiritual diet. But the best teachings given by Divine revelation are likely to be corrupted by the hands of man, as the best of fruits is turned into such a disagreeable and obnoxious thing as wine, though if it had been preserved in its original condition it could have served as an excellent provision. The second illustration, in fact, points out how man has corrupted the pure teachings of Divine revelation, and therefore mankind cannot be trusted to evolve the highest moral and ethical code; it is only Divine law working in the spiritual world, i.e. Divine revelation, that gives to man pure moral teachings, nourishing him spiritually, as milk nourishes the human being physically.

which there is healing for men; most surely there is a sign in this for a people who reflect.[1379]

70 And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.[1380]

فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً
لِّقَوْمٍ يَتَفَكَّرُونَ ۝
وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن
يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ
عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۝

SECTION 10

Selection of the Recipient of Revelation

71, 72. Degrees of superiority. 73, 74. Those who set up other gods. 75, 76, Parables showing that only the good are fit for selection.

71 And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess, so that they should be equal therein; is it then the favour of Allah which they deny?[1381]

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ
فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ۝

1379 This is another illustration to show that divine revelation brings about an object which cannot be effected by human exertions. In this case the Divine laws of nature are shown working in the bee, which gathers the sweet juice of different flowers, making it into honey. What this small creature effects, working instinctively in obedience to Divine laws, cannot be effected by the combined exertions of the whole of humanity. This illustration from the physical world is introduced to show a similar working of the Divine laws in the spiritual world, viz. that the Prophet, working as it were instinctively in obedience to the Divine laws prevailing in the spiritual and moral worlds, has by Divine revelation collected all that was best and noblest in any religion or religious teaching and summed it up in the Holy Qur-án: a work which could not be effected by the mere exertions of men. Hence it is that of the Qur-án it is said in 98 : 3, "wherein are all the right ordinances." The object is to show that the Holy Qur-án, as a collection of all the highest and noblest moral teachings, could only be produced by Divine revelation and not by human exertions. And just as honey is said to possess the quality of *healing* here, the Qur-án in 17 : 82 and elsewhere is called *a healing*. It should be noted that five kinds of the *waḥ-y* (literally *revelation* or *inspiration*) of Allah are mentioned in the Holy Qur-án; viz. first, in its relation to inanimate objects, as *earth* in 99 : 5; secondly, in relation to living creatures other than man, as the *bee*; thirdly, in relation to men and women other than prophets, as the apostles of Jesus in 5 : 111 and the mother of Moses in 28 : 7; fourthly, in relation to prophets and apostles; and fifthly, in relation to angels. It should be borne in mind that all these kinds of *waḥ-y* are not of the same nature, as, for instance, in the case of the *bee*, it is its very *instinct* that is a revelation to it. The revelation of the prophets is the expression of Divine will for the guidance of men.

1380 As in the individual, so in nations. Those who, before the Holy Prophet, had been given knowledge of Divine revelation had lost or corrupted it at the time of his advent; hence the necessity for a new Divine revelation.

1381 The verse points to the differences in the physical world and affords an answer to

72 And Allah has made wives for you from among yourselves,[1382] and has given you sons and *daughters* from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favour of Allah that they disbelieve?[1383]

Or, grand-children.

73 And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

74 Therefore do not give *a likeness* to Allah; surely Allah knows and you do not know.

Ar. *likenesses.*

75 Allah sets forth a parable—(Consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike?[1384] (All) praise is due to Allah! Nay, most of them do not know.

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّ
جَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً
وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ اَفَبِالْبَاطِلِ
يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ۙ
وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ
شَيْئًا وَّلَا يَسْتَطِيْعُوْنَ ۚ
فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ
وَاَنْتُمْ لَا تَعْلَمُوْنَ
ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا
لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّ
جَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ
بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ

the demand of the unbelievers expressly stated elsewhere (6:125): "We will not believe until we are given the like of what Allah's apostles are given," claiming an equal right with the Prophet to receive Divine revelation. It is therefore pointed out that as in the physical world it is seen that some are given greater abundance than others, while there are even those "whom your right hands possess" who do not possess any property and have to look to others for their maintenance, though working equally hard with them, so too there are differences in the spiritual world, as all men are not equally fit to receive the gift of Divine revelation. It is to this that the concluding words of the verse allude; *the favour of Allah*, which is the *Divine revelation*, should not be denied simply because all men are not equal recipients of it.

1382 The statement made here is that for all men wives are created from their *anfus* (plural of *nafs*, meaning *soul* or *self*); no one ever thinks of placing such an unnatural interpretation upon these words as that which is erroneously placed upon similar words about Adam, where the *rib* is made to take the place of *soul* or *self*. It should be observed that the words of the Qur-án do not allow this unnatural interpretation, which is based upon the story of Genesis.

1383 They believe in the superstition that the idols, which are inanimate objects, can intercede with Allah, and deny the favour of Allah being granted to a human being. Hence the next verse speaks of the idols.

1384 By slave is meant the idol-worshipper who, instead of being master of idols, stones, and such-like objects, as Allah had created him to be, chooses to become a slave to them, bows before them, and considers them more powerful than himself. By the master of the goodly provision received from Allah is meant he who is the recipient of the Divine revelation, i.e. the Holy Prophet. The comparison is introduced to show that the idol-worshippers will

76 And Allah sets forth a parable of two men: one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?[1385]

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ
اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى
مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ۭ
هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ
وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

SECTION 11

Punishment withheld

77–79. Allah withholds punishment. 80–83. His mercy and the manifoldness of His gifts.

77 And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is nigher still; surely Allah has power over all things.[1386]

78 And Allah has brought you forth from the wombs of your mothers—you did not know anything—and He gave you the hearing and the sight and the hearts that you may give thanks.

79 Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.[1387]

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَآ اَمْرُ
السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ۭ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝
وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ
لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ
وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ
تَشْكُرُوْنَ ۝
اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَاۗءِ ۭ
مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

ultimately find themselves deprived of all power. See the parable of the next verse, which makes it clear. The words of the parable find an echo in the reply of Abu Sufyán, when the Holy Prophet, who was in the act of entering Mecca as a conqueror, inquired of him: "Has not the time come when you should know that there is no God but Allah?" Abu Sufyán replied: "By Allah, I am now certain that if there had been a God besides Allah, it would surely have availed me somewhat."

1385 This parable makes the same comparison as the previous one. The purport is here made clearer. The *master of the goodly provision from Allah* of the previous verse is here plainly called the *enjoiner of what is just and the one who is on the right path*, while the idol-worshipper is the *one who is not able to do anything and who remains unsuccessful in whatever he undertakes*—a prophetical allusion to the defeats and discomfiture of the idolaters.

1386 By *the unseen* is meant *the knowledge of the unseen*, or the knowledge of the eventual fulfilment of the prophecies; and by the *hour* is meant the *hour of the doom* of the opponents of the Prophet, the hour when their power was to be utterly destroyed. They are told that it would be accomplished sooner than they could imagine, because they considered it to be impossible.

1387, see next page.

80 And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

81 And Allah has made for you, of what He has created, shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat[1388] and coats of mail to preserve you in your fighting; even thus does He complete His favour upon you, that haply you may submit.[1389]

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا
وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا
تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ
وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَا
اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ○
وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ
جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ
لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ
تَقِيْكُمْ بَاْسَكُمْ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ○

1387 The withholding of the birds by Allah signifies His withholding the punishment which was to overtake the enemy in the form of battles, which, as prophecy clearly indicates, were to entirely subdue them. Both Arab proverb and Arab poetry bear witness to *birds* being spoken of as attending a victorious army to feed upon the corpses of the enemy left on the battlefield. Thus we have the well-known Arab proverb تبدد بلحمك الطير i.e. *may the birds disperse thy flesh*, which is a kind of imprecation, meaning "may the man die and his flesh may be dispersed and eaten by birds" (Majma'ul Amsál, by Maidáni, Part 1). Arab poetry has many references to this, but I cannot quote more than an instance or two. The famous Nábighah says:—

اذا ما غدا بالجيش حلق فوقه ∴ عصائب طير تهتدى بعصائب

i.e. *when he goes out with the army, flocks of birds, being guided by the companies of the army, hover over his head.* Here the birds are made the attendants of a victorious army, as if they knew that the army which they followed would slay the enemy, and that they would thus feed on dead bodies. And Abul-Ṭayyib says in praise of Muhammad bin Ishaq:—

اذا لقوا جيشا تيقن انه ∴ من بطن طير تنوفة محشور

i.e. *and when they meet an army, it becomes certain that it shall be raised up from the bellies of the birds of Tanufah.* Here the opposing army becomes certain of vanquishment and of being eaten by birds, so that, the bellies of the birds serving as their tombs, they should be raised from these bellies on the day of resurrection.

1388 The mention of one of two contrary things always involves the other; thus when heat is spoken of, cold is understood, and when light is spoken of, darkness is understood, and *vice versa* (Mubarrad-Rz). Hence by the preservation from heat spoken of here, preservation from heat and cold alike is meant. Or, as Zj says, since what preserves a man from heat also preserves him from cold (Rz), therefore the mention of the other would have been superfluous.

1389 As He has given you of the good things of this life, the physical blessings, He now completes these blessings by giving you the greatest of His blessings, i.e. Divine revelation.

82 But if they turn back, then on *you* devolves only the clear deliverance (of the message). — Ar. *thee.*

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ
الْمُبِيْنُ ○

83 They recognize the favour of Allah, yet they deny it, and most of them are ungrateful.

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ○

SECTION 12

Prophets shall testify against their People

84, 85. A witness against every people. 86–88. Denial shall not avail against punishment. 89. Holy Prophet as a witness.

84 And on the day when We will raise up a witness out of every nation,[1390] then shall no permission be given to those who disbelieve, nor shall they be made to solicit favour.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا
ثُمَّ لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَلَا هُمْ
يُسْتَعْتَبُوْنَ ○

85 And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited.

وَاِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُوْنَ ○

86 And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord! these are our associate-gods on whom we called besides Thee. But they will give them back the *reply*: Most surely you are liars. — Ar. *saying.*

وَاِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ
قَالُوْا رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ
كُنَّا نَدْعُوْا مِنْ دُوْنِكَ فَاَلْقَوْا اِلَيْهِمُ
الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ○

87 And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.

وَاَلْقَوْا اِلَى اللّٰهِ يَوْمَئِذِ ِالسَّلَمَ وَضَلَّ
عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

88 (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا
يُفْسِدُوْنَ ○

89 And on the day when We will raise up in every people a witness against them from

وَيَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ

1390 In this verse, as well as in the concluding verse (v. 89) of this section, the broad humanitarian doctrine is taught that a prophet has been raised in every nation. A Christian annotator seems to note with some wonder that "this verse seems to necessitate the belief of some true prophet having existed in India, China, Japan, etc.," but certainly it is much more surprising that those who claim hundreds of prophets for a single nation like the house of Israel should grudge even a single true prophet to these vast countries and nations. Islam rejects all such narrow views of the spiritual providence of Allah, Who is not the "Lord God of Israel," but the Lord of all the nations and worlds.

among themselves, and bring *you* as a witness against these[1391]—and We have revealed the Book to *you* explaining clearly everything,[1392] and a guidance and mercy and good news for those who submit.

Ar. *thee.*

Ar. *thee.*

أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝

SECTION 13

Revelation enjoins Good

90. Good enjoined and evil prohibited. 91–96. Covenants to be fulfilled. 97–100. The faithful live a life of purity.

90 Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.[1393]

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

91 And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah knows what you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ۝

1391 These words should not be misconstrued to mean that the Prophet's mission was to no other people than the Arabians. The Arabians were the people to whom the Prophet directly preached, and therefore they were the first to be judged guilty in rejecting the Holy Prophet. That the Prophet's message was for all people to whom the truth was to be preached by his followers is shown by 2:143, "And thus we have made you an exalted nation, that you may be bearers of witness to other people and that the Prophet may be a bearer of witness to you."

1392 Brinkman's note that "If the Qur-án explains everything and is a guidance, what need is there for the *sunnah*?" is based on ignorance. *Sunnah* means *way* or *practice*, and by *sunnah* is meant the practice of the Prophet, as illustrating the precepts of the Qur-án. Moreover, by *everything* is meant every basic principle necessary for the spiritual welfare of man and to decide the disputes of various religions, and not everything that may possibly exist in the world.

1393 This verse deals comprehensively with the different degrees of goodness and evil. The lowest form of goodness is that which is called *'adl* (literally *justice*) or *returning good for good*, and includes not only justice proper, but also the fulfilment of all duties and obligations, as they all more or less take the form of doing good for good. A higher degree of goodness is, however, that which is called *iḥsán*, or *goodness* proper. It is the doing of good in cases where man has received no benefit. The highest degree of goodness is that which is called the ايتاء ذي القربى or *the giving to the kindred*, for what a man gives to his own kindred, to his children or parents or brothers and sisters, is given out of a natural desire, and hence the last stage of goodness is that in which a man's nature is so inclined to good that he has not to make an effort for doing good, but his very nature

92 And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.[1394] You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation.[1395] Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا
مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ
هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ
مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ○

93 And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.[1396]

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَ
لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ○

94 And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous chastisement be your (lot).

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا
السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ
وَلَكُمْ عَذَابٌ عَظِيمٌ ○

95 And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا
عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ○

96 What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ ○

inclines to good. Similarly this verse deals with the three degrees of evil, from the merest indecency to the wrongful conduct which violates the rights of individuals and nations.

1394 This is a parable, the meaning of which is explained in what follows.

1395 The opponents of Islam, being more numerous than its adherents, would not respect their covenants with the Muslims. Most commentators understand the words to be generally true of the Quraish: "It being usual with them, when they saw the enemies of their confederates to be superior in force, to renounce their league with their old friends." But the verse applies with much greater truth to the civilized Christian nations who have not the least regard for their treaties—especially when the other party to the treaty is weak—in fact, it has become a by-word among them that agreements are made to be violated. Rodwell's note, that "the Arabs, like most half-savage tribes, used to consider superior numerical strength as entitling them to disregard a treaty," only needs revision, in view of recent circumstances, by substituting the words "*some civilized nations*" for "*half-savage tribes*."

1396 His pleasure is exercised according to His laws; it is only the transgressors and the unjust who go astray. See verse 104, which makes this verse clear: "Surely as for those who do not believe in Allah's communications, Allah does not guide them." The subject has been fully explained in 44 and elsewhere; see 1099, 1297, 1312.

97 Whoever does good, whether male or female,[1397] and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ
هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ
وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا
كَانُوْا يَعْمَلُوْنَ ○

Ar. *thou recitest.*

98 So when *you recite* the Qur-án, seek refuge with Allah from the accursed devil;

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ
مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○

99 Surely he has no authority over those who believe and rely on their Lord.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ○

100 His authority is only over those who befriend him and those who associate others with Him.

اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ
الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ○

SECTION 14

The Qur-án is not a Forgery

101. The Qur-án takes the place of former scriptures. 102–105. It is a revelation from on high, not a man's work. 106–110. Those who turn back after belief.

Ar. *thou art.*

101 And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: *You are* only a forger. Nay, most of them do not know.[1398]

وَاِذَا بَدَّلْنَآ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّاللّٰهُ
اَعْلَمُ بِمَا يُنَزِّلُ قَالُوْٓا اِنَّمَآ اَنْتَ مُفْتَرٍ ۚ
بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

1397 The Qur-án here affords another reply to the ignorant statement made in certain quarters that according to Islam women have no souls. The happy life, or the life in paradise, is here distinctly promised to females as well as males.

1398 It is absolutely unreasonable to argue the doctrine of the abrogation of certain Quranic verses on the basis of this verse. All those verses which are considered as having abrogated previously revealed verses—and the number of these is limited to five by the more learned—belong to the Medina period, because, even admitting for the sake of argument that there was abrogation, it was not needed until the Holy Prophet had established himself at Medina and detailed commandments were required for the guidance of the Muslims. But this chapter belongs to Mecca, and there does not exist the slightest evidence that any verse had been abrogated while the Holy Prophet was at Mecca. Moreover, the context clearly shows that it was the revelation of the Qur-án itself that was called a forgery, and not an occasional change that any of its commandments could have undergone, with which change the unbelievers had, in fact, no concern. What the unbelievers objected to was either the revelation of a new book while there was in existence a previous revelation, or the destruction of their own customs and usages, which had become sacred to them. The answer in the first case is that the same Holy Spirit which brought revelation to Jesus Christ and other prophets also brought it to the Holy Prophet Muhammad, and in the second, that their usages were not founded on Divine revelation, while the Qur-án was based on such revelation. For a fuller discussion of the doctrine of abrogation see 152.

Ar. *thy.*

102 Say: The Holy Spirit[1399] has revealed it from *your* Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

103 And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.[1400]

104 (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful chastisement.[1401]

105 Only they forge the lie who do not believe in Allah's communications, and these are the liars.

106 He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast for disbelief—on these is the wrath of Allah, and they shall have a grievous chastisement.[1402]

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَّبِّكَ
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ اٰمَنُوا وَهُدًى
وَّبُشْرٰى لِلْمُسْلِمِينَ ۝
وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُولُونَ اِنَّمَا يُعَلِّمُهُ
بَشَرٌ ؕ لِسَانُ الَّذِي يُلْحِدُونَ اِلَيْهِ
اَعْجَمِيٌّ وَّهٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ۝
اِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِاٰيٰتِ اللّٰهِ ۙ لَا
يَهْدِيهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ اَلِيمٌ ۝
اِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ الْكٰذِبُونَ ۝
مَنْ كَفَرَ بِاللّٰهِ مِنْ بَعْدِ اِيمَانِهٖٓ اِلَّا مَنْ
اُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْاِيمَانِ وَلٰكِنْ
مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ
مِّنَ اللّٰهِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

1399 The Holy Spirit is here stated to be the bearer of the revelation to the Holy Prophet, while elsewhere the same bearer is called the *Rúḥ-ul-amín*, or the Faithful Spirit (26 : 193), and the same is called Gabriel in 2 : 97.

1400 Various names have been suggested as to the person whom the opponents of the Prophet referred to. These are mostly the names of Christian slaves, Jabr, Yásir, 'Aish or Ya'ish, Qais, 'Addás. The name of Salmán is suggested by Prideaux, which Sale shows to be an utterly baseless conjecture, as Salmán came after the Flight. All these slaves were among the early converts to Islam, and it was they who were most cruelly persecuted by the Quraish; yet they remained firm under the severest tortures. Is it possible to conceive that they, without being the least gainers, should have thus willingly suffered persecutions for a cause which they knew to be false? This consideration is alone sufficient to show the absurdity of the allegation of the Quraish and their Christian followers, who attach such importance to this allegation. The general opinion of the Christians is that it was a Nestorian monk named Sergius, who is identified with the monk Buhairah, whom the Holy Prophet, while yet a boy, met on his journey to Syria with his uncle Abú Tálib. The absurdity of this view is also expressed by Sale. As regards the Christian slaves, they certainly cannot be supposed to have been the authors of the sublime themes of the Holy Qur-án. That the opponents of the Prophet said so is rather a proof of the falsehood of the assertion than an indication of its truth; for, unable to meet the arguments of the Holy Qur-án, they had to adopt less honest methods of making the Qur-án unpopular.

1401 It is clear from this that believing in Allah's commandments is equivalent to acting upon them.

1402, see next page.

107 This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.[1403]

ذٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى
الْاٰخِرَةِ وَأَنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ
الْكٰفِرِينَ ○

108 These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.[1404]

أُولٰٓئِكَ الَّذِينَ طَبَعَ اللّٰهُ عَلٰى قُلُوبِهِمْ وَ
سَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولٰٓئِكَ هُمُ الْغٰفِلُونَ ○

109 No doubt that in the hereafter they will be the losers.

لَا جَرَمَ أَنَّهُمْ فِي الْاٰخِرَةِ هُمُ الْخٰسِرُونَ ○

Ar. *thy.* 110 Yet surely *your* Lord, with respect to those who fly[1405] after they are persecuted, then they struggle[1405A] hard and are
Ar. *thy.* patient, most surely *your* Lord after that is Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
فُتِنُوا ثُمَّ جٰهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ
مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ○

1402 Only very rare instances are met with in the early history of Islam in which the converts even under compulsion ever recanted. Being sincere converts, they would not recant even under hardest trials. For instance, Yásir and Sumayyah, husband and wife, suffered death at the hands of the unbelievers because they would not recant, the latter being put to death most cruelly, her legs being tied to two camels which were made to run in opposite directions. Their son 'Ammar, however, having been affected by these tortures, was not so resolute. The cruellest persecutions were inflicted on those slaves who had become converts to Islam. Muir says: "These were seized and imprisoned, or they were exposed upon the scorching gravel of the valley to the intense glare of the midday sun. The torment was enhanced by intolerable thirst, until the wretched sufferers hardly knew what they said." Yet even under these trying circumstances, which would have maddened even the most resolute man, there were those among these slave-converts who were as firm as a mountain; as in the case of Bilál, of whom it is recorded that "in the depth of his anguish the persecutors could force from him but one expression: Ahad! Ahad! One! One! (only God)."

1403 How can a people be guided who reject the truth and refuse to act upon it?

1404 It is clear from this that Allah does not set seals on the hearts of men and thus hinder them from accepting the truth; on the other hand, it is they who reject and would not believe the truth, turning a deaf ear to the preaching of the Prophet (as the previous verses show), and thus seals are set on their hearts, etc. Nor is this done permanently, for, as v. 110 shows, even after this Allah forgives them if they repent and show perseverance in the pursuit of truth and righteousness.

1405 They fly from the place where they are persecuted so that they may not again be afflicted. It appears that some of the believers were now flying to Medina.

1405A It should be noted that the *Jihád* spoken of here is certainly not in connection with fighting, for the verse was revealed at Mecca.

SECTION 15

The Fate of the Meccans

111–116. Divine favours to Meccans and their ungratefulness. 117, 118. Prohibited foods. 119. Mercy is shown to the penitent.

111 (Remember) the day when every soul shall come, pleading for itself, and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا
وَتُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ۝

112 And Allah sets forth a parable: (Consider) a town safe and secure, to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favours, therefore Allah made it to taste the *utmost degree* of hunger and fear because of what they wrought.[1406]

Ar. *covering.*

وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً
مُّطْمَئِنَّةً يَّأْتِيهَا رِزْقُهَا رَغَدًا
مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللّٰهِ
فَأَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ
بِمَا كَانُوا يَصْنَعُونَ ۝

113 And certainly there came to them an Apostle from among them, but they rejected him, so the chastisement overtook them while they were unjust.[1407]

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ
وَهُمْ ظٰلِمُونَ ۝

114 Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favour if Him do you serve.

فَكُلُوا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا وَّاشْكُرُوا
نِعْمَتَ اللّٰهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ۝

1406 The parable is set forth to depict the state of Mecca as it was before the time of the Holy Prophet and the fate to which it was to be reduced after he was rejected, *after it became ungrateful for Allah's favour*. Its first condition was one of great prosperity and influence, being the centre to which all tribes came for pilgrimage and trade, a picture of which is drawn in one of the concluding chapters of the Holy Qur-án: "So let them serve the Lord of this house, Who feeds them against hunger and gives them security against fear" (106: 3, 4). Its later state was, firstly, that in which, on account of the great famine that followed the curse uttered by the Holy Prophet—"O Allah! overtake them with years of famine like Joseph's years of famine"—they ate even bones and corpses (JB): this was the *libás-ul-jú'*, or *the covering of hunger*; and secondly, that it trembled at the advent of an army of ten thousand Muslims, and this was the *libás-ul-khauf*, or *covering of fear*, being so called because no blood was shed. The word *libás* (literally, *covering*) used in connection with hunger and fear indicates the utmost degree of hunger and fear, which, as it were, covered them all over.

1407 This makes the prophecy indicated in the previous parable clear. This is the *amr-ullah*, or *the commandment of Allah*, the approach of which was announced at the commencement of this chapter. Thus the end of the chapter states with wonderful exactitude what that punishment would be.

115 He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked,[a] but whoever is driven to necessity, not desiring nor exceeding the limit,[b] then surely Allah is Forgiving, Merciful.

a 210, 836.
b 211.

انما حرم عليكم الميتة والدم ولحم
الخنزير وما اهل لغير الله به
فمن اضطر غير باغ ولا عاد فان
الله غفور رحيم ۝

116 And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

ولا تقولوا لما تصف السنتكم الكذب
هذا حلال وهذا حرام لتفتروا على
الله الكذب ۚ ان الذين يفترون
على الله الكذب لا يفلحون ۝

117 A little enjoyment and they shall have a painful chastisement.

متاع قليل ولهم عذاب اليم ۝

118 And for those who were Jews We prohibited what We have related to *you* already,[c] and We did them no injustice, but they were unjust to themselves.

Ar. *thee*.
c 837, 6:147.

وعلى الذين هادوا حرمنا ما قصصنا
عليك من قبل ۖ وما ظلمناهم ولكن
كانوا انفسهم يظلمون ۝

119 Yet surely *your* Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely *your* Lord after that is Forgiving, Merciful.

Ar. *thy*.
Ar. *thy*.

ثم ان ربك للذين عملوا السوء بجهالة
ثم تابوا من بعد ذلك واصلحوا ان
ربك من بعدها لغفور رحيم ۝

SECTION 16

How to become a Great Nation

120–122. How Abraham became great. 123. The Prophet is the new Abraham. 124. The Sabbath. 125. Harshness to be avoided in controversy. 126–128. Patience enjoined.

120 Surely Abraham was an exemplar, obedient to Allah, upright, and he was not of the polytheists,

ان ابرهيم كان امة قانتا لله حنيفا
ولم يك من المشركين ۝

121 Grateful for His favours; He chose him and guided him on the right path.

شاكرا لانعمه ۚ اجتبه وهده الى صراط مستقيم ۝

122 And We gave him good in this world, and in the next he will most surely be among the good.

واتينه في الدنيا حسنة ۖ وانه في الاخرة
لمن الصلحين ۝

123 Then We revealed to *you*: Follow the faith of Abraham, the upright one, and he was not of the polytheists.

Ar. *thee*.

ثم اوحينا اليك ان اتبع ملة ابرهيم
حنيفا ۖ وما كان من المشركين ۝

Or, *went against.* Ar. *thy.*

124 The Sabbath was ordained only for those who *differed* about it, and most surely *your* Lord will judge between them on the resurrection day concerning that about which they differed.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

Ar. *thy.*

125 Call to the way of *your* Lord with wisdom and goodly exhortation, and have disputations with them in the best manner;[1408] surely *your* Lord best knows those who go astray from His path, and He knows best those who follow the right way.

Ar. *thy.*

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

126 And if you take your turn, then retaliate with the like of that with which you were afflicted;[1409] but if you are patient, it will certainly be best for those who are patient.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ○

Ar. *thy.*

127 And be patient and *your* patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress *yourself* at what they plan.

Ar *thyself.*

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ○

128 Surely Allah is with those who guard (against evil), and those who do good (to others).

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ○

1408 The principle laid down for preaching and religious controversy by the "unlearned Arabian" has yet to be learned by the most advanced people, whose controversies are carried on with no other object than that of faultfinding, and whose preaching only aims at carping at others. It shows the breadth of mind of the Holy Prophet, more especially when it is remembered that the injunction was given at a time when the Muslims were being most severely persecuted and there was the greatest reason for adopting a harsh attitude.

1409 As the context abundantly sets forth, the retaliation spoken of relates only to things said in controversies, and not to acts of war or bodily injuries, hence there is no need to ascribe this verse to the Medina period. But if once the permission to retaliate is given, the injunction to endure patiently what the opponents say and do is immediately repeated thrice, and this indicates the true spirit of the Islamic teaching. There is no evidence whatever that this and the two following verses were not revealed at Mecca.

PART XV

CHAPTER XVII

THE ISRAELITES

(*Baní-Isráeel*)

REVEALED AT MECCA

(12 *sections and* 111 *verses*)

Abstract:

Sec. 1. Punishment of the Israelites.
Sec. 2. Every deed has a consequence.
Sec. 3, 4. Moral precepts.
Sec. 5. Unbelievers grow harder.
Sec. 6. Punishment must follow.
Sec. 7. The devil's opposition to the righteous.
Sec. 8. Opposition to the Prophet.
Sec. 9. Falsehood shall vanish before truth.
Sec. 10. The Qur-án is a wondrous miracle.
Sec. 11. Trivial excuses.
Sec. 12. A comparison with Moses' warning.

The Title and connection.

THIS chapter goes under the name of *the Israelites*, who, after being made a great nation and having risen to power and eminence in the world, were severely punished and almost annihilated on account of their transgressions. It opens and ends with a reference to the history of that nation. The beginning and the end of this chapter clearly indicate that it is meant to be a warning to the Muslims themselves as well as to the opponents of the Holy Prophet. It speaks of the fate of the Israelites when they became a great nation, and of that of their opponents when they were yet weak and oppressed; thus containing clear prophecies of the fate of the Quraish and of the disasters which were in store for the Muslims after their rise to power. It will be seen that the punishment of the Israelites themselves is referred to in the beginning, hence the connection of this chapter with the last is clearly established. The last chapter ended by showing to the Muslims how they could become a great nation, while this begins by calling their attention to the fate of a nation that had risen to greatness and then fallen; the reason of the fall being that it no more followed those principles which had been the cause of its greatness.

Subject-matter.

The opening reference is to the *Mi'ráj*, or the spiritual Ascension of the Holy Prophet, which must be interpreted as referring to the eminence which the Holy Prophet was to achieve and to the greatness to which Islam was to rise. Thus, while the last section of the last chapter gave certain directions to the Muslims, by following which they could become a great nation, here in the very commencement we have in the Holy Prophet's ascension a clear prophecy of the greatness of the Muslim nation. After this reference, the Muslims are warned of the fate of the Israelite nation, which had been raised to eminence before them, but which failed to retain that high position. The second section establishes the immortal principle that every deed has a consequence, the universal law of cause and effect, a right

SECTION 1

Punishment of the Israelites

1. The Prophet's triumph predicted. 2–7. The Israelites punished twice. 8–10. Mercy offered in the Qur-án.

In the name of Allah, the Beneficent, the Merciful.

بسم الله الرحمن الرحيم ○

1 Glory be to Him Who made His servant to go on a night from the sacred mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.[1410]

سبحن الذي اسرى بعبده ليلا
من المسجد الحرام الى المسجد الاقصا
الذي بركنا حوله لنريه من ايتنا
انه هو السميع البصير ○

understanding of which alone can raise men to the true dignity which befits humanity. The next two sections contain moral precepts which the Muslims are required to follow. Yet all these high moral teachings only cause the unbelievers to grow harder, as is shown in the fifth section, hence the next section deals with their punishment, whilst it enjoins the faithful to be gentle, even to their opponents. The seventh section refers to the universal law that the mischief-makers have always stood up in opposition to the righteous, and the eighth speaks specifically of the opposition to the Holy Prophet. The next section, however, makes it clear that that opposition would be brought to naught, for falsehood must disappear before the advance of truth. The advent of the Holy Prophet has been here described as the advent of *truth* itself, or of the *Spirit of Truth* mentioned by John. The tenth shows how great a miracle is the Holy Qur-án in itself, yet the opponents seek other signs. How trivial are the excuses on which they reject the Holy Qur-án is set forth in the eleventh section, and the justice of their retribution is thus made clear. The last section draws attention to Moses' warning to Pharaoh, the mighty ruler of Egypt, and gives a similar warning through the Holy Qur-án, ending with a brief mention of the absurdity of the doctrine of "sonship," which is dealt with at greater length in the two chapters that follow.

Date of revelation.

The whole of this chapter was revealed at Mecca. The verses which speak of the designs of the Quraish to expel the Holy Prophet (73–76) are regarded by some as having been revealed at Medina, but that conclusion is rather strange, as the revelation on the very face of it is Meccan. The references to the ascension must have been revealed about a year or two before the Flight, while other portions may have been revealed still earlier. The principal portion of it appears to have been an earlier revelation than the group of the seven chapters which precede it. On the whole it would be safe to place it among the early revelations of the last Meccan period.

1410 This journey is generally supposed to refer to the ascension (*Mi'ráj*) of the Holy Prophet, for which see 1442, where the nature of the ascension is discussed. If the reference here is to the *mi'ráj*, the significance underlying it is the future triumph of the cause of the Holy Prophet. But the reference may as well be to the Holy Prophet's coming Flight to Medina. It was at night that the Holy Prophet left Mecca (Ibn-i-Hishám). The *remote mosque* would in this case mean the Prophet's mosque which was to be built at Medina, or Medina itself, as the *Sacred Mosque* stands for Mecca. Or it may signify Jerusalem, the significance being that the Prophet shall inherit all the blessings of the Israelite prophets, including the Holy Land.

Ar. *that*.
a 1356.

2 And We gave Moses the Book and made it a guidance to the children of Israel, *saying*:[a] Do not take a protector besides Me;[1411]

3 The offspring of those whom We bore with Noah; surely he was a grateful servant.

Or, *made known to*.
Or, *Book*.

4 And We had *decreed against* the children of Israel in the *Divine ordinance*: Most certainly you will make mischief in the land twice,[1412] and most certainly you will behave insolently with great insolence.

5 So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.

6 Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.[1413]

7 If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascend-

وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى
لِّبَنِيْٓ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ
دُوْنِيْ وَكِيْلًا ۝
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ
اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝
وَقَضَيْنَآ اِلٰى بَنِيْٓ اِسْرَآءِيْلَ فِي الْكِتٰبِ
لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَ
لَتَعْلُنَّ عُلُوًّا كَبِيْرًا ۝
فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا
عَلَيْكُمْ عِبَادًا لَّنَآ اُولِيْ بَاْسٍ
شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ؕ وَكَانَ
وَعْدًا مَّفْعُوْلًا ۝
ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ
اَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَ
جَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ۝
اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ
وَاِنْ اَسَاْتُمْ فَلَهَا ؕ فَاِذَا جَآءَ
وَعْدُ الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ
مَرَّةٍ وَّلِيُتَبِّرُوْا مَا

1411 Rodwell says that this verse has no connection with the previous one, but this is not the case. The first verse really prophesies a great future for Islam and the Muslims, while this warns them of the pitfalls of greatness, citing the instance of a nation that had been made to rise to eminence before them.

1412 Compare 5:78: "Those who disbelieved from among the children of Israel were cursed by the tongue of David and Jesus son of Mary." Jerusalem was destroyed twice as a punishment for the transgressions of the Jews, once by the Babylonians, and again by the Romans. See Jesus' warning in Matt. 23:38: "Behold, your house is left unto you desolate," and Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles," and various other like references. The Psalms are also replete with warnings.

1413 Verse 5 relates the destruction of the temple at Jerusalem and the murder, imprisonment, and banishment of the Jews by the Babylonians in the year 588 B.C., while v. 6 relates to the return of the Jews and rebuilding of the temple under Zerubbabel, and to their subsequent prosperity. This is the turn of fortune spoken of here.

ancy over with utter destruction.[1414]

8 It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment),[1415] and We have made hell a prison for the unbelievers.

9 Surely this Qur-án guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward,

10 And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.

عَلَوْا تَتْبِيرًا ۝
عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ
عُدْتُمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ
لِلْكٰفِرِينَ حَصِيرًا ۝
إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِي لِلَّتِي
هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصّٰلِحٰتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا ۝
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْاٰخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

SECTION 2

Every Deed has a Consequence

11, 12. Man hastens for evil. 13–15. The burden of evil is not transferable. 16, 17. Nations are destroyed when they transgress. 18–20. Every one finds what he strives after.

11 And man prays for evil as he ought to pray for good, and man is ever hasty.

12 And We have made the night and the day two signs, then We have made the sign of the night to pass away[1416] and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained every thing with distinctness.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ
بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ۝
وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ
فَمَحَوْنَا اٰيَةَ الَّيْلِ وَجَعَلْنَا اٰيَةَ النَّهَارِ
مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنٰهُ
تَفْصِيلًا ۝

1414 This verse describes the destruction of the temple a second time, which was accomplished by the Romans under Titus. The personal pronouns refer in all cases to the enemy, whoever he might be, and by no means indicate that the same enemy who first destroyed the temple would do so on the second occasion.

1415 This relates to the advent of the Holy Prophet Muhammad, when the Israelites were again given a chance to reform, but they are told that if they return to mischief they will again be punished. When the Holy Prophet came to Medina, the Jews were at first in a conciliatory mood, but their enmity increased day by day, until they joined hands with the enemies of the Holy Prophet, devising plans to take his very life. The result was, they were punished as they had been previously.

1416 The night stands for the darkness of ignorance and unbelief (see 344), and the passing away of the night indicates that ignorance will vanish and the light of Islam will take its place.

13 And We have made every man's actions to cling to his neck,[1417] and We will bring forth to him on the resurrection day a book which he will find wide open:

Ar. *thy*.
Ar. *thy*.
Ar. *thee*.

14 Read *your* book; *your* own self is sufficient as a reckoner against *you* this day.[1417A]

15 Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray; nor can the bearer of a burden bear the burden of another,[1418] nor do we chastise until We raise an apostle.[1419]

16 And when We wish to destroy a town, We send Our commandment[1420] to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى
عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ الْقِيَٰمَةِ
كِتَٰبًا يَلْقَىٰهُ مَنْشُورًا ۝
اقْرَأْ كِتَٰبَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ
عَلَيْكَ حَسِيبًا ۝
مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا
مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝
وَإِذَآ أَرَدْنَآ أَنْ نُّهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ۝

1417 *Tāir* (lit. *bird*) means *the actions of a man*, which are, as it were, attached as a necklace to his neck (S, Msb, Q-LL). Why this significance was attached to the word is explained by an Arab superstition. It was a custom of the Arabs to augur good and evil from birds, by observing whether a bird flew away of itself or by being roused, whether it flew to the right or to the left, or directly upwards, and the proposed action was accordingly deemed good or evil; hence the word came to signify *good and evil actions* (Rz). In fact, this meaning of the word is explained by the concluding portion of the verse and by what follows in the next. The verse reveals the principle that every action produces an effect which is made to cling to a man, and that this very effect will be met with on the resurrection day in the form of a wide-open book. It is thus by leaving its effect behind that every action of man is recorded, and this very effect constitutes the book of a man's actions. *Clinging to the neck* indicates the inseparability of one thing from another (Rz), thus establishing the law of cause and effect.

1417A Note that according to this verse the reckoning of a man's actions shall be his own work on the day of resurrection. This statement throws a flood of light on the nature of that reckoning and the *wazn* and the *mizān* (7 : 8; 55 : 7), showing clearly that it is nothing but a complete manifestation of the effects of the deeds done in this life.

1418 This verse strikes at the root of the doctrine of atonement. The burden of the sins of one man cannot be taken away by another, for, as already stated, the effect of each man's actions clings to himself. This is in perfect accordance with the laws of nature. Nor does the verse contradict what is said in 29 : 13: "And most certainly they shall carry their own burdens and other burdens with their own burdens," which refers to those who mislead others; they shall therefore carry the burden of their own errors as well as the burden of misleading others, while those others must also answer for their own errors. For the significance of *bearer of burden* see 851.

1419 The chastisement spoken of is that which is inflicted for breaking the law that is given, but only after it has been promulgated. Hence it is stated here that no one is chastised unless the truth has first been preached to him through a prophet.

1420 The meaning of these words is often misunderstood. Allah does not command people to transgress, for it is plainly stated in 7 : 28, "Allah does not enjoin indecency," and

Ar. *thy.*

17 And how many of the generations did We destroy after Noah! and *your* Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ○

18 Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell: he shall enter it despised, driven away.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ۚ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ○

Ar. *its striving.*

Or, *gratefully accepted.*

19 And whoever desires the hereafter and strives for it *as he ought to strive* and he is a believer; (as for) these, their striving shall be *recompensed.*

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ○

Ar. *thy.*

Ar. *thy.*

20 All do We aid—these as well as those—out of the bounty of *your* Lord, and the bounty of *your* Lord is not confined.

كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ○

21 See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of degrees and much superior in respect of excellence.

انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ○

Ar. *thou.*

22 Do not associate with Allah any other god, lest *you* sit down despised, neglected.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ○

SECTION 3

Moral Precepts

23–25. Goodness to parents. 26–30. Kindness to the poor.

Ar. *thy.*

Ar. *thee.*

23 And *your* Lord has commanded that you shall not serve (any) but Him and goodness to your parents.[1421] If either or both of them reach old age with *you*, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ○

again in 16:90, "He forbids indecency and evil and rebellion." The meaning is clear: Allah sends them commandments to do good, pointing out the right way through His prophets, but as they are accustomed to lead easy lives, they transgress those commandments, and are therefore punished.

1421 Obedience to parents is placed next to submission to Allah, for among fellow-beings none has a greater claim upon a person than his parents. Moreover, obedience to parents is

24 And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.

25 Your Lord knows best what is in your minds; if you are good, then He is surely
a 2194. Forgiving[a] to those who turn (to Him) frequently.

26 And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

27 Surely the squanderers are the fellows of the devils, and the devil is ever ungrateful to his Lord.[1422]

Ar. *thou*. 28 And if *you* turn away from them to seek mercy from
Ar. *thy*. Ar. *thou hopest*. *your* Lord which *you hope* for, speak to them a gentle word.[1423]

Ar. *thy*. 29 And do not make *your*
Ar. *thy*. hand to be shackled to *your* neck nor stretch it forth to the utmost (limit) of its stretching
Ar. *thou shouldst* forth, lest *you should* (afterwards) sit down blamed, stripped off.[1424]

Ar. *thy*. 30 Surely *your* Lord makes plentiful the means of subsistence for whom He pleases
Or, *straitens*. and He *gives according to a measure*; surely He is ever Aware of, Seeing, His servants.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝
رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ۚ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ۝
وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ۝
اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۚ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝
وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ۝
وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ۝
اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۚ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ۝

the seed from which—if the child is properly taught this lesson—springs the great obligation of obedience to all constituted authority. Hence it is that obedience to parents is given such an important place in the moral code of Islam.

1422 اخوان الشياطين signifies the *brethren*, *friends*, and *followers of the devil*, and means *evil-doers*. While enjoining charity, the Holy Qur-án also draws attention to economy, thus indicating the golden mean.

1423 The *hoping for mercy from the Lord* means standing in need of the bounty of the Lord, i.e. *not having anything to give to the needy*. In that case one should still speak to him gently and not chide him with harshness, so that if the difficulty cannot be relieved, one's behaviour should at least be kind. A saying of the Holy Prophet declares a gentle word spoken to a fellow-man to be a deed of charity.

1424 By *the shackling of the hand to the neck* is meant *being niggardly* in one's expenses, and by *stretching it forth* to its utmost extent, *being so profuse as to waste away all one's substance*. The verse supplies a general rule regarding the mean to be adopted in one's ordinary expenses, and thus inculcates the duty of economy.

SECTION 4

Moral Precepts

31–33. Infanticide, fornication, and murder forbidden. 34. Care of orphans and fulfilment of obligations enjoined. 35. Honesty to be observed in dealings. 36–38. Meekness and humility commended. 39–40. Polytheism condemned.

31 And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.[1425]

32 And go not nigh to fornication; surely it is an indecency and evil is the way.[1426]

33 And do not kill any one whom Allah has forbidden except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.[1427]

34 And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfil the promise; surely (every) promise shall be questioned about.

35 And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

36 And follow not that of which *you have* not the knowledge;[1428] surely the hearing and the sight and the heart, all of these, shall be questioned about that.

Ar. *thou hast.*

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ
نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ اِنَّ قَتْلَهُمْ
كَانَ خِطْاً كَبِيْرًا ○
وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً
وَسَآءَ سَبِيْلًا ○
وَلَا تَقْتُلُوا النَّفْسَ الَّتِىْ حَرَّمَ اللّٰهُ اِلَّا
بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ
جَعَلْنَا لِوَلِيِّهٖ سُلْطٰنًا فَلَا يُسْرِفْ فِّى
الْقَتْلِ اِنَّهٗ كَانَ مَنْصُوْرًا ○
وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِىْ هِىَ
اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ وَاَوْفُوْا
بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا ○
وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا
بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ذٰلِكَ خَيْرٌ
وَّاَحْسَنُ تَاْوِيْلًا ○
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ اِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ
عَنْهُ مَسْـُٔوْلًا ○

1425 Infanticide, in the case of daughters, was met with among the Arabs, because the females could not go out to war and thus procure for themselves, by means of plunder, their means of subsistence (Rz). But the civilized Christian countries stand more in need of this admonition than the Arabs of the time of ignorance, because the tendency is growing day by day among them either to limit the number of children or to totally dispense with offspring, and this may be accomplished by means other than that of strangling or burying children alive. The decreasing birth-rate of the more civilized countries is a clear sign of this tendency.

1426 This is another evil which is becoming prevalent with the growth of civilization. The Qur-án not only forbids fornication but enjoins men not to go near it, thus avoiding all those opportunities which are likely to tempt one to fall into the evil.

1427 This verse contains nothing inconsistent with what is said in 2 : 178. The words *he is aided* probably indicate that as the government is bound to aid him by bringing the murderer within reach of the law, the heir should not take the law into his own hands.

1428 If this injunction were followed, all society gossip would immediately cease, thereby

Ar. *thou canst.*
37 And do not go about in the land exultingly, for *you can* not cut through the earth nor reach the mountains in height.

Ar. *thy.*
38 All this—the evil of it—is hateful in the sight of *your* Lord.

Ar. *thy.*
Ar. *thee.*
39 This is of what *your* Lord has revealed to *you* of wisdom, and do not associate any other god with Allah lest *you should* be thrown into hell, blamed, cast away.
Ar. *thou shouldst.*

40 What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ۝
كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ
مَكْرُوهًا ۝
ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ
الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ
فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ۝
أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ
مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ۝

SECTION 5

Unbelievers grow harder

41–47. Unbelievers grow more averse. 48–52. Their denial of life after death.

41 And certainly We have repeated (warnings) in this Qur-án that they may be mindful, but it does not add save to their aversion.[1429]

a 895.
42 Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord[a] of power.[1430]

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ
لِيَذَّكَّرُوا ۚ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۝
قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا
يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي
الْعَرْشِ سَبِيلًا ۝

relieving many an innocent man and woman of the heart-burnings which he or she suffers on account of evil and unfounded reports. The verse also forbids entering into discussions without accurate knowledge, or proffering uncertain opinion. In fact, peace and contentment would reign in society, instead of mutual strife and hatred, if the injunction were observed.

1429 Allah's purpose in repeating arguments and signs in the Qur-án is clearly to make them mindful, but the more they are reminded, the greater is their aversion to it, so that every fresh revelation of the Qur-án, instead of reminding them, becomes the occasion of their greater aversion: thus it adds to their aversion. It is really not the active cause, but the occasion of the increase of their aversion. This is further proof of the correctness of what is said in 24.

1430 That is, they would have prevailed against the Muslims with the help of their gods, because they thought that their gods interceded for them with Allah; the Muslims, being the rejecters of idols, could not have found access to the Divine Being, and accordingly could not have found help from Him to prevail against their enemy. Or the reference may be to the spiritual advantages which access to the Source of purity should bring to a man. If the idols could indeed give them access to the Divine Being, the idol-worshippers should long before have risen above all impurities.

43 Glory be to Him and exalted be He in high exaltation above what they say.

a 46.

44 The seven heavens[a] declare His glory and the earth (too), and those who are in them: and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.[1430A]

Ar. *thou recitest.* Ar. *thee.* Ar. *between those.*

45 And when *you recite* the Qur-án, We place between *you* and *those* who do not believe in the hereafter a hidden barrier;[1431]

46 And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when

Ar. *thou mentionest thy.*

you mention your Lord alone in the Qur-án they turn their backs in aversion.[1432]

Ar. *thee.*

47 We know best what they listen to when they listen to *you*, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.

Ar. *thee.*

48 See, what they liken *you* to! So they have gone astray and cannot find the way.

49 And they say: What! when we shall have become

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ○
تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ
وَمَنْ فِيْهِنَّ ؕ وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ
بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ
اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ○
وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ
وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
حِجَابًا مَّسْتُوْرًا ○
وَّجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ
يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِذَا
ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا
عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ○
نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ
يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰٓى اِذْ
يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا
رَجُلًا مَّسْحُوْرًا ○
اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا
فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ○
وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا

1430A The whole universe is here mentioned as declaring the glory of Allah. *Tasbíḥ* is synonymous with *tanzíh*, and means *the declaring God to be free from every imperfection and impurity*, or *from every thing derogatory to His dignity* (LL). This declaration need not be with the tongue and in words; in fact, the very dependence of the whole creation on the Creator and its consequent imperfection is a glorification of the Creator.

1431 This hidden barrier is nothing but that erected by their own aversion, as plainly indicated in v. 41. Allah, according to that verse, sends the Qur-án to remind them, but because of their aversion to it a barrier is imposed between them and it.

1432 The context is alone sufficient to dispel illusion where verses like this are supposed to indicate that those who reject the Qur-án are compelled to do so by Allah Himself. The placing of the coverings on the hearts and heaviness into the ears of the unbelievers is no doubt attributed to Allah as the prime cause of all things, but how this covering or heaviness is directly brought about is plainly indicated in the latter part of this very verse. It is because they do not even listen to the mention of Allah, and fly in aversion from His word, that there follow a heaviness in their ears and a covering over their hearts. Allah brings this about, but He brings it about on account of the condition of their own hearts and ears. This is made very clear in 7:179: "They have hearts with which they do not understand and they have eyes with which they do not see and they have ears with which they do not hear."

bones and decayed particles, shall we then certainly be raised up, being a new creation?

50 Say: Become stones or iron,

51 Or some other creature of those which are too hard (to receive life) in your *minds*![1433] (Ar. *breasts*.) But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at *you* (Ar. *thee*.) and say: When will it be? Say: Maybe it has drawn nigh.[1434]

52 On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).

وَرُفَاتًا ءَاِنَّا لَمَبْعُوثُوْنَ خَلْقًا جَدِيْدًا ۝

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ۝

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ۗ قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ وَيَقُوْلُوْنَ مَتٰى هُوَ ۗ قُلْ عَسٰٓى اَنْ يَّكُوْنَ قَرِيْبًا ۝

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ۝

SECTION 6

Punishment must follow

53, 54. The faithful should be gentle to opponents. 55–60. Punishment of transgressors is a Divine law.

53 And say to My servants (that) they speak that which is best; surely the devil sows dissensions among them; surely the devil is an open enemy to man.[1435]

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ۗ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ۝

1433 The Arabs denied a life after death, giving as an argument that they would be reduced to decayed particles, and that hence there was no possibility of their being raised to life again. They are told that a life after death must follow even if they could change themselves into stones. And the spiritual life with which they were quickened by the Holy Prophet, notwithstanding their hard-heartedness, so that "they were like rocks, rather worse in hardness" (2 : 74), afforded a clear proof of the fulfilment of the statement made here.

1434 The shaking of the head is to indicate one's disbelief in a thing. The answer, *maybe it has drawn nigh*, refers to the spiritual resuscitation of Arabia, which was now to be accomplished through the agency of the Holy Prophet, as an indication of the greater resurrection relating to the hereafter. The next verse makes it clear: *Then shall you obey Him, giving Him praise*. Only ten years after this the whole of Arabia resounded with Divine praises.

1435 The Muslims are here enjoined to be very kind when they speak to the unbelievers. It is related that when the Muslims complained to the Holy Prophet that they were abused by the idolaters, they were told to be kind and not to retaliate (JB). The breadth of mind disclosed in this teaching is unsurpassed. The believers had suffered the cruellest tortures at the hands of the unbelievers, including scoffing and abuse. Not content with this treatment, steps were now being taken to sweep Islam out of existence. Observe the treatment Islam enjoins in return for all these persecutions and abuses: *Say to My servants* (i.e. the Muslims) *that they speak that which is best*. And why? Because it was the devil (and this word often signifies the mischief-makers) that was causing these quarrels. The words evidently imply

54 Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases: and
Ar. *thee.* We have not sent *you* as being in charge of them.[1436]
Ar. *thy.* 55 And *your* Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others,[1437] and
a 527. to David We gave a scripture.[a]
56 Say: Call on those whom you assert besides Him: so they shall not control the removal of distress from you nor (its) transference.
57 Those whom they call upon, themselves seek the means of access to their Lord —whoever of them is nearest— and they hope for His mercy and fear His chastisement; surely the chastisement of
Ar. *thy.* *your* Lord is a thing to be cautious of.[1438]
58 And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the
Ar. *Book.* *Divine ordinance.*[1439]

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ
إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنٰكَ
عَلَيْهِمْ وَكِيلًا ○
وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى
بَعْضٍ وَّاٰتَيْنَا دَاوٗدَ زَبُوْرًا ○
قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ
فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا
تَحْوِيْلًا ○
أُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ
إِلٰى رَبِّهِمُ الْوَسِيْلَةَ أَيُّهُمْ أَقْرَبُ وَ
يَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ إِنَّ
عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ○
وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ
يَوْمِ الْقِيٰمَةِ أَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا
كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ○

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that these dissensions were only transient; the two parties would again become united. Or by *'ibâdî* may be meant the opponents (Rz), especially the Jews and the Christians, because of the reference to David and the Psalms in what follows. The meaning in this case is that the opponents should cease reviling Islam, for they would soon have reason to regret this.

1436 It should be noted that in this verse, as elsewhere, *mercy* is mentioned first, thus showing that Divine mercy has precedence over Divine retribution. The opponents are therefore given greater hope of mercy than fear of retribution.

1437 By saying that some of the prophets are made to excel others, the excellence of the Holy Prophet over others is implied, and David is specially mentioned, because, as stated in the Psalms, he prayed for the utter destruction of his enemies, whereas the above two verses show the Holy Prophet was enjoined to deal mercifully with his opponents. As regards David's invoking curses and destruction on his enemies, a few examples from the Psalms will be sufficient: "Break their teeth, O God . . . let them melt away as waters . . . let them be as cut in pieces . . . let every one of them pass away" (Ps. 58:6–8). "Be not merciful to any wicked transgressors" (Ps. 50:5). "Consume them in wrath, consume them that they may not be" (Ps. 59:13).

1438 This and the previous verse seem to refer to the worship of prophets, saints, and rabbis by the Christians and the Jews. Explaining the words *whom they call upon*, JB adds, *as the angels and Jesus and his mother and Ezra.* These divinities, it is argued, themselves hoped for Divine mercy and feared His retribution; the nearer a person to the Divine Being, the greater was his hope of mercy and his fear of chastisement.

1439 It is a law to which history bears evident testimony. Populous towns and cities of

59 And nothing could have hindered Us that We should send *communications* (Or, *signs.*) except that the ancients rejected them;[1440] and We gave to Samood the she-camel—a manifest sign—but on her account they did injustice, and We do not send signs but to make (men) fear.

60 And when we said to *you* (Ar. *thee.*): Surely *your* (Ar. *thy.*) Lord encompasses men;[1440A] and We did not make the vision which We showed *you* (Ar. *thee.*) but a trial for men[1441] and the cursed tree[1442] in the Qur-án as well; and We cause them to fear, but it only adds to their great inordinacy.

وَمَا مَنَعَنَآ أَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّآ
اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ وَاٰتَيْنَا ثَمُوْدَ
النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ وَمَا
نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ۝
وَاِذْ قُلْنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ
وَمَا جَعَلْنَا الرُّءْيَا الَّتِيْٓ اَرَيْنٰكَ اِلَّا
فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُوْنَةَ فِي
الْقُرْاٰنِ ؕ وَنُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا
طُغْيَانًا كَبِيْرًا ۝ ع

one age are the ruins of another. This law which worked in old days operates even now. The hand of time continues to devastate old habitations, while new ones are erected in their place.

1440 This verse has been much misunderstood, but, as in so many other cases, the misunderstanding arises from careless or ignorant observation. The word *áyat*, as shown in 67, signifies both a *message* or a *communication* and a *sign*, the former significance being the one that is generally applicable unless there is something in the context to indicate that the latter significance must be adopted. As Divine communications were always rejected at first, that significance may be adopted here, the meaning being that the only thing which could possibly be a hindrance in the continuance of Divine communications to one generation after another would be the rejection of it by the first generation, but that consideration never hindered the Divine Being from sending communications to a later generation. The same is the significance if the alternative meaning given in the margin is adopted. That this verse does not deny the sending of signs is conclusively proved by the fact that it concludes with the statement that *signs are sent to make men fear*, and by the very next verse affirming in the clearest language that even now *We cause them to fear*, which could not have been done otherwise than by sending signs. The meaning is plain: If anything could ever have hindered Us from sending signs, that would have been their rejection by a former people, but We have always been Merciful, and not even rejection by one people of Our signs hindered Us from sending signs to a later generation.

1440A *Ihátah*, or *encompassing*, is used in the Holy Qur-án in the sense of *holding in grasp as it were about to destroy*; and by the people are here evidently meant the opponents of the Holy Prophet, the prophetical reference being to their utter discomfiture, which was to be brought about by the conquest of Mecca (Rz).

1441 Most commentators agree that the reference here is to the vision of Ascension (Bkh, Rz), which gave the Holy Prophet promises of great success after his flight, because so the vision of Ascension to heaven is to be interpreted (see 1410). There has been a difference of opinion among the learned as to whether the Holy Prophet's ascension was bodily or spiritual; the majority adhere to the first view, but among those who hold the latter view there are personages of sound opinion, such as 'Áyeshah and Mu'áviah. In view of the plain words of the Qur-án, however, which refer to the ascension as being *the vision which We showed you*, the opinion of the majority must be rejected. The Qur-án on several occasions mentions even visions without describing them as visions. But when it is plainly called a vision, not the least reason exists to question its nature. The sayings of the Holy Prophet do not indeed

1442, see next page.

SECTION 7

The Devil's Opposition to the Righteous

61–65. The devil's struggle against man. 66–69. When evil afflicts man he turns to God. 70. Men are made to excel other creatures.

61 And when We said to the angels: Make obeisance to
a 56. Adam;[a] they made obeisance,
b 57, 58. but Iblis (did it not).[b] He said: Shall I make obeisance to him whom Thou hast created
c 862. of dust?[c]

62 He said: Tell me, is this he whom Thou hast honoured above me? If Thou shouldst respite me to the day of resur-
d 864. rection,[d] I will most certainly cause his progeny to perish except a few.

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا ۝

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِيْ كَرَّمْتَ عَلَيَّ ۡ لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗٓ اِلَّا قَلِيْلًا ۝

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say whether it was a vision or not, but the circumstances related clearly show it to be a vision. Thus in a report received through Sharík, it is stated that the angel came to him: فی لیلة اخری فیما یری قلبه و تنام عینه و لا ینام قلبه i.e. *on another night when his heart saw (things) and his eyes slept but his heart did not sleep*; and the concluding words of this report are و استیقظ و هو فی مسجد الحرام i.e. *and he awoke and he was in the Sacred Mosque* (Bkh, kitáb ul Tauḥíd). In another report the words describing the condition in which he was at the time of *ascension* are بینا انا بین النائم و الیقظان i.e. *whilst I was in a state between that of one sleeping and one awake*. In fact, it is quite true that he was not asleep; he was in a vision though not in a dream, but at the same time it was not a corporeal ascension. He was actually carried to the Holy Presence, and he was shown great wonders, but it was in spirit that he was carried, and it was with the spiritual eye that he saw those wonders, not in body and with the physical eye, for things spiritual can only be seen with the spiritual eye. And this vision had an important significance. He saw it at a time when his condition was, to human seeming, one of utmost helplessness, and he was shown that a great future lay before him. His opponents, as usual, disbelieved in such visions, and laughed at them.

1442 The cursed tree is the tree of *zaqqúm* (Rgh). According to the Holy Qur-án, every good action is a good tree and every evil action is an evil tree. The peculiarity about the word *zaqqúm* (for the significance of which see 2111) is that it is made of the first two and the last letters of the sentence ذق انك انت العزیز الکریم meaning, *Taste, for you to be sure are the mighty, the generous*, with which those in hell shall be addressed (44:49). One explanation of the cursed tree being a trial for the unbelievers is given in 2111. But the statement is made here in contrast with the Prophet's vision, and both in fact have a deeper significance. As the Prophet's vision signified his future triumph and gave an indication of the greatness to which Islam would rise, the statement made elsewhere that the tree of *zaqqúm* was the food of sinners (44:43, 44) contained a prophecy of the discomfiture of the enemies of Islam, telling them that a deadly food was in store for them. It was these two prophecies that the opponents laughed to scorn, hence they were a trial for them. And the reason why the vision and the statement about the cursed tree are conjoined is thus evident. The triumph of Islam and the discomfiture of the enemy went hand in hand.

Ar. *thee.*

Ar. *thou canst.*
Ar. *thy*
Ar. *thy.*

Ar. *thou hast.*
Ar. *thy.*

63 He said: Be gone! for whoever of them will follow *you*, then surely hell is your recompense, a full recompense:

64 And beguile whomsoever of them *you can* with *your* voice, and collect against them[1443] *your* forces riding and on foot,[1444] and share with them in wealth and children,[1445] and hold out promises to them; and the devil makes not promises to them but to deceive:

65 Surely (as for) My servants, *you have* no authority over them;[1446] and *your* Lord is sufficient as a Protector.

66 Your Lord is He who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

67 And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.[1447]

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ
جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ۝
وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ
رَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَ
الْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ
الشَّيْطٰنُ إِلَّا غُرُوْرًا ۝
إِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ۚ
وَكَفٰى بِرَبِّكَ وَكِيْلًا ۝
رَبُّكُمُ الَّذِيْ يُزْجِيْ لَكُمُ الْفُلْكَ
فِي الْبَحْرِ لِتَبْتَغُوْا مِنْ فَضْلِهٖ ۚ
إِنَّهٗ كَانَ بِكُمْ رَحِيْمًا ۝
وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ
مَنْ تَدْعُوْنَ إِلَّا إِيَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ إِلَى
الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُوْرًا ۝

1443 You say جلب جلبة ثم امكث meaning *it thundered and then refrained from raining* of a coward who threatens and then is silent (LL). The devil is therefore here compared to a coward who comes with a great show but little real force, and who, if shown the least resistance, retreats at every step. According to I'Ab, *every inviter who invites* (others) *to the disobedience of Allah is a satan uttering the cry* (JB).

1444 The forces of the devil are no other than the evil-doers, those going quickly into evil being likened to riders, and those who walk slowly in their evil course being likened to footmen. According to JB, by the *devil's horse and foot* is meant *every fast rider and slow walker in disobedience.*

1445 The sharing of the devil in wealth signifies *everything spent unlawfully* or *acquired unlawfully*; and sharing in children is in reference to *committing fornication, which results in illegitimate births* (JB). It is for this reason that the expression روح منه (4:171), spoken about Jesus Christ, is translated by some as meaning *a soul from Allah*, in the sense that the devil had no share in him, the ultimate significance of the words thus being the clearance of Mary from the charge of fornication which the Jews brought against her, as is referred to in the Qur-án elsewhere in the words: "And their uttering a grievous calumny about Mary" (4:156).

1446 By *My servants* are to be understood all men, for as the devil himself is made to acknowledge in 14:22: "I had no authority over you." See 1308.

1447 A true picture is drawn here of human nature, which turns to Allah in affliction but forgets Him when relief comes. The words are spoken here in reference to the Quraish, who, when the famine and other minor distresses afflicted them, prayed to Allah alone for their removal, but went back to their idols when they found themselves free from affliction.

68 What! do you then feel secure that He will (not) *make you disappear* on a tract of land or send on you a punishment?[1448] Then you shall not find a protector for yourselves.

Or, *bring you low.*

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا
لَكُمْ وَكِيلًا ۝

69 Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your *ungratefulness*? Then you shall not find any aider against Us in the matter.[1449]

Or, *disbelief.*

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ
الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۝

70 And surely We have dignified the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel, by a (high) degree of excellence, most of those whom We have created.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ
خَلَقْنَا تَفْضِيلًا ۝

SECTION 8

Opposition to the Prophet

71, 72. Men shall be raised according to their deeds. 73–75. Attempts to make the Prophet give up his mission. 76, 77. Attempts to expel him from Mecca.

71 (Remember) the day when We will call every people with their *leader*:[1450] then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.[1451]

Or, *book.*

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ
فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ
يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ
فَتِيلًا ۝

1448 *Ḥâṣib* primarily means a *thrower or pelter of stones*, and ريح حاصب signifies *a violent wind that raises pebbles* (LL). Hence *ḥâṣib* comes to mean *a punishment from Allah* (TA-LL). The word is also applied to *a cloud raining hail.*

1449 These two verses remind the opponents of the Holy Prophet in clear words that though they may for a while escape the punishment, yet it is certain to overtake them. The distress is here likened to the sea. The heavy gale of which they are here warned blew on them on land and led to the precipitate flight of an army of ten thousand which was besieging Medina in what is known as the battle of the *Confederates* (Ibn-i-Hishâm), because the Quraish, determined to deal a death-blow to Islam, had come with all their allies.

1450 The meaning is that the righteous shall follow the righteous leaders and the wicked shall follow their wicked leaders. The word *imám*, or *leader*, here, is interpreted in several other ways, meaning *scripture, prophet, law, book of deeds*. The last of these significances also suits the context, as the books of deeds are spoken of in the following words; elsewhere, also, the Holy Qur-án says: *Every nation shall be called to its book* (45 : 28).

1451 This book is the one mentioned in v. 14, i.e. the effect of one's deeds, which shall be brought before every one in palpable form on the resurrection day.

72 And whoever is blind in this, he shall (also) be blind in the hereafter, and more erring from the way.[1452]

73 And surely they had
Ar. *thee.* purposed to turn *you* away[1453]
from that which We have
Ar. *thee.* revealed to *you*, that *you*
Ar. *thou shouldst.* *should* forge against Us other
than that, and then they would
Ar. *thee.* certainly have taken *you* for a
friend.

74 And had it not been that
We had already established
Ar. *thee.* *you*, *you would* certainly have
Ar. *thou wouldst.* been near to incline to them a
little;

75 In that case We would
Ar. *thee.* certainly have made *you* to
taste a double (punishment) in
this life and a double (punish-

وَمَنْ كَانَ فِي هٰذِهٖٓ أَعْمٰى فَهُوَ فِي
الْاٰخِرَةِ أَعْمٰى وَأَضَلُّ سَبِيلًا ○
وَإِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ
أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا
غَيْرَهٗ ۖ وَإِذًا لَّاتَّخَذُوْكَ
خَلِيْلًا ○
وَلَوْلَآ أَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ
إِلَيْهِمْ شَيْـًٔا قَلِيْلًا ○
إِذًا لَّأَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ

1452 This verse gives us the guiding rule in determining what hellish life is and when it begins. We are here told in plain words that those who remain blind to truth in this life remain blind in the life after death, which shows in the first place that it is here that a hellish life begins with spiritual blindness; and secondly, that the hell of the next life is also a blindness. This is corroborated by what is said in 57:14, that the faithful shall have a light on that day, and the hypocrites shall ask for that light from them, but they shall not be allowed to have it, and this will be their torment.

1453 كاد يفعل كذا means *he was near doing it* as well as *he purposed* or *intended to do it*. For the latter significance, which I adopt here as suiting the context, see LL, who quotes Lth, M, and other authorities, in the article *Kaud.* The interpretation adopted by Rodwell and Palmer, *they had well-nigh beguiled thee*, and a somewhat similar translation given by Sale, is wrong, as it contradicts the statement made in the very next verse, according to which the Holy Prophet had already been so firmly established in the path of truth that he was not *even near to inclining to them a little.*

The commentators think the allusion to be to an incident which happened at Medina long after the revelation of this chapter. On the contrary, there is a clear and well-authenticated incident regarding the attempt of the Quraish at Mecca which, both as regards the offer of the Quraish and the firm reply of the Holy Prophet, exactly fits in with the statement of this verse and the one that follows. The Christian annotators are ever ready to distort the words, so as to make them allude to the supposed "lapse" of the Holy Prophet, but I leave that incident for discussion in its proper place (2382). The incident which I think is alluded to here is given in Ibn-i-Hishám. The chief men of the Quraish met in an assembly and invited the Prophet, saying to him that they were prepared to gather for him wealth or to make him their king if only he left them and their idols to do as they liked. The Prophet's reply was that he wanted neither of these things, but that it was for their welfare that he asked them to give up evil ways. On an earlier occasion, when a deputation of the Quraish went to Abú Ṭálib, the Prophet's uncle, to prevail upon him to dissuade the Prophet from speaking of their idols, and Abú Ṭálib told the Prophet that he too was unable to defend him against the Quraish, his reply was: "If they place the sun in my right hand and the moon in my left and ask me to give up my mission, I will not give it up until the truth prevails or I myself perish in the attempt."

Ar. *thou wouldst.*

ment) after death, then *you would* not have found any helper against Us.[1454]

الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۝

Ar. *thee.*
Ar. *thee.*
Ar. *thee.*

76 And surely they purposed to unsettle *you* from the land that they might expel *you* from it, and in that case they will not tarry behind *you* but a little.[1455]

وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ
خِلٰفَكَ إِلَّا قَلِيلًا ۝

Ar. *thee.*
Ar. *thou shalt.*

77 (This is Our) course with regard to those of Our apostles whom We sent before *you*, and *you shall* not find a change in Our course.[1456]

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ
رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۝

SECTION 9

Falsehood shall vanish before Truth

78–80. Prophet's future. 81. Falsehood shall disappear. 82. Qur-án a healing. 83. The arrogant despair. 84. Every one acts according to his nature.

78 Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.[1457]

أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ إِلٰى
غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ إِنَّ قُرْاٰنَ
الْفَجْرِ كَانَ مَشْهُودًا ۝

Ar. *thee.*
Ar. *thy.*
Ar. *thee.*

79 And during a part of the night, forsake sleep[1458] by it, beyond what is incumbent on *you*; maybe *your* Lord will raise *you* to a position of great glory.[1459]

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ
عَسٰٓى أَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝

1454 The word *iz-an* (*then* or *in that case*) refers to the concluding words of the last verse. The verse makes it clear that notwithstanding all the attempts of his opponents the Holy Prophet never inclined to them in the least. This is quite true in the light of the events narrated above, but, supposing for the sake of argument that there is a reference here to the alleged "lapse," the plain words of the Holy Qur-án negative any lapse, for the lapse should have been followed by a double punishment, which never happened.

1455 When the opponents failed to make the Prophet swerve from the path of truth, they planned to expel him from the land, though they were told beforehand that in that case, i.e. in case they expelled him from Mecca, they themselves should not stay behind him but for a short time. This prophecy speaks of the conquest of Mecca by the Holy Prophet in self-evident terms.

1456 It is stated here to be the Divine law, with regard to those who expel their prophets from their homes, that they themselves are destroyed in their turn. And this law, the verse states, would not be changed in the case of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him!

1457 From the declining of the sun to sunset are two prayers, i.e. the *zuhr* and *'aṣr*, or the afternoon and later afternoon prayers, while from sunset till darkness there are two others, i.e. the *maghrib* and the *'ishá*, or the sunset prayer and the prayer of nightfall, and the fifth is the morning prayer, which is called here the *Qur-án-ul-fajr*, or *the morning Qur-án* or *morning recitation*. Thus this verse mentions all the five prayers.

1458, 1459, see next page.

80 And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist (me).[1460]

وَقُلْ رَّبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّ
اَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ
مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ○

81 And say: The truth has come and the falsehood vanished; surely falsehood is a vanishing (thing).[1461]

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ
الْبَاطِلَ كَانَ زَهُوْقًا ○

82 And We reveal of the Qur-án that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.[1462]

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ
وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ
الظّٰلِمِيْنَ اِلَّا خَسَارًا ○

83 And when We bestow favour on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ
وَنَاٰ بِجَانِبِهٖ ۚ وَاِذَا مَسَّهُ الشَّرُّ
كَانَ يَـُٔوْسًا ○

84 Say: Every one acts according to his manner; but your Lord best knows who is best guided in the path.[1463]

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمْ
اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ○

1458 *Tahajjud* is derived from *hajada*, which means *he slept in the night*, and also *he was wakeful in the night* (LA-LL). The addition of *by it*, meaning *by means of prayer*, shows the latter significance to be the one meant here. In Islamic religious terminology *tahajjud* invariably denotes *the prayer said after rising from sleep, usually after midnight*.

1459 Another clear promise that the very man whom the opponents had planned to expel from their city as a helpless man was to be raised to a position of eminent dignity. As time passes on the Prophet is ever rising to positions of greater and greater glory, and it is impossible to conceive of the resplendent glory to which he would rise in the resurrection.

1460 By the *entering* is meant *the entry into the new place*, i.e. *Medina*, after his flight, and by *going forth*, the *flight from Mecca* (JB, Kf).

1461 The coming of the Prophet is here spoken of as the coming of the *Truth*, in reference to the prophecy in John 16 : 13 as to the coming of the "Spirit of Truth" to guide men into all truth: "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." No one has appeared in the world after Jesus Christ answering this description except the Holy Prophet Muhammad. Of him the Holy Qur-án says in one of the earliest chapters: "Nor does he speak out of desire; it is naught but revelation that is revealed" (52 : 3, 4). And he it was who showed the things to come, his prophecies affording the clearest evidence of his truth. And again, he it was who claimed that he was the truth that was to come. And the disappearance of falsehood from Arabia before his eyes showed the truth of his assertion.

The vanishing of the falsehood is here spoken of in the past tense to indicate the certainty of its occurrence. Falsehood finally disappeared from Mecca when the Prophet re-entered it as a conqueror, and as the House of the Holy One was cleared of the idols, the Prophet recited this verse, *the truth has come and falsehood vanished* (Bkh), thus showing that he understood it to contain the prophecy of the conquest of Mecca.

1462 Because in rejecting it they were rejecting the remedy of their diseases and depriving themselves of the mercy sent through it.

1463 So He will make it clear by bringing about a distinction between the righteous and the wicked.

SECTION 10

The Qur-án is a Wondrous Miracle

85–87. The Qur-án is a Divine inspiration. 88, 89. Its uniqueness. 90–93. The changes prophesied by it would come gradually.

Ar. *thee.* Or, *spirit.* Or, *spirit.*

85 And they ask *you* about the *revelation.*[1464] Say: The *revelation* is by the commandment of my Lord, and you are not given aught of knowledge but a little.

86 And if We please, We should certainly take away that which We have revealed to *you*, then *you would* not find for it any protector against Us,[1465]

Ar. *thee.* Ar. *thou wouldst.*

87 But on account of mercy from *your* Lord—surely His grace to *you* is abundant.

Ar. *thy.* Ar. *thee.*

88 Say: If men and jinn should combine together to bring the like of this Qur-án, they could not bring the like of it, though some of them were aiders of others.[1466]

89 And certainly We have made distinct for men in this Qur-án every kind of description,[1467] but most men do not consent to aught but denying.

90 And they say: We will by no means believe in *you*

Ar. *thee.*

وَيَسْـَٔلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ
مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ
إِلَّا قَلِيلًا ○
وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا
إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا
وَكِيلًا ○
إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ
عَلَيْكَ كَبِيرًا ○
قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ
عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ
لِبَعْضٍ ظَهِيرًا ○
وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ
مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا
كُفُورًا ○
وَقَالُوا لَن نُّؤْمِنَ لَكَ

1464 For the word *rúḥ*, meaning *inspiration* or *revelation*, see 553. Here, before this verse as well as after it, the Qur-án is the only topic of discussion, and therefore the context shows clearly that the question of the unbelievers is not about the *soul* of man, for which the proper word is *nafs*, but about the Qur-án itself, i.e. *the revelation* or *the spirit.*

1465 The meaning is that if We take it away there is none who can bring it back to you, and thus be your protector as against Us.

1466 For the uniqueness of the Holy Qur-án see 36. It may be noted that out of the four places in which the unbelievers are challenged to produce the like of the Quranic revelation this is the only one where the *jinn* and the *men* are spoken of together; in all the other places the *shuhadá*, or the *leaders*, take the place of the *jinn*. Now the word *jinni* (plural *jinn*) is used in Arabic language as signifying *a man acting with penetrative energy in his affair*, as is clearly maintained by Tabrezi on Ham: thus, reading this verse along with the other verses bearing the same import, it becomes certain that the word *jinn* in this verse conveys the same significance as the word *shuhadá* in the other verses. This settles conclusively that the word *jinn* is used in the Holy Qur-án for evil-disposed *men*.

1467 *Maṡal* is synonymous with *waṣf* (Rgh), and thus *a description* of anything may be called its *maṡal*, though its application to a description by way of comparison or *a parable* is more general. It is here affirmed that all that contributes to the moral and spiritual welfare of man is made distinct in the Holy Qur-án.

Ar. *thou.*
Ar. *thou shouldst.*
Ar. *thou shouldst.*
Ar. *thou shouldst.*
Ar. *thou thinkest.*
Ar. *thou shouldst.*
Ar. *thou shouldst.*
Ar. *thy.*
Ar. *thou.*

until *you* cause a fountain to gush forth from the earth for us :[1468]

91 Or *you should* have a garden of palms and grapes in the midst of which *you should* cause rivers to flow forth, gushing out :

92 Or *you should* cause the heaven to come down upon us in pieces as *you think*, or bring Allah and the angels face to face (with us) :

93 Or *you should* have a house of gold, or *you should* ascend into heaven, and we will not believe in *your* ascending until *you* bring down to us a book which we may read. Say : Glory be to my Lord ; am I aught but a mortal apostle ?[1469]

حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْبُوْعًا ۝
اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ
عِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۝
اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ
قَبِيْلًا ۝
اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ
تَرْقٰى فِى السَّمَآءِ ؕ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ
حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ
سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا
رَّسُوْلًا ۝

SECTION 11

Trivial Excuses

94–96. Why they withhold. 97–100. Justice of retribution.

94 And nothing prevented people from believing when the guidance came to them except that they said : What ! has Allah raised up a mortal to be an apostle ?

95 Say : Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as an apostle.

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْۤا اِذْ جَآءَهُمُ
الْهُدٰۤى اِلَّاۤ اَنْ قَالُوْۤا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ۝
قُلْ لَّوْ كَانَ فِى الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ
مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ
مَلَكًا رَّسُوْلًا ۝

1468 The signs demanded in this and the following three verses relate to the promises made for the righteous and the threats of punishment for the wicked, as given in the Qur-án, and they were no doubt fulfilled in their time. Gardens with fountains were given to the Prophet and his followers in the conquest of Mesopotamia ; the heaven came down upon the rejecters, in the form of famine and distresses, the angels came down in battles and wrought havoc among them, and lastly, the great Divine manifestation took place in the conquest of Mecca, which is termed the coming of Allah. The ascension to heaven had also taken place, and the Prophet had brought to them a book, but all this was accomplished gradually, as is the Divine law in the case of apostles.

1469 The answer to all the demands of the unbelievers is that the Prophet was only a mortal apostle, the import of these words being that all those prophecies which he had made regarding his own great future or the discomfiture of his enemies would be brought to fulfilment gradually and in their time, and in the manner in which all prophecies are fulfilled, according to what has been the Divine law of the fulfilment of prophecies in the case of other mortal apostles.

Ar. *between you.*

96 Say: Allah suffices as a witness between me and *you*: surely He is Aware of His servants, Seeing.

97 And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err,[a] *you shall* not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

a 44, 1099, 1297, 1312. Ar. *thou shalt.*

98 This is their retribution because they disbelieved in Our communications and said: What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

99 Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? but the unjust do not consent to aught but denying.

100 Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ
اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ○
وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ
يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ
دُوْنِهٖ ۚ وَنَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰى
وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا ۚ مَاْوٰىهُمْ
جَهَنَّمُ ۚ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ○
ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا
وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا
ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ○
اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ
مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ
فِيْهِ ۚ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ○
قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ
رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ۚ
وَكَانَ الْاِنْسَانُ قَتُوْرًا ○

SECTION 12

Comparison with Moses' Warning

101–103. Moses' warning. 104. Israelites settle and are afterwards punished. 105–111. The Qur-án gives a similar warning.

101 And certainly We gave Moses nine clear signs;[1470] so ask the children of Israel when he came to them, Pharaoh said to him: Most surely I deem *you*, O Moses, to be a man deprived of reason.

Ar. *thee.*

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ
فَسْئَلْ بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ
فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى
مَسْحُوْرًا ○

1470 These nine signs are detailed in 935, where it is shown that they agree with the signs mentioned in Exodus. These signs are the rod, the shining hand, the drought, the loss of fruits, the widespread death, the locusts, the lice, the frogs, and the blood.

Ar. *thou knowest.*

102 He said: Truly *you know* that none but the Lord of the heavens and the earth has sent down these as clear proofs, and most surely I believe *you*, O Pharaoh, to be given over to perdition.

Ar. *thee.*

103 So he desired to destroy them out of the earth, but We drowned him and those with him all together;[1471]

104 And We said to the Israelites after him: Abide in the land,[1472] but when the latter promise came We brought you all rolled up.[1473]

105 And with truth have We revealed it, and with truth did it come; and We have not sent *you* but as the giver of good news and as a warner.[1474]

Ar. *thee.*

106 And it is a Qur-án which we have *made distinct* so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

Or, *revealed in portions.*

107 Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their *faces*, making obeisance when it is recited to them,

Ar. *chins.*

108 And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.[1475]

109 And they fall down on their *faces* weeping, and it adds to their humility.[a]

Ar. *chins.*

a 978.

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هٰؤُلَاءِ إِلَّا
رَبُّ السَّمٰوٰتِ وَالْأَرْضِ بَصَائِرَ وَ
إِنِّي لَأَظُنُّكَ يٰفِرْعَوْنُ مَثْبُورًا ۝
فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
فَأَغْرَقْنٰهُ وَمَنْ مَعَهُ جَمِيعًا ۝
وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ
اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ۝
وَبِالْحَقِّ أَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ وَمَا
أَرْسَلْنٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝
وَقُرْآنًا فَرَقْنٰهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلٰى
مُكْثٍ وَنَزَّلْنٰهُ تَنْزِيلًا ۝
قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ
أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلٰى عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝
وَيَقُولُونَ سُبْحٰنَ رَبِّنَا إِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُولًا ۝
وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَ
يَزِيدُهُمْ خُشُوعًا ۝

1471 *Istafazza-hú* means *he unsettled him*, and also *he deceived him so as to cast him into destruction*, and *he slew him* (TA-LL). *Al-arḍ* here means *the face of the earth*, not the *land of Egypt.*

1472 By the *land* is meant the land promised to the Israelites, to settle in which Moses asked Pharaoh to allow his people to leave Egypt.

1473 The latter promise here relates to the promise given to Moses for the raising up of another prophet like him. This is corroborated by what is said in the next verse about the revelation of the Qur-án, which came with truth, i.e. in fulfilment of a true promise. By the rolling up of the Israelites is meant that they would make way for another people.

1474 Allah's revealing the Qur-án with truth indicates His revealing it in fulfilment of prophecies which He had uttered by the mouths of His prophets; and the coming with truth signifies its actually fulfilling all those prophecies.

1475 The *promise* spoken of here is no doubt the promise given to the former prophets regarding the advent of the Holy Prophet; and by *knowledge* in the previous verse is also meant *knowledge of the prophecies.*

110 Say: Call upon Allah or call upon the Beneficent God;[1476] whichever you call upon, He has the best names; (Ar. *thy*.) and do not utter *your* prayer with a very raised voice nor be silent with regard to it, and seek a way between these.[1477]

111 And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper, to save Him from disgrace; and proclaim His greatness, magnifying (Him).

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ اَيًّا
مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى وَلَا
تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ
بَيْنَ ذٰلِكَ سَبِيْلًا ○
وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا
وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَ
لَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ
تَكْبِيْرًا ○

1476 The name *Raḥmán*, or *the Beneficent God*, seems to have been particularly objectionable to the Arabs, who objected to its use even so late as the truce at Hudaibiyyah, when the Quraish would not allow 'Ali to write بسم الله الرحمن الرحيم and insisted that he should commence the writing with باسمك اللهم The Christians also do not recognize Allah to be *Raḥmán*, because the attribute of *raḥmániyyat* signifies that Allah shows mercy to His creatures without their having done anything to deserve it, while the Christian doctrine of atonement is based on the belief that Allah cannot show mercy to His creatures because He must be just; an error due to the misapprehension that Allah cannot be Just and Merciful at one and the same time. No doubt a mere judge may be unable to show mercy, but Allah is more than a judge. He is a judge and cannot be unjust, but He is also the Master, and therefore Merciful to the sinners. To show mercy is not synonymous with being unjust.

1477 The two extremes with regard to prayer are its utterance in a very loud voice or not uttering any word at all with the tongue, which some people do on the assumption that Allah knows what is in their hearts. The Muslims are told to take the middle course between these two extremes.

CHAPTER XVIII

THE CAVE

(Al-Kahf)

REVEALED AT MECCA

(12 *sections and* 110 *verses*)

Abstract:

Sec. 1. A warning to Christians.
Sec. 2, 3. The dwellers of the cave.
Sec. 4. The Qur-án as a guidance.
Sec. 5. A parable.
Sec. 6. The guilty are brought to judgment.
Sec. 7. Their helplessness.
Sec. 8. Warning is disregarded.
Sec. 9, 10. Moses' travels in search of knowledge.
Sec. 11. The two-horned one, and the Gog and Magog.
Sec. 12. Christian nations.

The Title.

IT will be seen from the above abstract that this chapter deals entirely with the Christian religion and the Christian nations. Not only is this evident from a perusal of, especially, the first and the last sections of the chapter, but the Holy Prophet is also related to have said that the first ten verses, and according to some the last ten verses, should be recited as a protection against the great tribulation of the latter days. Why is this chapter called *the Cave*, then? The cave has, in fact, much to do with the growth and progress of the Christian religion, because the distinctive characteristic of its early history is its institution of monkery, which required for its practice such corners of solitude as caves. And even the story of the *Dwellers of the Cave* may be interpreted as the story of the Christian religion, whose first condition was one of dwelling in caves in perfect seclusion, cut off from all connection with men, but whose last condition is quite contrary to it, so much so that its votaries have now devoted their entire energies to the betterment of their worldly condition, wholly neglecting the hereafter. They thus follow a way entirely opposite to that of the early Fathers of Christianity. And hence it is that this chapter, which, as it were, gives the whole history of Christianity, deals in its beginning with the connection of Christianity with the cave, i.e. with its institution of monkery, and at its close with its worldly occupations, which is its ultimate condition. Reference to both these aspects is contained in the epithet *Aṣḥáb-ul-kahf-i-warraqím*, i.e. *the fellows of the cave and the inscription* (see 1481).

Connection with the previous chapter.

The last chapter dealt with the Israelites and the punishment which they twice suffered. The second occasion was the one connected with the rejection of Jesus Christ, and hence the last chapter was brought to a close by pointing out the erroneousness of attributing a son to the Divine Being, while that very doctrine is denounced at the commencement of this chapter, thereby clearly establishing the connection of the two. Moreover, as Christianity

SECTION 1

A Warning to the Christians

1–3. The Qur-án warns and gives good news. 4, 5. Doctrine of sonship is false. 6. Prophet's sorrow for the promoters of it. 7, 8. The luxuries of this life do not last for ever. 9. Dwellers of the cave. 10–12. Their previous history.

In the name of Allah, the Beneficent, the Merciful.	بسم الله الرحمن الرحيم
1 (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.[1478]	الحمد لله الذي أنزل على عبده الكتب ولم يجعل له عوجا

is really an outgrowth of the Judaistic religion, the mention of the one necessitates the mention of the other.

Subject-matter.

The chapter opens with a plain denunciation of the Christian doctrine of the sonship of Jesus, and then refers to the earthly "embellishments" which hinder the Christian nations from accepting the truth; yet, we are told, it was their ancestors who cut off all worldly connections for the sake of their religion. The second and the third sections deal with a certain story of Christian youths who sought refuge in a cave, but the story has evidently beneath it a deeper significance, and contains prophetical reference to the later history of Christianity itself. The fourth section shows that, the day of Christianity being over, true guidance was now offered in the Holy Qur-án. The fifth illustrates in a parable that the Christians shall reject the truth because of their greater power and wealth. The next two sections deal with the bringing of the guilty to judgment and their ultimate helplessness, while the one succeeding indicates how warning is disregarded when first given. The ninth and tenth sections take us back to the story of Moses, whose travels in search of knowledge make him discover a man of God far superior in knowledge to himself. If the story be taken as speaking of the Mi'ráj, or ascension, of Moses, it may be interpreted as affording a contrast between the narrow limits of the Mosaic dispensation and the universal nature and the high ideal of the Islamic dispensation. The eleventh section speaks of Darius I, the two-horned one of Daniel's vision, and of his great efforts against the two tribes known as Gog and Magog, the real object being a prophetical allusion to their latter-day representatives. The last section of the chapter again refers in plain language not only to the basic doctrine of the Christian religion, but also to the great ingenuity in manufactures of the nations professing that religion, whose *labour is lost in this world's life*, and thus draws a very true picture of the present condition of the Christian nations.

Date of revelation.

The whole of this chapter was revealed at Mecca, and most probably belongs to the Middle Meccan period, which may approximately be taken as extending from 4 to 8 B.H.

1478 The following saying of the Holy Prophet, which is treated as authentic in the most trustworthy collections of *hadís*, conclusively settles what is meant by the appearance of the Antichrist in the latter days. The report is to the following effect: *Abú Dardá relates that the Prophet (may peace and blessings of Allah be upon him) said: He who remembers the first ten verses of the chapter entitled the "Cave" is protected from the tribulation of the Dajjál (Antichrist).* Shi'ba mentions the last ten verses of the "Cave" instead of the first ten (Muslim).

Or, *maintainer (of truth).*

2 *Rightly directing,*[1478A] that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,

3 Staying in it for ever;

4 And warn those who say: Allah has taken a son.

5 They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.

Ar. *thou wilt.*
Ar. *thyself.*

6 Then maybe *you will* kill *yourself* with grief, sorrowing after them, if they do not believe in this announcement.[1479]

7 Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.

قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصّٰلِحٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝
مّٰكِثِينَ فِيهِ أَبَدًا ۝
وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۝
مَا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ
كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ
إِلَّا كَذِبًا ۝
فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰى آثَارِهِمْ
إِن لَّمْ يُؤْمِنُوا بِهٰذَا الْحَدِيثِ
أَسَفًا ۝
إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝

Now, according to this saying, the opening or the concluding ten verses of this chapter are a special safeguard against the Antichrist. If we now look for the subject specially dealt with in these verses, it will be found that both in the first and the last sections of this chapter the Christian doctrine of the divinity of Jesus is condemned. In the first section a warning is given to those who *say Allah has taken to Himself a son*, in the last to those *who take human beings for gods*, and both these doctrines are the fundamental doctrines of the Christian religion as now preached. The Holy Qur-án does not speak of the appearance of Dajjál, or Antichrist, anywhere, but the Prophet's saying quoted above plainly shows that what is called the Antichrist in the sayings of the Holy Prophet is the same as the erroneous Christian doctrine of the sonship and divinity of Jesus Christ as dealt with in the Holy Qur-án. Christianity in its present form, being opposed to the true teaching of Christ, is thus the only Antichrist known to the Qur-án. It may be added that Dajjál signifies *one who conceals the truth with falsehood* (LL), or *a liar* (TA-LL), or *a great deceiver* (LL).

1478A The Qur-án is here described as possessing two qualifications. The first refers to its own perfection in the words, *did not make in it any crookedness*, so that it is perfect in itself; and the second speaks of it as a book suited to make others perfect, for it is called *qayyim* as meaning one that rightly directs others without making them swerve to this or that side. Or it is called *qayyim* as regulating the affairs of men or as maintaining the spiritual truth, which indeed would have been entirely lost to the world but for its being guarded by the Holy Qur-án.

1479 This verse gives us an insight into the anxiety which the Holy Prophet had on account of a fallen humanity, an anxiety so great that he is spoken of here as almost *killing himself with grief.* His was a life of absolute devotion to the cause of humanity, his only concern being that man should rise to the true dignity for which God had made him. This anxiety was not only for those who were directly addressed by him, but, as the context shows, it was as deep for another people who attributed a son to the Divine Being, and whom outward finery was to mislead to such an extent as to make them strangers to spiritual truth. Reading the next verse along with this, no doubt is left that the Prophet was shown the earthly embellishments which are so great a trial for Christendom to-day.

8 And most surely We will make what is on it bare ground without herbage.[1480]

Ar. *dost thou.*

9 Or, *do you* think that the Fellows of the Cave and the Inscription were of Our wonderful signs?[1481]

10 When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair.

11 So We prevented them from hearing in the cave for a number of years,[1482]

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝
أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ
كَانُوا مِنْ آيَاتِنَا عَجَبًا ۝
إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا
رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا
مِنْ أَمْرِنَا رَشَدًا ۝
فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ
سِنِينَ عَدَدًا ۝

The word *ḥadīs* means *new* or *recent*, and hence is applied to a *narration* or *announcement* which is new or which gives some new information. It here refers to the Qur-án.

1480 The 7th and the 8th verses direct man's attention to the fact that the finery of this life does not last for ever. The beautiful tracts of land and the fair cities of one age are built upon the ruins of another. A dweller of the desert of Arabia, with no sight before his eyes but that of the sands of the desert and bare and rugged hills, could not imagine the earth being embellished. The picture drawn here is evidently of beautiful cities with all their attractions and luxuries, which so engross men that they neither pay attention to the preaching of truth nor to the pursuit of righteousness. Yet where there is growth there is decay, and those who indulge in luxuries do not escape ruin; it is their ruin that is indicated in the words *bare ground without herbage.* Earthquakes and terrible wars lay waste most beautiful cities, and prophecies in the Gospel as well as in the Holy Qur-án clearly point to a time when nation shall rise against nation and great earthquakes will occur. The powerful hand of God is thus seen clearly working in the history of the world.

1481 *Kahf* signifies *a cave* as well as *a place of refuge*, and *raqīm* means *an inscription* or *a tablet with a writing upon it.* Now the *cave*, as I have already stated in the introduction to this chapter, stands for that peculiar aspect of the Christian religion which finds manifestation in its institution of monkery, this being the distinctive characteristic which it assumed soon after its birth. But what about the *inscription*? This word, I think, contains a prophetical reference to another aspect of the Christian religion quite opposed to its first aspect of growth in the *cave*. *Inscription* is, in fact, as prominent a feature of the business activities of the Christian nations of to-day as the cave was a feature of their religious activities in the early days, and the Holy Qur-án seems to have chosen these epithets to designate the Christian nations by thus indicating their most prominent characteristics in their early and latter days. The first and the last conditions of Christianity thus seem to be hinted at in the *cave* and the *inscription* respectively, a *religion of monkery turned into a religion of business*, the *cave* representing the former and the *inscription* the latter. As for the story of the dwellers of the *cave*, see 1483.

1482 Explaining this verse, TA says that the meaning of ضربنا على اذانهم is منعنا هم السمع i.e. *we prevented them from hearing.* This is Dk's explanation, and it is nearest the original sense of the words, for one significance of *ḍaraba* is *sadda*, i.e. *he prevented* (TA-LL). *The preventing from hearing* is then understood to be equivalent to *causing to sleep*, but the original meaning is favoured by the context, the significance being that these people remained cut off from the rest of the world for a number of years, so as not to hear much about what was happening in the outside world. Thus the Holy Qur-án neither supports the story of these men remaining in the cave for hundreds of years nor of their being actually in a condition of sleep all this while.

a 494.

12 Then We raised them up that We might know[a] which of the two parties was best able to compute the time for which they remained.[1482A]

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ
الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْٓا
اَمَدًا ؏

SECTION 2

The Dwellers of the Cave

Ar. *thee*

13 We relate to *you* their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.[1483]

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ
اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَ
زِدْنٰهُمْ هُدًى ۝

1482A The *raising them up* might signify *raising them up from sleep*, as also *raising them up into a condition of activity*, after their remaining cut off from the world as stated in the previous verse. What this does mean with reference to the story itself or with reference to the history of Christianity is explained in the second and the third sections.

1483 The memorable story of the "seven sleepers," with whom the "Fellows of the Cave and the Inscription" are identified, is a story of the reign of the Emperor Decius. Seven noble youths of Ephesus, it is said, took refuge in a cave to escape Decius' persecution. But the Emperor, eventually learning this, ordered the entrance to the cave to be firmly secured with a pile of large stones. It is stated that the youths fell asleep as soon as they were shut up in the cave, and awoke 187 years after this in the reign of Theodosius, when the stones were removed by the slaves of one Adolius to supply building material for some edifice. They then sent one of their number, Jamblicus, to bring food for them from the city, but he was taken to the judge on presenting a coin of the reign of Decius, and thus the youths were discovered. It is related that the Emperor himself saw their radiant faces. This is the account given by Gibbon. But some state that these youths remained in that condition for 375 years.

That there may be a modicum of truth underlying this story is not only most probable, but almost certain, for the story could not otherwise have found such a wide prevalence. The story as narrated in the Qur-án does not credit the unnatural incidents of the above account. It only speaks of some men having taken refuge in a dark cave on account of a religious persecution; where and when it does not state. That is all that is stated in this section of the story, and apparently it seems to be continued in the third, while according to another view the third section may be a prophetic description of the later growth of Christianity itself. Taking, however, the first view, what is related in the third section is, that after they had rested for a part of a day, they made arrangements to get their food from outside, and remained in this condition probably for some years; but were subsequently discovered, and an edifice being built at the mouth of the cave caused them to perish. It mentions conjectures as to their number and the number of years they remained in the cave, but does not go beyond saying that they were some men who remained there for *some* years.

There is another very plausible suggestion that the persons referred to here were Joseph of Arimathæa and some other early Christians, their place of refuge being Glastonbury in England, which on account of its northern position well answers the description of the cave as given in the Qur-án. According to William of Malmesbury, Joseph of Arimathæa "was sent to Britain by St. Philip, and having received a small island in Somersetshire, there constructed with twisted twigs the first Christian church in Britain, afterwards to become the abbey of Glastonbury. The legend says that his staff planted in the ground became a thorn flowering twice a year" (*En. Br.* Art. "Joseph of Arimathæa"). In the tenth edition of *En. Br.* Joseph of Arimathæa is said to have "wandered into Britain in the year 63." "The Glastonbury thorn, which is said to be a distinct variety, was regularly visited by pilgrims

14 And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing:[1483A]

15 These our people have taken gods besides Him: why do they not produce any clear authority in their support: who is then more unjust than he who forges a lie against Allah?

16 And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

Ar. *thou mightest.*

17 And *you might* see the sun when it rose decline from their cave towards the right hand, and when it set leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided

وَّرَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا
رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَّدْعُوَا
مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ قُلْنَآ اِذًا
شَطَطًا ۝
هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ
اٰلِهَةً ؕ لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ
بَيِّنٍ ؕ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
كَذِبًا ۝
وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ
اِلَّا اللّٰهَ فَاْوٗٓا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ
رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَيُهَيِّئْ لَكُمْ مِّنْ
اَمْرِكُمْ مِّرْفَقًا ۝
وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ
ذَاتَ الشِّمَالِ وَهُمْ فِيْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ
مِنْ اٰيٰتِ اللّٰهِ ؕ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ

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until it was destroyed about the Reformation times." Again we find in the *En. Br.*, under Glastonbury: "According to the legends which grew up under the care of the monks, the first church of Glastonbury was a little wattled building erected by Joseph of Arimathæa as the leader of the twelve apostles sent over to Britain from Gaul by St. Philip." The legends of the "Holy Grail" again connect the name of Joseph of Arimathæa with Britain. According to one of these the Grail, which was the dish of the last supper, was confided to the care of Joseph, while according to another, "the Grail is said to have followed Joseph to Britain" (*En. Br.*, Art. "Grail"). All these may be legends, but they are certainly not without an undercurrent of truth. The connection of the name of Joseph of Arimathæa with Britain is the strong central fact underlying them all. What makes it still more significant is the fact that Joseph of Arimathæa, who appears very prominently in the closing scenes of the Gospels, so much so that one Gospel looks upon him as a disciple of Jesus, altogether disappears from the history of Christianity as imaged in the exertions of the apostles. Does this not show that he had changed the scene of his exertions? May then Joseph of Arimathæa and his companions be taken as being referred to in the story of the "Fellows of the Cave and the Inscription"? If an answer could be found in the affirmative, then England could definitely be said to be the *cave* referred to in the Holy Qur-án, and the description of the cave given in v. 17 well applies to it (see 1484). But even if our answer to that question is in the negative, the story itself is not without a deeper meaning, and more statements than one show that there is a reference to the history of Christianity itself in the story.

1483A This is to show that the early followers of Christianity were Unitarians.

a 44, 1312, etc.
Ar. *thou shalt.*

one, and whomsoever He causes to err,[a] *you shall* not find for him any friend to lead (him) aright.[1484]

وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝

SECTION 3

The Dwellers of the Cave

Ar. *thou mightest.*
Or, *wary.*
Or, *stagnant.*
Or, *will turn.*
Ar. *thou.*
Ar. *thou wouldst.*
Ar. *thou wouldst.*

18 And *you might* think them *awake* while they were *asleep*, and We *turned* them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if *you* looked at them *you would* certainly turn back from them in flight, and *you would* certainly be filled with awe because of them.[1485]

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۖ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ۝

1484 The verse does not speak of any miraculous change in the sun's course; it does not speak of any *change* at all. It simply describes the position of the cave, which was so situated that it did not admit sunshine. This could easily happen in a cave with its mouth to the north (situated in the northern hemisphere and above the tropic of Cancer). In fact, the description applies to any country in the northern hemisphere north of the tropic of Cancer. It may be noted that it is only in the northern hemisphere, and in countries situated mostly to the north of Arabia, that the Christian nations have prospered. The whole of Europe thus, in one sense, answers the description of the cave.

1485 What is related in this section is clearly applicable to the story of the seven sleepers, as also to the later history of Christianity. Taking the first view, the meaning is that the youths who fled for fear of persecution and betook themselves to a cave slept for some time with a dog at the door of the cave. The whole scene was rather awe-inspiring; a dark cave, in some distant and uninhabited part of the country, with some men sleeping in it and a dog at the door, would have inspired awe into the heart of a casual looker-on. Applied to the history of Christianity the statement is equally true. In this case it should be borne in mind that *ruqūd* also means *inactive*, or *stagnant*. Thus, according to TA, رقد عن الامر means قعد و تاخر —i.e. *he abstained* or *held back from the affair*; and رقدت السوق is equivalent to كسدت i.e. *the market became stagnant* or *dull with respect to traffic*, and *ruqūd* is infinitive noun of *raqada*. Similarly *aiqāẓ* is plural of *yaqiẓ*, which means a man *vigilant, wary, in a state of caution*, or *a man having his attention much roused* (LL). According to TA you say تيقظ للامر meaning *tanabbaha*—i.e. *he had his attention roused to the affair*.

The *turning about to the right and the left*, which signifies an uneasy condition while sleeping, may be used as expressing the activities of a man or a nation. Thus there may be a reference here to the lethargy in which the Christian nations remained for a long time, and to their subsequent going about in the world to the *right and to the left*, i.e. spreading in all directions. While there is nothing strange in the persecuted men having taken a dog with them to guard them from wild animals, the fact that nowadays Europeans are very fond of dogs, and carry them about with them, is very significant, as showing that the reference here may also be to the later history of Christianity. The scene of a modern European house is on the whole so impressive, that the description given here of the cave is equally applicable to it.

19 And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried.[1486] Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:[1487]

20 For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

21 And thus did We make (men) to get knowledge of them,[1488] that they might know that Allah's promise is true and that as for the hour there is no doubt about it.[1489] When they disputed among themselves about their affair and said: Erect an edifice over them[1490]—their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a mosque over them.[1491]

وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ط
قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ط قَالُوْا لَبِثْنَا
يَوْمًا اَوْ بَعْضَ يَوْمٍ ط قَالُوْا رَبُّكُمْ
اَعْلَمُ بِمَا لَبِثْتُمْ ط فَابْعَثُوْٓا
اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى
الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا
فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ○
اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ
اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا
اِذًا اَبَدًا ○
وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ
وَعْدَ اللّٰهِ حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا
اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا
ابْنُوْا عَلَيْهِمْ بُنْيَانًا ط رَبُّهُمْ اَعْلَمُ
بِهِمْ ط قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى اَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ○

1486 The TA gives *labs*, meaning as *ibṭá*, i.e. *being slow* or *tardy* or *backward*. The question and the answer may refer either to the time for which the youths slept or to the centuries of inactivity or tardiness of the Christian nations. A day of a thousand years is spoken of in the Holy Qur-án on more occasions than one (see 22:47, etc.), and therefore the word *day*, applied to the history of a nation, may signify a thousand years.

1487 The circumstances narrated in this passage do not call for any explanation. After having been refreshed with sleep, which might have been brought on by the fatigue of the journey, they might have thought of procuring food for themselves in that solitary cave. In reference to the history of Christianity, the passage may be said to speak of the commercial activities of the Christian nations.

1488 That is, they would have remained hidden had it not been for the necessities of life, which they had still to procure from the city. It was their going out to purchase food that brought them to the knowledge of the outside world. It is not stated how long they continued in this state: they may have passed some days or months or years, but their daily going out at last made their hiding-place known to others. Comparing this with v. 11, however, we may say that they passed several years in this condition, but that they passed two or three hundred years is nowhere stated in the Holy Qur-án. The underlying significance of these words as relating to the history of the Christian nations may be easily guessed.

1489, 1490, 1491, see next page.

22 (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with *an outward* contention, and do not question concerning them any of them.[1492]

Or, *a clear*.

سَيَقُولُونَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَ
يَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَّثَامِنُهُمْ
كَلْبُهُمْ قُلْ رَّبِّيْٓ أَعْلَمُ بِعِدَّتِهِمْ مَّا
يَعْلَمُهُمْ إِلَّا قَلِيْلٌ فَلَا تُمَارِ فِيْهِمْ
إِلَّا مِرَآءً ظَاهِرًا وَّلَا تَسْتَفْتِ
فِيْهِمْ مِّنْهُمْ أَحَدًا ○

SECTION 4

The Qur-án as a Guidance

23, 24. A better guidance. 25–29. The Qur-án comes as the truth. 30, 31. Punishment and reward.

23 And do not say of anything: Surely I will do it to-morrow,[1493]

24 Unless Allah please; and remember *your* Lord when *you forget* and say: Maybe my Lord will guide me to a nearer course to the right than this.[1494]

Ar. *thy*.
Ar. *thou forgettest*.

وَلَا تَقُولَنَّ لِشَايْءٍ إِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا ○
إِلَّآ أَنْ يَّشَآءَ اللّٰهُ وَاذْكُرْ رَّبَّكَ إِذَا
نَسِيْتَ وَقُلْ عَسٰٓى أَنْ يَّهْدِيَنِ رَبِّيْ
لِأَقْرَبَ مِنْ هٰذَا رَشَدًا ○

1489 The result of their becoming known is described in words which show that they were put to death, because the promise of Allah as to a future state of life is fully realized only after death. The *hour* often denotes the doom of a people or a nation in this world, the time of their decay, and sometimes of their annihilation.

1490 These words show how their death was brought about; it was by closing the mouth of the cave. This is what is meant by the erection of an edifice over them. Or the words may signify the erection of a monument.

1491 The *masjid*, or the *mosque*, is the house of worship of the Muslims in particular.

1492 This verse and verse 25, coming as they do after the story is finished, show that these are only conjectures of the people with regard to them. Their number and the number of years during which they remained in the cave are both matters which are said to be only known to Allah. I'Ab is, however, of opinion that the words condemning the first two as conjectures show that the last-mentioned number—i.e. seven—is correct.

1493 The direction contained in these words is of a general nature, with special prophetic reference to the Prophet's flight and his taking refuge in a cave. It was not in his power to bring about this escape, and therefore it was not for him to say that he would do such and such a thing at such and such a time. He had entirely to trust in Allah, Who was to bring it about as He thought best for him.

1494 The meaning is that the difficulties which had to be experienced by the dwellers of the cave would be removed from the Prophet's way. He had to pass only three days in the cave, and though a powerful enemy exerted itself to its utmost, his hiding-place at only a distance of three miles from the city, whither food was conveyed to him, could not be discovered. Or, the meaning is that the Qur-án affords a better guidance.

25 And they remained in their cave three hundred years and (some) add (another) nine.[1495]

26 Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing![1496] There is none to be a guardian for them besides Him, and He does not make any one His associate in His judgment.

27 And recite what has been
Ar. *thee.* revealed to *you* of the Book
Ar. *thy.* of *your* Lord; there is none who can alter His words;[1497]
Ar. *thou shalt.* and *you shall* not find any refuge besides Him.

Ar. *thyself.* 28 And withhold *yourself* with those who call on their Lord morning and evening

وَلَبِثُوا فِي كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ
وَازْدَادُوا تِسْعًا ○
قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوا ۚ لَهٗ غَيْبُ
السَّمٰوٰتِ وَالْاَرْضِ ۭ اَبْصِرْ بِهٖ وَاَسْمِعْ ۭ
مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ ۡ وَّلَا يُشْرِكُ
فِيْ حُكْمِهٖٓ اَحَدًا ○
وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۭ
لَا مُبَدِّلَ لِكَلِمٰتِهٖ ښ وَلَنْ تَجِدَ مِنْ
دُوْنِهٖ مُلْتَحَدًا ○
وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ
يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ

1495 There is not the least doubt that this verse is conjoined to v. 22, and the statement made here is one of the many conjectures regarding the period of their stay, the words *and they say*, occurring in the latter verse, being understood here. The words that follow, *say: Allah knows best how long they remained*, clearly show this to be the case. Some of the earliest commentators, Qatada among them, have held this opinion (Rz, JB); and the explanatory reading of Abdulla—*and they say they remained* . . . corroborates this view (Rz, Kf). But if the words are not taken as such, there may be a reference to the three centuries during which Christianity was more or less a persecuted religion in the Roman Empire, all persecution of Christians stopping with the conversion of Constantine. The special mention of the addition of nine years to three hundred seems to be due to their reduction to lunar years. It may be added that the Nicene Creed, which formulated the doctrine of the Trinity, was promulgated in the year 325 A.D., and thus the Christian religion may be said to have retained some of its purity for three centuries, after which the Trinitarian instead of the Unitarian religion became the state religion, and thus the partisans of Unity became more and more insignificant. Therefore the remaining in a cave for three hundred years may refer to the time during which Christianity suffered more or less from persecution and retained some of its original purity before Constantine's conversion.

1496 Palmer is right in noting that both Sale and Rodwell have translated the words ابصر به و اسمع wrongly, not understanding the Arabic idiom, but his own rendering, *He can see and hear*, does not make the sense of the original clear. The words signify, according to all Arabic grammarians and lexicologists, ما ابصر و اسمع which literally means, *what a sight he has! what a hearing he has!* and the idiomatic expression adopted in my translation is therefore the correct rendering.

1497 It is absurd to argue from this that the directions given through revelation to a people are unchangeable, in the sense that no man can add to or take away from them a word. By *kalimāt* are clearly meant here *prophecies*, because it is the prophecy of the Prophet's flight and his final triumph over his enemies that is dealt with here. These prophecies, it is claimed, cannot be altered by men, and they must come to pass however great the opposing forces.

Ar. *thy.*

desiring His goodwill, and let not *your* eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

29 And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, *an enclosure* of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.[1498]

Or, *the smoke.*

30 Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

31 These it is for whom are gardens of perpetuity beneath which rivers flow; ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches;[1499] excellent the recompense and goodly the resting-place.

يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ
عَنْهُمْ تُرِيدُ زِينَةَ الْحَيٰوةِ الدُّنْيَا ۚ
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا
وَاتَّبَعَ هَوٰهُ وَكَانَ أَمْرُهُ فُرُطًا ○
وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ
وَّمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا
لِلظّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ
سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ ۚ
وَسَاءَتْ مُرْتَفَقًا ○
إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ○
أُولٰئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَّيَلْبَسُونَ ثِيَابًا خُضْرًا
مِّنْ سُنْدُسٍ وَّإِسْتَبْرَقٍ مُّتَّكِـِٔينَ
فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ ۚ وَ
حَسُنَتْ مُرْتَفَقًا ○

1498 Because they will have only the effect of what they did. The water of spiritual life they had not had in this life, and so they shall not have any water in the life after death.

1499 It is after these things that men hanker in this life, but the ornaments and robes of this life are transitory. The righteous, who in this life desire and struggle for only spiritual ornaments and moral beauty, shall find these visible in after-life. It should, however, be borne in mind that these prophecies were brought to fulfilment in this very life. The Arabs, whose only wealth consisted of their camels and horses, and whose clothes were made of skins or rough textures, found the treasures of Rome and Persia laid at their feet, and the bracelets of gold and silk brocade interwoven with gold, which they had never seen, were now brought to them in abundance, while the gardens of Mesopotamia and Persia were given to them for a permanent heritage.

SECTION 5

A Parable

32 And set forth to them a parable of two men; for one of them We made two gardens of grape-vines, and We surrounded them both with palms, and in the midst of them We made cornfields.[1500]

33 Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,

34 And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than *you*, and am mightier in followers.

Ar. *thou*.

35 And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish,

36 And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning-place better than this.[1501]

37 His companion said to him while disputing with him: *Do you* disbelieve in Him who created *you* from dust,[a] then from a small life-germ,[b] then He made *you* a perfect man?

Ar. *dost thou*.
Ar. *thee*.
a 862.
b 1356A.
Ar. *thee*.

38 But as for me, He, Allah, is my Lord, and I do not associate any one with my Lord:

39 And wherefore *did you* not say when *you entered your* garden: It is as Allah has pleased, there is no power save in Allah? If *you consider* me

Ar. *didst thou*.
Ar. *thou didst enter*.
Ar. *thy*.
Ar. *thou considerest*.

واضرب لهم مثلا رجلين جعلنا
لاحدهما جنتين من اعناب و
حففنهما بنخل وجعلنا بينهما زرعا ○
كلتا الجنتين اتت اكلها ولم تظلم منه
شيئا وفجرنا خللهما نهرا ○
وكان له ثمر فقال لصاحبه وهو
يحاوره انا اكثر منك مالا واعز نفرا ○
ودخل جنته وهو ظالم لنفسه
قال ما اظن ان تبيد هذه ابدا ○
وما اظن الساعة قائمة ولئن رددت
الى ربي لاجدن خيرا منها منقلبا ○
قال له صاحبه وهو يحاوره اكفرت
بالذي خلقك من تراب ثم من
نطفة ثم سوىك رجلا ○
لكنا هو الله ربي ولا اشرك بربي
احدا ○
ولولا اذ دخلت جنتك قلت ما شاء
الله لا قوة الا بالله
ان ترن انا اقل

1500 The parable—it is clearly called a parable and is not at all a story—set forth here is undoubtedly a parable to illustrate the condition of those possessing abundance of wealth and the Muslims. The former received an abundance of the wealth of this life, as is indicated by the gardens of the parable, while the latter, though poorer in worldly possessions, were richer in the heavenly blessings of Allah. The former reject the message of truth—of which the latter are the bearers—and their vaunt is the same as that of the wealthy man in the parable: *I have greater wealth than you, and am mightier in followers.*

1501 By the "hour" is meant the hour of doom which must overtake every people who heedlessly reject the truth.

Ar. *thee.* to be inferior to *you* in wealth and children :

40 Then maybe my Lord will give me what is better than
Ar. *thy.* *your* garden, and send on it *a*
Or, *thunder-bolts.* *reckoning* from heaven, so that it shall become even ground without plant :

41 Or its waters should sink down into the ground so that
Ar. *thou art.* *you are* unable to find it.

42 And his wealth was destroyed; so he began to wring his hands[1502] for what he had spent on it, while it lay, having fallen down upon its roofs, and he said : Ah me! would that I had not associated any one with my Lord.

43 And he had no host to help him besides Allah, nor could he defend himself.

44 Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.

مِنْكَ مَالًا وَّوَلَدًا ۝
فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ
السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ۝
اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ
طَلَبًا ۝
وَاُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ
عَلٰى مَآ اَنْفَقَ فِيْهَا وَهِيَ خَاوِيَةٌ
عَلٰى عُرُوْشِهَا وَيَقُوْلُ يٰلَيْتَنِيْ لَمْ
اُشْرِكْ بِرَبِّيْٓ اَحَدًا ۝
وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ
اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ۝
هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ
ثَوَابًا وَّخَيْرٌ عُقْبًا ۝

SECTION 6

The Guilty are brought to Judgment

45, 46. Transitoriness of the adornments of this life. 47–49. The guilty confronted with what they did.

45 And set forth to them the parable of the life of this world : like water which We send down from the cloud so the herbage of the earth
Ar. *tangled* becomes *luxuriant* on account of it, then it becomes dry, broken into pieces which the winds scatter; and Allah is the holder of power over all things.

46 Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with
Ar. *thy.* *your* Lord in reward and better in expectation.

وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا
كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ
نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ
الرِّيٰحُ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ
مُّقْتَدِرًا ۝
اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا
وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ
رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ۝

1502 The original words are يقلب كفيه literally meaning *he turns his hands over and over* or *upside down* (Kf). But تقليب الكفين being the action of him who is repenting or grieving, the phrase is used in the sense of *repentance* or *grief*; the English idiom *to wring the hands* comes nearest to it in form and significance.

47 And the day on which We will cause the mountains to pass away and *you will* see the earth a *levelled plain* and We will gather them and leave not any one of them behind.[1503]

Ar. *thou wilt.* Ar. *uncovered.*

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ
بَارِزَةً وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ
مِنْهُمْ أَحَدًا ۝

48 And they shall be brought before *your* Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfilment of the promise.

Ar. *thy.*

وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ۭ لَقَدْ
جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ أَوَّلَ مَرَّةٍ ۢ بَلْ
زَعَمْتُمْ أَلَّنْ نَّجْعَلَ لَكُمْ
مَّوْعِدًا ۝

49 And the Book shall be placed, then *you will* see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and *your* Lord does not deal unjustly with any one.[1504]

Ar. *thou wilt.*

Ar. *thy.*

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ
مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ
يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ
صَغِيْرَةً وَّلَا كَبِيْرَةً إِلَّا أَحْصٰهَا ۚ
وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۭ وَلَا
يَظْلِمُ رَبُّكَ أَحَدًا ۝

SECTION 7

Their Helplessness

50 And when We said to the angels: Make obeisance to Adam;[a] they made obeisance but Iblís (did it not).[b] He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? evil is (this) change for the unjust.[1505]

a 56.
b 57, 58.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ
فَسَجَدُوْا إِلَّا إِبْلِيْسَ ۭ كَانَ مِنَ الْجِنِّ
فَفَسَقَ عَنْ أَمْرِ رَبِّهٖ ۭ أَفَتَتَّخِذُوْنَهٗ
وَذُرِّيَّتَهٗ أَوْلِيَآءَ مِنْ دُوْنِيْ
وَهُمْ لَكُمْ عَدُوٌّ ۭ بِئْسَ لِلظّٰلِمِيْنَ
بَدَلًا ۝

1503 Making the earth a levelled plain indicates the removal of all those mighty obstacles which stood in the way of the Prophet, and these are the mountains which shall be made to pass away. See 1604.

1504 This comprehensive book is the same as is spoken of in 17:13, 14, "And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open—Read your book; your own self is sufficient as a reckoner against you this day." There is not the slightest action, good or bad, which does not leave its effect behind.

1505 Here Iblís is plainly declared to be one of the jinn or the evil spirits, so it is an error to take him for an angel or a good spirit. The spirit of evil is always rebellious, and it is against this that man is warned, so that he should resist every evil tendency.

51 I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

52 And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will *make their union a perdition*.[1506]

Or, *cause a separation between them.*

53 And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ
وَلَا خَلْقَ اَنْفُسِهِمْ ۪ وَمَا كُنْتُ مُتَّخِذَ
الْمُضِلِّيْنَ عَضُدًا ۝
وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ
الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مَّوْبِقًا ۝
وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا
اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا
عَنْهَا مَصْرِفًا ۝

SECTION 8

Warning is disregarded

54–57. Disregard of warning. 58. Merciful God defers punishment. 59. Their doom is appointed.

54 And certainly We have made distinct in this Qur-án every kind of description; and man is most of all given to contention.

55 And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that *what happened to* the ancients should overtake them, or that the chastisement *should come face to face with* them.

Ar. *the course of.*

Or, *of various sorts should come to.*

56 And We do not send apostles but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.

وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَكَانَ
الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ۝
وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ
جَآءَهُمُ الْهُدٰى وَيَسْتَغْفِرُوْا
رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ
اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ۝
وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ
وَمُنْذِرِيْنَ ۚ وَيُجَادِلُ الَّذِيْنَ
كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ
وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَآ اُنْذِرُوْا
هُزُوًا ۝

1506 *Bain* has three significances, viz. *disunion*, *union*, and *between* (LL), and *maubiq* means *perdition* or *separation*, or *fatal enmity* (TA). I prefer the meaning which Farrá and Sairafí adopt, leaving the alternative significance to the margin. The meaning in the former case is that the very union which exists between the leaders of evil and the evil-doers will become a cause of their perdition.

57 And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if *you* call them to the guidance, they will not ever follow the right course in that case.[1507]

Ar. *thou.*

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ
رَبِّهٖ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا
قَدَّمَتْ يَدٰهُ ۚ إِنَّا جَعَلْنَا عَلٰى قُلُوْبِهِمْ
أَكِنَّةً أَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ
وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدٰى
فَلَنْ يَّهْتَدُوْٓا إِذًا
أَبَدًا ○

58 And *your* Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.[1508]

Ar. *thy.*

وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ۚ
لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ
الْعَذَابَ ۚ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ
يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ○

59 And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.[1509]

وَتِلْكَ الْقُرٰٓى أَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا
وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ○

SECTION 9

Moses' Travels in search of Knowledge

60 And when Moses said to his servant:[1510] I will not cease until I reach the junction of the two rivers[1511] or I will go on for years.[1512]

وَإِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ أَبْرَحُ
حَتّٰٓى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ
أَمْضِيَ حُقُبًا ○

1507 How clearly is stated here again when it is that veils are placed over hearts; it is when man becomes so iniquitous as to turn away from the truth and so callous as not to care for the evil that he does. He hardens his heart and refuses to listen; hence a veil is placed over his heart and there is a heaviness in his ears.

1508 The appointed time referred to is the battle of Badr, in which the power of the Quraish was crushed (Kf). Or, the reference may be to latter-day opposition.

1509 The personal pronoun *their* refers to the opponents of the Holy Prophet.

1510 Some reports give his name as Joshua son of Nún, being the man who afterwards appears so prominently in the history of Israel. The Qur-án, however, does not give his name.

The incidents narrated in the ninth and the tenth sections may be the actual experience of Moses or this journey may simply be an ascension of Moses, like the ascension of the Holy Prophet referred to in the last chapter. What is stated in the next section makes the latter view more probable, but even taking it to be an actual journey in search of knowledge, there is nothing improbable in it. See next foot-note.

1511 The words مجمع البحرين have been misunderstood generally. It should be borne in mind that Moses lived in Egypt for forty years, and the junction of the two rivers

1512, see next page.

61 So when they had reached the junction of the two (rivers), they forgot their fish, and it took its way into the sea, going away.[1513]

62 But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.

63 He said: *Did you* see when we took refuge on the rock, then I forgot the fish, and nothing made me forget it but the devil, and it took its way into the river; what a wonder![1514]

Ar. *didst thou.*

64 He said: This is what we sought for; so they returned retracing their footsteps.

65 Then they found one from among Our servants whom We had granted mercy

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ○
فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَاءَنَا ز
لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا
هٰذَا نَصَبًا ○
قَالَ اَرَءَيْتَ اِذْ اَوَيْنَا اِلَى الصَّخْرَةِ
فَاِنِّيْ نَسِيْتُ الْحُوْتَ وَمَا اَنْسٰنِيْهُ
اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ۚ وَاتَّخَذَ
سَبِيْلَهٗ فِي الْبَحْرِ عَجَبًا ○
قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلٰٓى
اٰثَارِهِمَا قَصَصًا ○
فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا اٰتَيْنٰهُ رَحْمَةً

is no other than the junction of the two great branches of the Nile at Khartoum, one of which is called the *Baḥr-ul-Abyaḍ* or *the White Nile* and the other the *Baḥr-ul-Aswad* or *the Blue Nile*. That the story of this journey of Moses is not found in the Bible or even in Rabbinical literature is no argument against it. The Rabbinical literature relates things about Moses which give us strong reason to believe that such a journey was very probably undertaken by him. South of Egypt was the kingdom of Ethiopia, whose southern boundary reached Khartoum, or the junction of the two Niles, and various accounts met with both in Rabbinical and Hellenistic literature (see *Jewish Encyclopædia*) agree that Moses went to Ethiopia. According to one of these accounts he became king of Ethiopia by reason of his great prowess in having defeated an enemy, and married the king's widow. This is corroborated to some extent by the statement in the Bible that "Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married" (Num. 12:1). Hence a journey to Khartoum, which was near the southern boundary of Ethiopia, made in search of knowledge is most probable. Some commentators, however, do not take the words *majma'-ul-Baḥrain* literally, and consider the meaning to be *a union of two persons*, who are compared to two oceans of human and Divine knowledge. I would, however, suggest that if we accept this journey in the light of an ascension it would be an indication of the limitation of the Mosaic dispensation. Moses' going on for years until he reached the *Majma'-ul-Baḥrain* would mean that the Mosaic dispensation would see its termination after a time; the new dispensation taking its place being one which was to be guided by a prophet who is described here as being the *Majma'-ul-Baḥrain*, i.e. the union of the two seas of human and Divine knowledge, or one in whom the temporal and the spiritual would find their highest manifestation, such being the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him.

1512 *Ḥuqub* signifies *a long time* (Bḍ), or *a year* or *seventy years* or *eighty years*.

1513 The loss of the fish was, according to a report, to serve as a sign that the goal had been attained (Bkh). There is nothing either in the Holy Qur-án or in the report to show, however, that this was a roasted fish.

1514 The taking of refuge on the rock shows that they were staying at a place which was flooded by the river, and Moses' companion, when fleeing for refuge, forgot to take the fish along with him. The wonder is not expressed at the fish having gone down into the river, but because he had forgotten to mention the loss to Moses.

from Us and whom We had taught knowledge from Ourselves.

من عندنا وعلمنه من لدنا علما ○

66 Moses said to him: Shall
[Ar. thee.] I follow *you* on condition that
[Ar. thou shouldst.] *you should* teach me right
[Ar. thou hast.] knowledge of what *you have* been taught?

قال له موسى هل اتبعك على ان تعلمن مما علمت رشدا ○

67 He said: Surely *you can*
[Ar. thou canst.] not have patience with me:

قال انك لن تستطيع معي صبرا ○

68 And how *can you* have
[Ar. canst thou.] patience in that of which *you*
[Ar. thou hast.] *have* not got a comprehensive knowledge?

وكيف تصبر على ما لم تحط به خبرا ○

69 He said: If Allah please,
[Ar. thou wilt.] *you will* find me patient and I
[Ar. thee.] shall not disobey *you* in any matter.

قال ستجدني ان شاء الله صابرا ولا اعصي لك امرا ○

70 He said: If *you would*
[Ar. thou wouldst] follow me, then do not question me about any thing until I
[Ar. thee.] myself speak to *you* about it.

قال فان اتبعتني فلا تسئلني عن شيء حتى احدث لك منه ذكرا ○

SECTION 10

Moses' Travels in search of Knowledge

71 So they went (their way) until when they embarked in the boat he made a hole in
[Ar. hast thou.] it. (Moses) said: *Have you* made a hole in it to drown its
[Ar. thou hast.] inmates? certainly *you have* done a grievous thing.

فانطلقا حتى اذا ركبا في السفينة خرقها قال اخرقتها لتغرق اهلها لقد جئت شيئا امرا ○

72 He said: Did I not say
[Ar. thou wilt.] that *you will* not be able to have patience with me?

قال الم اقل انك لن تستطيع معي صبرا ○

73 He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

قال لا تؤاخذني بما نسيت ولا ترهقني من امري عسرا ○

74 So they went on until, when they met a boy, he slew
[Ar. hast thou.] him. (Moses) said: *Have you* slain an innocent person otherwise than for manslaughter?
[Ar. thou hast.] certainly *you have* done an evil thing.

فانطلقا حتى اذا لقيا غلما فقتله قال اقتلت نفسا زكية بغير نفس لقد جئت شيئا نكرا ○

PART XVI

75 He said: Did I not say
[Ar. thee. Ar. thou wilt.] to *you* that *you will* not be able to have patience with me?

قال الم اقل لك انك لن تستطيع معي صبرا ○

Ar. *thee.*
Ar. *thy.*
Ar. *thou shalt.*
Ar. *its people.*
Ar. *desired.*
Ar. *thou hadst.*
Ar. *thou mightest.*
Ar. *between thee.*
Ar. *thee.*
Ar. *thou couldst.*

76 He said: If I ask *you* about anything after this, keep me not in *your* company; indeed *you shall* have (then) found an excuse in my case.

77 So they went on until when they came to the people of a town, they asked *them* for food, but they refused to entertain them as guests. Then they found in it a wall which *was on the point of* falling, so he put it into a right state. (Moses) said: If *you had* pleased, *you might* certainly have taken a recompense for it.

78 He said: This shall be separation between me and *you*; now I will inform *you* of the significance[1515] of that with which *you could* not have patience.

79 As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا
فَلَا تُصٰحِبْنِي ۚ قَدْ بَلَغْتَ مِنْ
لَّدُنِّي عُذْرًا ○
فَانْطَلَقَا حَتّٰى إِذَا أَتَيَا أَهْلَ قَرْيَةِ
ۨ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ
يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا
يُّرِيْدُ أَنْ يَّنْقَضَّ فَأَقَامَهٗ ۚ قَالَ
لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ○
قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ
سَأُنَبِّئُكَ بِتَأْوِيْلِ مَا لَمْ تَسْتَطِعْ
عَّلَيْهِ صَبْرًا ○
أَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ
يَعْمَلُوْنَ فِي الْبَحْرِ فَأَرَدْتُّ أَنْ أَعِيْبَهَا
وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّأْخُذُ كُلَّ
سَفِيْنَةٍ غَصْبًا ○

1515 The interpretation of the three incidents shows a manifestation of Divine wisdom in what takes place in the everyday life of man. Divine laws as manifested in nature are really working towards ultimate good, though sometimes they may appear to the outward eye to be working to the detriment of somebody. The beneficent hand of Allah that works in nature is always directing humanity to the goal of great good, though that goal must necessarily be reached with apparent loss. Sometimes the loss is only apparent, as in the case of making a hole in the boat; there was no real loss, but the apparent loss served a great purpose and brought much benefit to the owner. The second instance is that in which there is real loss to a person, but it is for the good of humanity at large, for life must be sacrificed for the ultimate good of humanity. The third instance shows that for the good of humanity deeds must be done which bring no immediate reward, and that good done by one generation is not devoid of benefit to the next.

Moses himself had, in fact, to undergo the experience of his teacher, and the incidents seem no more than prophetic allegories of Moses' own life-work. Just like the scuttling of a boat which causes apprehension as to the safety of its inmates, Moses had to lead his people to a place where they thought they had only been brought to be drowned; but their safe passage through the water showed that it was for their good. Then he had to order his men to fight against iniquitous people and to put them to death, but he was not shedding human blood to no purpose, for it was really a step towards the evolution of a better race. And finally, his laying down his own life for the Israelites—descendants of a righteous man—corresponded to his teacher's building the wall for the orphans without claiming recompense. Read in this light, the narration is clearly an ascension of Moses, foreshadowing the great events which were to befall him.

80 And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

وَأَمَّا الْغُلٰمُ فَكَانَ أَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ أَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ۝

81 So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion:

فَأَرَدْنَآ أَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّأَقْرَبَ رُحْمًا ۝

82 And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous
Ar. *thy.* man; so *your* Lord desired that they should attain their maturity and take out their
Ar. *thy.* treasure, a mercy from *your* Lord, and I did not do it of my own accord.[1516] This is the significance of that with which you could not have patience.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِي الْمَدِيْنَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا وَكَانَ أَبُوْهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَّبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِيْ ذٰلِكَ تَأْوِيْلُ مَا لَمْ تَسْطِعْ عَّلَيْهِ صَبْرًا ۝

SECTION 11

The Two-horned One and Gog and Magog

Ar. *thee.* 83 And they ask *you* about Zulqarnain.[1517] Say: I will recite to you an account of him.

وَيَسْـَٔلُوْنَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ۝

84 Surely We established him in the land and granted him means of access to every thing,

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنٰهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝

1516 This shows that it was meant to be only a lesson for Moses.

1517 The word *zulqarnain* literally means the *two-horned one.* The reference is to the two-horned ram of Daniel's vision (Dan. 8:3), which he interpreted as the kingdom of Media and Persia, which were combined into a single kingdom under one ruler, Cyrus, who is erroneously called Darius in the Bible (*En. Bib.* and *Jewish En.*, Art. "Darius"). The reference in Daniel's vision is, however, not to Cyrus but to Darius I Hystaspis (521–485 B.C.), "who allowed the Jews to rebuild their temple, and is referred to in Ezra 4:5, 24; 5:5; 6:1; Hag. 1:1; 2:10; Zech. 1:17, and probably in Neh. 12:22. His liberality towards the Jews is in complete accord with what we know otherwise of his general policy in religious matters towards the subject nations" (*En. Bib.* "Darius").

That "the two-horned ram" of Daniel's vision is the king of Media and Persia is made plain in Daniel's book, where the interpretation of the dream is given in the following words: "The ram which thou sawest having two horns are the kings of Media and Persia" (Dan. 8:20). That the reference in the Qur-án in the history of Zulqarnain is to Darius I is clear from the fact that "Darius was the organizer of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus, and India, and along the Turanian steppes and the highlands of Central Asia" (*Jewish En.*, "Darius I"). The following remarks in the *En. Br.* strengthen this view: "Darius in his inscriptions appears as a fervent believer in the true religion of Zoroaster. But he was also a great statesman and organizer.

Ar. the place where the sun set.

85 So he followed a course.
86 Until when he reached the *westernmost point*[1518] he found it going down into a black sea,[1519] and found by it a people. We said: O Zulqarnain! either give them a chastisement or do them a benefit.
87 He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:
88 And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.[1520]
89 Then he followed (another) course.
90 Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it;[1521]

فَاَتْبَعَ سَبَبًا ۝
حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَغْرُبُ فِيْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا
قَوْمًا ؕ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ
وَاِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ۝
قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ
يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ۝
وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءَ
ۨالْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ؕ
ثُمَّ اَتْبَعَ سَبَبًا ۝
حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ
مِّنْ دُوْنِهَا سِتْرًا ۝

The time of conquests had come to an end; the wars which Darius undertook, like those of Augustus, only served the purpose of gaining strong natural frontiers for the empire and keeping down the barbarous tribes on its borders. Thus Darius subjugated the wild nations of the Pontic and Armenian mountains, and extended the Persian dominion to the Caucasus; for the same reason he fought against the Sacæ and other Turanian tribes." The references in this quotation to Darius being a fervent believer in the true religion of Zoroaster, to his subduing the barbarous tribes on the borders, to his gaining strong natural frontiers for the empire, and to his fighting against the Sacæ clearly point him out as the Zulqarnain of the Qur-án.

1518 *Maghrib-ush-shams*, or *the place where the sun set*, signifies the westernmost point of his empire, because going towards the west he could not go beyond it, and to him it was the place where the sun set.

1519 The words in Arabic are عين حمئة which literally mean *a black sea*, *'ain* meaning an *abundance of water*, or *a place in which water remains and collects* (TA-LL), and *ḥame'ah* meaning *black mud* (TA-LL). The place referred to is no other than the Black Sea, as, Armenia being within the kingdom of Persia, the Black Sea formed the north-western boundary of the empire.

1520 Being a true follower of Zoroaster, the well-known Persian prophet, Darius seems to have invited these tribes to his religion.

1521 The three journeys alluded to seem to have been undertaken with the object of strengthening the frontiers of the empire, the most important of these being directed to the part of the frontier between the Caspian and the Black Seas, where the Caucasus afforded a natural protection against the attacks of the Scythians. Darius goes first westward to the Black Sea, then eastward, and lastly northward to Mount Caucasus. The description of the people found here as a people who had no shelter from the sun is a description of the barbarous aboriginal tribes on the shores of the Caspian. The *En. Br.* says in the article on Media: "The names in the Assyrian inscriptions prove that the tribes in the Zagros and the

91 Even so! and We had a full knowledge of what he had.

92 Then he followed (another) course.

93 Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.[1522]

94 They said: O Zulqarnain! surely Gog and Magog make mischief in the land. Shall we then pay *you* a tribute on condition that *you should* raise a barrier between us and *them*.[1523]

Ar. *thee.*
Ar. *thou shouldst.*
Ar. *between them.*

كَذٰلِكَ ۚ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ○
ثُمَّ أَتْبَعَ سَبَبًا ○
حَتّٰىٓ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ
مِنْ دُونِهِمَا قَوْمًا ۙ لَّا يَكَادُونَ
يَفْقَهُونَ قَوْلًا ○
قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَ
مَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ
نَجْعَلُ لَكَ خَرْجًا عَلٰىٓ أَنْ تَجْعَلَ
بَيْنَنَا وَبَيْنَهُمْ سَدًّا ○

northern parts of Media were not Iranians nor Indo-Europeans, but an aboriginal population, like the early inhabitants of Armenia, perhaps connected with the numerous tribes of the Caucasus. We can see how the Iranian element gradually became dominant: princes with Iranian names occasionally occur as the rulers of these tribes. But the Gelæ, Tapuri, Cadusii, Amardi, Utii, and other tribes in Northern Media and on the shores of the Caspian were not Iranians."

1522 The two mountains are the mountains of Armenia and Azarbaijan. The people settling there spoke a different language and could not understand the Iranian language.

1523 This verse brings us face to face with an all-important subject—viz. the identity of Gog and Magog. The Bible references to Gog and Magog are somewhat loose. In Gen. 10:2 and 1 Chron. 1:5, "Magog is mentioned as the second son of Japheth, between Gomer and Madai, Gomer representing the Cimmerians and Madai the Medes. Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations, Gen. 10, the term connotes rather the complex of barbarian peoples dwelling at the extreme north and north-east of the geographical survey covered by that chapter. . . . In Ezek. 38:2 Magog occurs as the name of a country; in Ezek. 39:6 as that of a northern people, the leader of whom is Gog" (*Jewish En.*, Art. "Gog and Magog"). "Josephus identifies them with the Scythians, a name which among the classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus near the Caspian Sea" (*Jewish En.*). The *En. Br.* considers the traditional identification of Gog and Magog with the Scythians to be "plausible." In fact, it not only considers the opinion of Josephus and Jerome identifying Gog and Magog with the Scythians to be plausible, but also adds that "this plausible opinion has been generally followed," with this reservation, that the word may be applied to "any or all of the numerous but partially known tribes of the north; and any attempt to assign a more definite locality to Magog can only be very hesitatingly made."

All these writers have, however, not paid sufficient attention to the words of Ezek. 38:2, "Gog, the land of Magog, the chief prince of Meshech and Tubal." Tubal and Meshech are almost always mentioned together, and their identification has been a task of great difficulty, so much so that a renowned Biblical critic suggests the names of certain nations in South Palestine. But this contradicts the views of ancient writers like Josephus, who settle the Magog north of the Caucasus. If we go, however, to the north of Caucasus we find still two rivers bearing the names of Tobal and Moskoa, on the latter of which is situated the ancient city of Moscow, and on the former the more recent town of Tobolsk. It seems almost certain that these two rivers received their names from the two tribes of Ezek. 38:2, the Tubal and Meshech, and then gave their names to the two above-mentioned cities, thus keeping the names of these tribes. This view is in accordance with the opinion of Josephus, who identifies Magog with the Scythians, for "throughout classical literature Scythia generally

95 He said: That in which my Lord has established me is better, therefore you only help me with *workers*, I will make a fortified barrier between you and *them*;

Ar. *strength.*

Ar. *between them.*

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝

meant all regions to the north and north-east of the Black Sea, and a Scythian any barbarian coming from these parts."

It is clear from the above that the name Magog stands for tribes which occupied territories to the north and north-east of the Black Sea, tribes which gave their names directly or indirectly to the towns of Tobolsk and Moscow.

There is, however, another point worth considering, and that is the gigantic effigies of Gog and Magog in Guildhall, London. "It is known," says the *En. Br.*, "that effigies similar to the present existed in London as early as the time of Henry V." An explanation of this remarkable circumstance is given by Geoffrey of Monmouth: "Gaemot or Gaemagot (either corrupted from or corrupted into Gog and Magog) was a giant who, along with his brother Gorineus, tyrannized in the western horn of England until slain by foreign invaders" (*En. Br.*, Art. "Gog and Magog"). It is very difficult to speak with anything bordering on accuracy about the early connections of different races, but the preservation of the effigies of Gog and Magog in England, which can be traced to a very early period in English history, makes it probable that the Angles or the Saxons had in very ancient times some connection with the Scythians or other tribes living north of the Caucasus or the Black Sea. The relations of the different nations in early history are very complicated, and it is out of place to enter into any such discussion here. But it may be noted that the Goths, who are considered to be the easternmost of the Teutonic races, are said to have migrated into Scythia (*En. Br.*, "Goths"), which shows the existence of connection between the two races. And again, "the Batharnæ also, who in the third century B.C. invaded and settled in the regions between the Carpathians and the Black Sea, are said by several ancient writers to have been Teutonic by origin, though they had largely intermarried with the native inhabitants" (*En. Br.*, "Teutonic Peoples").

Next we come to the statement that the tribes found by Darius between Azerbaijan and the Armenian mountains were constantly harassed by their northern neighbours, the Scythians. History bears evidence to the truth of this statement. The Scythians, or, according to some writers, the Sacæ, constantly troubled Asia. According to Herodotus the Scyths ruled Media for twenty-eight years (*En. Br.*, Art. "Scythia"). "About 512 Darius undertook a war against the Scythians. . . . The purpose of this war can only have been to attack the nomadic Turanian tribes in the rear, and *thus to secure peace on the northern frontier of the empire*" (*En. Br.*, Art. "Darius"). The portion which I give in italics shows that Darius exerted himself to his utmost in securing peace on the northern frontier of his empire, where the Caucasus, bounded on both sides by the Black and Caspian Seas, afforded a natural protection.

The barrier referred to in this verse, and described in the verses that follow, is the famous wall at Derbent (Ar. *Darband*). An account of this wall is given by Muslim geographers and historians, for instance, in Marásid-ul-Ittila' and Ibn-ul-Faqíh. The following account, however, taken from the *Encyclopædia Britannica*, should be more convincing: "Derbent or Darband, a town of Persia, Caucasia, in the province of Daghestan, on the western shore of the Caspian. . . . It occupies a narrow strip of land beside the sea, from which it climbs up the steep heights inland. . . . And to the south lies the seaward extremity of the Caucasian wall (50 miles long), otherwise known as Alexander's Wall, blocking up the narrow pass of the Iron Gate or Caspian Gate (*Portus Albanæ*, or *Portus Caspæ*). This, when entire, had a height of 29 feet and a thickness of about 10 feet, and with *its iron gates* and numerous watch-towers formed *a valuable defence of the Persian frontier.*" (Italics in the last sentence are mine, for which see the next foot-note.) The misnomer *Alexander's Wall*

96 Bring me blocks of iron;[1524] until when he had *filled* up the space between the two mountain sides, he said, Blow; until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.

Ar. *made equal.*

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ
بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا
جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ
عَلَيْهِ قِطْرًا ۝

97 So they were not able to scale it nor could they make a hole in it.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا
اسْتَطَاعُوا لَهُ نَقْبًا ۝

98 He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ
وَعْدُ رَبِّي حَقًّا ۝

99 And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;[1525]

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ۝

100 And We will bring forth hell, exposed to view, on that day before the unbelievers,

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ
عَرْضًا ۝

101 They whose eyes were under a cover from my Reminder, and they could not even hear.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ
ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝

SECTION 12

Christian Nations

102 What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.[1526]

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝

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seems to have been due to the mistake made by Muslim historians in supposing *Zulqarnain* to be Alexander.

1524 The blocks of iron were needed for the iron gates in the wall, for which see the concluding lines of the last note.

1525 The allusion here seems to be to some mighty conflict of the nations, and the words no doubt refer to some catastrophe like that which is predicted in the Gospels in the words: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are beginning of sorrows" (Matt. 24: 7, 8).

1526 These words clearly indicate that the Christians are meant here, because theirs is the most prominent example of having taken a servant of Allah for their God. Moreover, the last ten verses of this chapter are, according to a saying of the Holy Prophet (narrated in the Muslim), a protection against the Antichrist, thus showing that they contain a teaching that is an antidote against the poison of the erroneous doctrines of Christianity.

103 Say: Shall We inform you of the greatest losers in (their) deeds?

104 (These are) they whose labour is lost in this world's life and they think that they are well-versed in skill of the work of hands.[1527]

105 These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a
a 859. balance for them[a] on the day of resurrection.[1528]

106 Thus it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery.

107 Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise,

108 Abiding therein; they shall not desire removal from them.

109 Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add thereto.[1529]

110 Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ○
اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ
الدُّنْيَا وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ
صُنْعًا ○
اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ
وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ
لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ○
ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا
وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ○
اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ○
خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ○
قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ
لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ
وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ○
قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ
اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَمَنْ كَانَ
يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ○

1527 This is a clear description of the present attitude of the civilized nations to their moral and spiritual needs—their labour is entirely submerged in this world's life, and they cannot give a moment's consideration to the life after death, and their only qualification is that they are well versed in the skill of the work of their hands.

1528 Evil deeds have no weight or estimation in the sight of Allah, though they yield an evil fruit to the doer of them. Hence those who have performed no good deeds shall not have any "balance set up for them." By the deeds becoming null is meant that these deeds shall bring them no good in after-life; their exertions being entirely confined to this world, they had reaped whatever fruit these exertions could bring in this very life.

1529 This verse should be specially noted by those who think that the Qur-án supports the doctrine of Jesus' divinity by calling him His *kalimah* or *word*, for here *the words of Allah* are said to be so numerous that they cannot be exhausted by writing down. Hence, in the language of the Holy Qur-án, every creature of God is called His *kalimah* or *word*. See also 1956.

CHAPTER XIX

MARY

(*M a r y a m*)

REVEALED AT MECCA

(6 *sections and* 98 *verses*)

Abstract

Sec. 1. Zacharias and John.
Sec. 2. Mary and Jesus.
Sec. 3. Abraham.
Sec. 4. Other prophets.
Sec. 5. How the opponents were dealt with.
Sec. 6. False doctrine of sonship.

The Title and connection.

THE controversy with Christianity is continued in this chapter, and the title is taken from the name of Jesus' mother, *Mary*; the circumstances connected with her having given birth to Jesus are narrated here. But while the last chapter deals at greater length with the history of Christianity than with its doctrines, this devotes considerable space to the falsity of the Christian religious dogmas, which it shows to be absolute innovations and quite foreign to the teachings of all the prophets.

Subject-matter.

The first two sections deal with the last representatives of prophecy in the house of Israel, viz. John and Jesus. The false doctrines that grew up round the name of the latter are clearly denounced at the end of the second section; the history of Abraham in the third, and that of some other prophets in the fourth, are referred to as showing that Allah always sent men as His prophets to reform the world. Towards the close of the fourth section it is stated that mere faith unattended with good deeds or righteousness is as nothing, and cannot benefit a people except when it is translated into practice. The fifth section deals with the opponents of the prophets generally, while the sixth brings to a close the discussion of the Christian religion by outspokenly denouncing the false doctrine of the sonship of Jesus.

Date of revelation.

It is quite certain that the most important portion of this chapter, viz. that relating to the history of Mary and Jesus, was revealed early at Mecca, most probably about the fifth year of the Holy Prophet's mission, because this portion was recited by Ja'far, head of the first batch of the Muslim immigrants in Ethiopia, before the Christian king of that country, when a deputation of the Quraish urged the king to expel the Muslim refugees from his country. This incident cannot be later than the sixth year of the Prophet's mission, because the emigration took place in the fifth year, and the shelter which the Muslims found in a foreign land excited the jealousy of the Quraish, and they at once sent a deputation to the Negus for the purpose of misrepresenting the Muslim religion. From this it would appear at how early a date the

SECTION 1

Zacharias and John

In the name of Allah, the Beneficent, the Merciful.

1 Sufficient (art Thou) as a Guide, O Knowing, Truthful One.[1530]

2 A mention of the mercy of *your* Lord to His servant Zacharias,

Ar. *thy.*

3 When He called upon His Lord in a low voice.

4 He said : My Lord ! surely my bones are weakened and my head flares with hoariness, and, my Lord ! I have never *been unsuccessful* in my prayer to Thee :

Or, *grown weary.*

5 And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,[1531]

6 Who should inherit me and inherit from the children of Jacob, and make him, my Lord, one in whom Thou art well pleased.[1532]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
كٓهٰيٰعٓصٓ
ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا
إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا
قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي
وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَائِكَ رَبِّ شَقِيًّا
وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي
وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنْكَ وَلِيًّا
يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ
وَاجْعَلْهُ رَبِّ رَضِيًّا

Qur-án expressed its opinion of the Christian religion, vehemently denouncing its fundamental doctrines: *They say: The Beneficent God has taken to Himself a son: certainly you have made an abominable assertion: the heavens may almost be rent thereat and the earth cleave asunder and the mountains fall down in pieces* (vv. 88, 90). This quotation is a sufficient answer to the generality of Christian critics of Islam, who allege that the Holy Prophet's attitude towards the Christian religion was changed later. As the Qur-án has praised the virtues of nations unstintedly, so it has openly denounced their errors, and its attitude towards all other religions remained unchanged from the first to the last. This chapter contains the earliest notice of the Christian religion, which does not materially differ from what the latest revelation (for instance, ch. 5) contains.

1530 I make a slight departure in explaining the abbreviation at the commencement of this chapter from the usual interpretation put upon it. It is said that each of these letters stands for one of the names of the Divine Being, *káf* standing for *káfí*, i.e. *sufficient*, *há* for *hádí*, i.e. *Guide*, *yá* for يده فوق الايادى i.e. *One whose power is above all powers*, *'ain* for *'Alím*, i.e. *Knowing*, and *ṣád* for *Ṣádiq*, i.e. *Truthful* (JB, Kf, Rz). I make a departure in the interpretation of the letter *yá*, interpreting it as a letter of interjection meaning *O*, which is the interpretation unanimously adopted in the case of the same letter as occurring at the commencement of the 36th chapter. This appears to me to be much better, for in the abbreviations a letter generally stands for a single word throughout the Holy Qur-án. With this slight modification the five letters would mean *Sufficient art Thou as a Guide, O Knowing, Truthful Lord !* Each letter in this case stands for a single word.

1531 His fear was due to their not leading righteous lives, so that he feared there should be none to lead people into the ways of righteousness after him.

1532, see next page.

7 O Zacharias! surely We give *you* good news of a boy whose name shall be John: We have not made before anyone his equal.[1533]

(Ar. *thee.*)

8 He said: O my Lord! when shall I have a son,[a] and my wife is barren, and I myself have reached indeed the extreme degree of old age?

(a 419.)

9 He said: So shall it be; *your* Lord says: It is easy to Me, and indeed I created *you* before, when *you were* nothing.

(Ar. *thy.* Ar. *thee.* Ar. *thou wert.*)

10 He said: My Lord! give me a sign. He said: *Your* sign is that *you should* not speak to the people three nights while in sound health.[1534]

(Ar. *thy.* Ar. *thou shouldst.*)

11 So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

12 O John! take hold of the Book with strength, and We granted him wisdom while yet a child,

يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ ۣاسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّكَانَتِ امْرَاَتِيْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝

قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْـًٔا ۝

قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ۗ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ۝

فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰٓى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِيًّا ۝

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ۗ وَاٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ۝

1532 The inheritance from the children of Jacob is the inheritance of the Divine blessing of prophethood which had been promised to Jacob's children.

1533 *Samí* means *a competitor*, or *contender for superiority in eminence* or *glory* (TA-LL); hence also *an equal*, or *a like* (S, M, Q, TA-LL). The word occurs again in this chapter in v. 65 and bears the same meaning, not *namesake*, because there it is spoken about Allah. It is not of course meant that one like John or equal to him was never before created in the world (though Jesus Christ in Matt. 11:11 seems to hold this view, for he says: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist"), but the meaning is that one like him was not born in Zacharias' family, because in the previous verse it was his own relatives about whom Zacharias said that he feared them, and therefore an assurance was now given to him that the promised son would not be like the other members of his family whom he feared. Or the meaning may be that one like him had not appeared in that age.

1534 The word *lail*, i.e. *night*, is interpreted as including the day, as *yaum*, or *day*, includes the *night*. Moreover, in 3:40 the words are *three days*, thus showing that three days and three nights are meant. It should also be noted that the Qur-án does not support the idea that Zacharias was struck dumb, and seems to contradict the Bible narrative by saying here plainly that he was to observe this commandment though in sound health, such being the meaning of *sawiyyá*. The truth is here evidently on the side of the Qur-án, and the writer of the Gospel had clearly some misapprehension, for being struck dumb had no connection with being granted a son. According to the Holy Qur-án, the object of assuming silence was to be engaged solely in prayer to the Divine Being, and hence Zacharias told his people also to glorify God. The sign was given as an answer to his question, *When shall I have a son?* It implies that when he assumed silence for three days and nights, and glorified God alone during the time, his wife should conceive. See also 420.

13 And tenderness from Us and purity, and he was one who guarded (against evil),

14 And dutiful to his parents, and he was not insolent, disobedient.[1535]

15 And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life.

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ۭ وَكَانَ تَقِيًّا ۝
وَّبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝
وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝

SECTION 2

Mary and Jesus

16 And mention Mary in the Book when she drew aside from her family to an eastern place;

17 So she took a veil (to screen herself) from them; then
Or, *spirit*. We sent to her Our *inspiration*,
Or *it . . . as a . . .* and *there* appeared to her *a* well-made man.[1536]

18 She said: Surely I fly for
Ar. *thee*. refuge from *you* to the Bene-
Ar. *thou art*. ficent God, if *you are* one guarding (against evil).

19 He said: I am only a
Ar. *thy*. messenger of *your* Lord: That I will give you a pure boy.[1537]

20 She said: When shall I have a boy and no mortal has
a 427. yet touched me,[a] nor have I been unchaste?

Ar. *thy*. 21 He said: Even so; *your* Lord says: It is easy to Me:

وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ۝
فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۟ فَاَرْسَلْنَا اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝
قَالَتْ اِنِّيْ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ۝
قَالَ اِنَّمَا اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِيًّا ۝
قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ وَّلَمْ اَكُ بَغِيًّا ۝
قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۚ

1535 The various aspects of the character of John should be pondered over by the upholders of the exclusive innocence of Jesus Christ. John was pure and sinless and never disobeyed Allah. Nowhere is Jesus Christ praised in better words. The words, in fact, show that every prophet is pure and sinless and never disobeys Allah.

1536 This shows that it was in a vision that the angel came, and the conversation that follows also took place in a vision. The word *tamassala* used here lends support to this, for the word signifies *assuming the likeness of another thing*, and this happens only in vision. This is clear even if the ordinary significance given in the margin is adopted, for the spirit or angel of God appears to His chosen ones only in visions, and angels are not seen by the physical eye.

1537 It should be noted that Jesus is called here a *ghulám*, i.e. *a boy*, not *kalimah* (i.e. *word*) or *rúḥ* (i.e. *inspiration*), while the prophecy of his birth as announced to Mary is given in detail. This shows clearly that elsewhere the words *kalimah* or *rúḥ* only stand for the *prophecy*, while Jesus Christ was nothing more than a boy. The words *I will give you a pure boy* are the words of the revelation, and hence the speaker of these words is Allah. For such a construction, in which a part of the verse is put into the mouth of the angel, while the other part gives the word of Allah, see verse 21, where the words, *and that We may make him a sign*, seem to be spoken apparently by the angel, but are the words of the Divine Being.

and that We may make him a sign to men and a mercy from Us; and it is a matter which has been decreed.

22 So she conceived him; then withdrew herself with him to a remote place.

23 And the throes (of childbirth) compelled her to betake herself to the trunk of a palm-tree.[1538] She said: Oh, would that I had died before this, and had been a thing quite forgotten![1539]

24 Then (a voice) called out to her from beneath her: Grieve not, surely *your* Lord has made a stream to flow beneath *you*:

Ar *thy*.
Ar. *thee*.

25 And shake towards *you* the trunk of the palm-tree, it will drop on *you* fresh ripe dates:

Ar. *thee*.
Ar. *thee*.

26 So eat and drink and refresh the eye. Then if *you see* any mortal, say: Surely I have vowed a fast to the Beneficent God, so I shall not speak to any man to-day.

Ar *thou seest*.

27 And she came to her people with him, carrying him[1540] (with her). They said: O Mary! surely *you have done a strange thing*.[1541]

Ar. *thou hast*.
Or, *brought something (strange), a forger of lies*.

وَلِنَجْعَلَهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ
وَكَانَ اَمْرًا مَّقْضِيًّا ۝
فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا
قَصِيًّا ۝
فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ
النَّخْلَةِ ۚ قَالَتْ يٰلَيْتَنِيْ مِتُّ قَبْلَ
هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ۝
فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِيْ
قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝
وَهُزِّيْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ
عَلَيْكِ رُطَبًا جَنِيًّا ۝
فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا ۚ فَاِمَّا
تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا فَقُوْلِيْٓ اِنِّيْ
نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ
الْيَوْمَ اِنْسِيًّا ۝
فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ۚ قَالُوْا يٰمَرْيَمُ
لَقَدْ جِئْتِ شَيْـًٔا
فَرِيًّا ۝

1538 This shows that Mary gave birth to Jesus while on a journey; hence the reference to water and food in vv. 24 and 25, such as one can only find in a journey. That she was going to a distant place is shown by v. 22. She may have had recourse to the trunk of a palm-tree to find a support in the throes of childbirth.

1539 This shows that Mary gave birth to Jesus under the ordinary circumstances which women experience in giving birth to children. The throes of childbirth were too severe for her to bear, and hence she gave utterance to such words. The reference to the throes of childbirth clearly shows that an ordinary human child was coming into the world, and thus it bespeaks a denial of his divinity. Or there may be a reference to Gen. 3:16, *in sorrow thou shalt bring forth children*. The object in either case is clearly to show that the birth of Jesus was not attended with any extraordinary circumstances, and that his mother brought him forth in the ordinary way, so his conception also could not have taken place otherwise than in the regular course of nature.

1540 The conversation that is related to have taken place in the verses that follow is alone sufficient to make it clear that the coming of Mary to her people with her son, as stated in this verse, relates to a time when Jesus had grown sufficiently old to have been raised to the dignity of a prophet, and to have received Divine revelation in the form of a book (as he speaks of having been given the book in v. 30). The commentators, merely because the verse follows one in which the birth of Jesus is spoken of, understand the verse to relate to a time when Jesus was as yet a baby. But it should be noted that the Holy

1541, see next page.

Ar. *thy*.
Ar. *thy*.

28 O sister of Aaron ![1542] *your* father was not a bad man, nor was *your* mother an unchaste woman.

29 But she pointed to him. They said: How should we speak to one who was a child in the cradle ?[1543]

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ
سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ۝
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ
نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝

Qur-án does not relate stories in all their details, and often omits a number of incidents which are not needed for its purpose. Compare, for instance, the 11th and 12th verses, the first of which relates only Zacharias' receiving the joyful news of a son, while the second asks that son to take hold of the Book with strength; and it would be as reasonable to infer from these two verses that John was born quite a grown-up man (as soon as the prophecy was announced) as to draw the conclusion from the verses under discussion that Jesus was taken to his people by his mother as soon as he was born, and that he immediately grew to the age of thirty-three years to declare that he was made a prophet. Jesus could only say that he was a prophet when he was actually entrusted with the mission of a prophet, and not before, and Jesus' address to his people, as related in vv. 30 and 31, clearly shows that he had already been entrusted with that mission. Moreover, it is too unreasonable to suppose that as soon as Mary gave birth to the child she took it to her people to make a show of it. The Qur-án, v. 22, states that she was then going to some remote place, and thus the incident related here could not have taken place immediately after delivery. But if then it could take place after the lapse of a year, why not after the lapse of thirty years? The word *carrying* does not show that she was carrying him in her arms, but it means that he was being carried on an animal. Compare 9:92, where some of the companions are spoken of as coming to the Prophet that he might *carry* them, and he is related as saying in reply that he had not that on which to *carry* them.

1541 While retaining the ordinary translation of the words لقد جئت شيئا فريا I give another significance of the words in the margin. If the ordinary rendering is adopted, the reference in Mary's *doing* (or, *bringing*) *a strange thing* may be to her having given birth to a son who claimed greater authority than the elders of Israel, with a deeper hint to the calumny against her, for which see 644 (4:156). But as the word *fariyy* clearly signifies *a forger of lies*, the alternative significance given in the margin better suits the context, and in the light of this rendering Jesus' reply is quite reasonable, for when the Jews called him a forger of lies, it was his duty to rebut that charge, and hence he says that he is a prophet. It is remarkable that in his reply Jesus does not make a single reference to the circumstances of his birth. Hence the inference is quite reasonable that the question, whichever significance of the words may be taken, was directed against the mission of Jesus and not against the circumstances relating to his birth.

1542 It is only a limited acquaintance with the Arabic language that has made men like Rodwell call this an anachronism. As shown in 412, Mary belonged to the priestly class, as Wherry also admits, "because she was of the Levitical race (as by her being related to Elizabeth it should seem she was)," and therefore she is rightly called *ukhta Hárún*, or *sister of Aaron*, the word *ukht* being by no means limited to the close blood-relationship like its equivalent in English; see 412 for further explanation. IJ relates the following incident: Safiyya (the Prophet's wife) came to the Apostle of Allah, may peace and the blessings of Allah be upon him, and said: "The women say to me, A Jewess, daughter of two Jews." He said to her: "Why did you not say: Surely my father is Aaron and my uncle is Moses and my husband is Muhammad?" This incident shows clearly that a woman belonging to the Jewish race was spoken of as being immediately related to Aaron and Moses.

1543 Old and learned Jews would no doubt speak of a young man who was born and brought up before their eyes as one *who was but yesterday a child in the cradle*, as if disdaining to address one so young. It should be noted that they speak of Jesus as one who *was* (not *is*) a boy in the cradle.

30 He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet:[1544]

31 And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live:[1545]

32 And dutiful to my mother, and He has not made me insolent, unblessed:[1546]

33 And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

34 Such is Jesus son of Mary; (this is) the saying of truth about which they dispute.

35 It beseems not Allah that He should take to Himself a son, glory be to Him; when He has decreed a matter He
a 163. only says to it "Be," and it is.[a]

36 And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.[1547]

37 But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day.

قَالَ اِنِّیْ عَبْدُ اللّٰهِ ؕ اٰتٰىنِیَ الْكِتٰبَ
وَجَعَلَنِیْ نَبِیًّا ○
وَّجَعَلَنِیْ مُبٰرَكًا اَیْنَ مَا كُنْتُ ۪ وَ
اَوْصٰنِیْ بِالصَّلٰوةِ وَالزَّكٰوةِ
مَا دُمْتُ حَیًّا ○
وَّبَرًّاۢ بِوَالِدَتِیْ ؗ وَلَمْ یَجْعَلْنِیْ جَبَّارًا
شَقِیًّا ○
وَالسَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ وَیَوْمَ
اَمُوْتُ وَیَوْمَ اُبْعَثُ حَیًّا ○
ذٰلِكَ عِیْسَى ابْنُ مَرْیَمَ ۚ قَوْلَ الْحَقِّ
الَّذِیْ فِیْهِ یَمْتَرُوْنَ ○
مَا كَانَ لِلّٰهِ اَنْ یَّتَّخِذَ مِنْ وَّلَدٍ ۙ
سُبْحٰنَهٗ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ
كُنْ فَیَكُوْنُ ○ؕ
وَاِنَّ اللّٰهَ رَبِّیْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ
هٰذَا صِرَاطٌ مُّسْتَقِیْمٌ ○
فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَیْنِهِمْ ۚ فَوَیْلٌ
لِّلَّذِیْنَ كَفَرُوْا مِنْ مَّشْهَدِ یَوْمٍ عَظِیْمٍ ○

1544 It is clear that this conversation did not take place when Jesus was an infant in the cradle, but when he had actually been made a prophet, because he speaks of himself as such, i.e. not as one who *would be made* a prophet, but one who *had actually been made* a prophet, which was only when he was a grown man.

1545 It is absurd to suppose that prayers and alms had been enjoined on Jesus while he was yet a day old and that he really observed these injunctions at that age. In fact, Jesus' answer clearly shows that he was addressing his people after he had been entrusted with the mission of prophethood, and he does not say a word about his having been born without the agency of a male parent.

1546 Here only the mother is spoken of, whereas in a similar case in v. 14 John is spoken of as being dutiful to both parents. This may be due to the fact that Joseph may not have been living at the time when Jesus spoke these words. Joseph was already an old man when he married Mary, and by the time that the ministry of Jesus begins we find no mention of him even in the Gospels, the mother and brothers being the only relations mentioned; or the mother alone is mentioned because the Gospels relate an incident showing that Jesus was rude to his mother (Matt. 12 : 48), and this verse disproves the statement, it being one of the objects of the Qur-án to clear Jesus of all false charges.

1547 According to Matthew, when Jesus was tempted of the devil, who asked him to worship him, Jesus' reply was: "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4 : 10).

38 How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

39 And warn them of the day of intense regret,[1548] when the matter shall have been decided; and they are (now) in negligence and they do not believe.

40 Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

أسمع بهم وأبصر يوم يأتوننا
لكن الظلمون اليوم في ضلل
مبين ۝
وأنذرهم يوم الحسرة إذ قضي
الأمر وهم في غفلة وهم
لا يؤمنون ۝
إنا نحن نرث الأرض ومن عليها
وإلينا يرجعون ۝

SECTION 3

Abraham

41 And mention Abraham in the Book: surely he was a truthful man, a prophet.

a 790. — 42 When he said to his sire:[a]
Ar. *dost thou.* — O my sire! why *do you* worship what neither hears nor sees,
Ar. *thee.* — nor does it avail *you* in the least:

43 O my sire! truly the knowledge has come to me
Ar. *thee.* — which has not come to *you*, therefore follow me, I will
Ar. *thee.* — guide *you* on a right path:

44 O my sire! serve not the devil, surely the devil is disobedient to the Beneficent God:

45 O my sire! surely I fear that a punishment from the Beneficent God should afflict
Ar. *thee.* Ar. *thou shouldst.* — *you* so that *you should* be a friend of the devil.

Ar. *dost thou.* — 46 He said: *Do you* dislike
Ar. *thou dost.* — my gods, O Abraham? if *you do* not desist I will certainly
Ar. *thee.* — revile *you*, and leave me for a time.

47 He said: Peace be on
Ar. *thee.* — *you*, I will pray my Lord to
Ar. *thee.* b 9 : 114. — forgive *you*;[b] surely He is ever Affectionate to me:

واذكر في الكتب إبرهيم إنه كان
صديقا نبيا ۝
إذ قال لأبيه يأبت لم تعبد ما لا
يسمع ولا يبصر ولا يغني عنك
شيئا ۝
يأبت إني قد جاءني من العلم ما لم يأتك
فاتبعني أهدك صرطا سويا ۝
يأبت لا تعبد الشيطن إن الشيطن
كان للرحمن عصيا ۝
يأبت إني أخاف أن يمسك عذاب
من الرحمن فتكون للشيطن وليا ۝
قال أراغب أنت عن آلهتي يإبرهيم لئن
لم تنته لأرجمنك واهجرني مليا ۝
قال سلم عليك سأستغفر لك ربي
إنه كان بي حفيا ۝

1548 Here the punishment which is elsewhere called fire is called *ḥasrat* or *intense regret*, and this is frequently described in the Holy Qur-án as being the lot of the evil-doers.

48 And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: maybe I shall not remain unblessed in calling upon my Lord.
49 So when he withdrew from them and what they worshipped besides Allah, We gave to him Isaac and Jacob, and each one of them We made a prophet.[1549]
50 And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.[1550]

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللّٰهِ
وَأَدْعُوا رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ
رَبِّي شَقِيًّا ○
فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ
دُونِ اللّٰهِ وَهَبْنَا لَهُۥٓ إِسْحٰقَ وَيَعْقُوبَ
وَكُلًّا جَعَلْنَا نَبِيًّا ○
وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا
لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ○

SECTION 4

Other Prophets are raised

51–53. Moses and Aaron. 54, 55. Ishmael. 56, 57. Idris. 58, 59. An evil generation. 60–63. The penitent find eternal life. 64, 65. The Prophet's revelation.

51 And mention Moses in the Book; surely he was one purified, and he was an apostle, a prophet.[1551]
52 And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).
53 And We gave to him out of Our mercy his brother Aaron, a prophet.

وَاذْكُرْ فِي الْكِتٰبِ مُوسَىٰٓ إِنَّهُۥ كَانَ
مُخْلَصًا وَّكَانَ رَسُولًا نَّبِيًّا ○
وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ
وَقَرَّبْنٰهُ نَجِيًّا ○
وَوَهَبْنَا لَهُۥ مِنْ رَّحْمَتِنَآ أَخَاهُ
هٰرُونَ نَبِيًّا ○

1549 It is elsewhere made clear that Jacob was his grandson (11 : 71; 21 : 72). Nor should it be supposed that *giving* signifies only the giving of a son, for of Moses it is said a few verses further on, *We gave to him his brother Aaron, a prophet,* though Aaron was older than Moses.

1550 The literal significance of جعلنا لهم لسان صدق عليا is, *We made for them the tongue of truth to be lofty.* As *the tongue* is the vehicle of expression, therefore *lisána ṣidqin* stands for *a truthful mention.* However humble a life a prophet may lead, he is granted an eminence among later generations, but the distinguishing characteristic of a prophet is that his record of eminence is a truthful one.

1551 *Rasool*, or *apostle*, means *one who is sent with a message* for the regeneration of men, while *nabí*, or *prophet*, is one who has the gift of prophecy, i.e. who receives a *naba'* or *information* from on high. The elect who are chosen for the regeneration of man are called *prophets* as receiving knowledge from Allah, and *apostles* as delivering to humanity the message received.

54 And mention Ishmael in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet.[1552]

55 And he enjoined on his family prayer and alms-giving, and was one in whom his Lord was well pleased.

56 And mention Idrís in the Book; surely he was a truthful man, a prophet,

57 And We raised him to an elevated state.[1553]

58 These are they on whom Allah bestowed favours, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham and Israel, and of those whom We guided and chose; when the communications of the Beneficent God were recited to them, they fell down making obeisance and
a 978 weeping.[a]

59 But there came after them an evil generation, who wasted prayers and followed the sensual desires, so they will meet perdition,

60 Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:

61 The gardens of perpetuity which the Beneficent God has promised to His servants while

وَاذْكُرْ فِي الْكِتٰبِ إِسْمٰعِيلَ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا
نَّبِيًّا ۝
وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝
وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيسَ إِنَّهُ كَانَ
صِدِّيقًا نَّبِيًّا ۝
وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ۝
أُولٰٓئِكَ الَّذِينَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ
مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ آدَمَ ق وَ
مِمَّنْ حَمَلْنَا مَعَ نُوحٍ ز وَّمِنْ ذُرِّيَّةِ
إِبْرٰهِيمَ وَإِسْرَآءِيلَ ز وَمِمَّنْ
هَدَيْنَا وَاجْتَبَيْنَا ط إِذَا تُتْلٰى عَلَيْهِمْ
اٰيٰتُ الرَّحْمٰنِ خَرُّوا سُجَّدًا وَّبُكِيًّا ۝
فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ
يَلْقَوْنَ غَيًّا ۝
إِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا
فَأُولٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ شَيْئًا ۝
جَنّٰتِ عَدْنِ ﰳ الَّتِي وَعَدَ الرَّحْمٰنُ عِبَادَهُ

1552 Christians think that prophethood was the exclusive heritage of Isaac and his seed, but the Bible gives as great promises for Ishmael as for Isaac. And when Abraham prayed to the Lord "that Ishmael might live before Thee" (Gen. 17 : 18), the reply was : "And as for Ishmael, I have heard thee" (Gen. 17 : 20), which shows that Ishmael was made a prophet. See 168 and 170. In the Holy Qur-án Ishmael is mentioned by name on the following occasions as one of the prophets : 2 : 125, 127–129, 133, 136, 140 ; 6 : 87 ; 19 : 54, 55 ; 21 : 85, and 38 : 48, while he is referred to in 37 : 101–107.

1553 Idrís is the same as Enoch (Bḍ). The word *rafa'*, which is used of Jesus, is also used of Enoch, and some commentators therefore misinterpret the words as indicating that Enoch was taken up to heaven alive, like Jesus. But the same mistake is made in both cases, for *rafa'* signifies *raising to high dignity*. See 437. The mistake seems to have arisen from what is said of Enoch in the Bible. Thus, in Gen. 5 : 24 : "And Enoch walked with God, and he was not, for God took him." The New Testament is plainer yet : "By faith Enoch was translated that he should not see death ; and was not found, because God had translated him" (Heb. 11 : 5). Only once again is he mentioned in the Holy Qur-án, viz. in 21 : 85.

unseen; surely His promise shall come to pass.

62 They shall not hear therein any vain discourse, but only "Peace," and they shall have their sustenance therein morning and evening.[1554]

63 This is the garden which We cause those of Our servants to inherit who guard (against evil).[1555]

64 And we do not descend but by the command of *your* Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and *your* Lord is not forgetful:[1556] [Ar. *thy*.] [Ar. *thy*.]

65 The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. *Do you* know any one equal to Him? [Ar. *dost thou*.]

بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ○
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ○
تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا
مَنْ كَانَ تَقِيًّا ○
وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا
بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ
ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ○
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ
تَعْلَمُ لَهُ سَمِيًّا ○

SECTION 5

How the Opponents were dealt with

66, 67. Man's scepticism. 68–73. The fate of the wicked and the righteous. 74–76. A lesson from the fate of the ancients. 77–80. Doom is certain. 81, 82. Denial of the leaders of evil.

66 And says man: What! when I am dead shall I truly be brought forth alive?

67 Does not man remember that We created him before, when he was nothing?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ
لَسَوْفَ أُخْرَجُ حَيًّا ○
أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ
قَبْلُ وَلَمْ يَكُ شَيْئًا ○

1554 The word *Muslim* is derived from the same root, *salam*, meaning peace, as *salám*, and therefore the Muslim is one who is at peace. It is by making peace here with the Creator and His creatures that one can find peace hereafter, and this is the great truth underlying the Islamic idea of paradise, for of paradise it is frequently stated in the Holy Qur-án that there shall be nothing but peace therein.

1555 The state of *perfect peace* spoken of in the previous verse is here called the *garden* which the righteous shall inherit.

1556 The words "we do not descend" are generally understood to refer to the coming of angels with Divine revelation. There is no doubt that the reference here is to the revelation of the Holy Prophet, the significance being that, as the angels brought revelation to previous prophets, so they now bring revelation, by the command of the Lord, to the Holy Prophet Muhammad. The concluding words of the verse, and *your Lord is not forgetful*, are meant to signify that the promises and prophecies made by Allah through His prophets could not be forgotten. Thus an account of the previous prophets is concluded with a reference to the revelation of the Holy Prophet, and this is the subject dealt with in the remaining sections of the chapter.

Ar. *thy*.

68 So by *your* Lord! We will most certainly gather them together and the devils, then shall We certainly cause them to be present round hell on their knees.[1557]

69 Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent God.

70 Again We do certainly know best those who deserve most to be burned therein.

71 And there is not one of you but shall come to it; this is an unavoidable decree of *your* Lord.[1558]

Ar. *thy*.
a 45.

72 And[a] We will deliver those who guarded (against evil),[1559] and We will leave the unjust therein on their knees.[1560]

73 And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?[1561]

74 And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

75 Say: As for him who remains in error, the Beneficent God will surely prolong his length of days, until they

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ
ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ○
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ
اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ○
ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى
بِهَا صِلِيًّا ○
وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا كَانَ عَلٰى
رَبِّكَ حَتْمًا مَّقْضِيًّا ○
ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ
الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ○
وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ
الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَيُّ
الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّاَحْسَنُ
نَدِيًّا ○
وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا ○
قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ
لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰى

Some, however, think that these are the words of the faithful, which hey will speak when they enter paradise (AbM-Rz).

1557 The *devils* here are clearly those who lead others into evil.

1558 The *wicked* only are spoken of, as the context shows clearly. That the righteous shall not go to hell is made clear in many places in the Holy Qur-án. See a few verses further on: "The day on which We will gather those who guard (against evil) to the Beneficent God to receive honour, and We will drive the guilty to hell thirsty" (vv. 85-6). And in 21 : 102 we are told that the righteous shall not hear the *faintest sound of hell*.

1559 It does not mean, as already shown, that the righteous shall first be brought to hell and then delivered. For the meaning of *summa* see 45. The word is used to begin an altogether new statement.

1560 Compare v. 68, where it is said that the guilty shall be brought to hell *on their knees*. Those who did not bend their knees in humility in this life shall be made to bend them hereafter.

1561 That is, they are proud of their great wealth and numerous forces.

see what they were threatened with, either the chastisement or the hour;[1562] then they shall know who is in more evil plight and weaker in forces.[1563]

76 And Allah increases in guidance those who go aright; and ever-abiding good works are with *your* Lord best in recompense and best in yielding fruit.[1564]

Ar. *thy.*

77 *Have you,* then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?[1565]

Ar. *hast thou.*

78 Has he gained knowledge of the unseen, or made a covenant with the Beneficent God?

79 By no means! We write down what he says, and We will lengthen to him the length of the chastisement,

80 And We will inherit of him what he says, and he shall come to Us alone.[1566]

81 And they have taken gods besides Allah, that they should be to them a source of strength;[1567]

82 By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ
وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ○
وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ
رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ○
أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ
لَأُوتَيَنَّ مَالًا وَوَلَدًا ○
أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ
الرَّحْمَٰنِ عَهْدًا ○
كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ
مِنَ الْعَذَابِ مَدًّا ○
وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ○
وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً
لِّيَكُونُوا لَهُمْ عِزًّا ○
كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَ
يَكُونُونَ عَلَيْهِمْ ضِدًّا ○

1562 The *hour* signifies the *hour of doom*, the time when they shall be utterly destroyed, their power departing from them once for all. The *chastisement*, in comparison with the *doom*, signifies a lighter punishment.

1563 In these words it is clearly indicated that the time will come when they will find themselves in an evil condition, and their forces weaker than the forces of Islam.

1564 You say ضيعة كثيرة المرد i.e. *an estate yielding much revenue* (A-LL).

1565 The only desire of the unbelievers is for wealth and children.

1566 The reference is to his saying in verse 77: "I shall certainly be given wealth and children." The meaning is that the wealth and children of which the unbelievers are so proud shall be taken away from them, and Allah (i.e. the servants of Allah, or the Muslims) shall inherit them. It is foretold that the wealth of the unbelievers shall fall into the hands of Muslims and their children shall go over to Islam.

1567 The unbelievers looked to their idols for aiding them against the Muslims. The reply is given in the next verse: They (i.e. their idols) shall not be a source of strength to them, but they shall be their adversaries.

SECTION 6

False Doctrine of Sonship

83–87. The devils mislead. 88–96. Gravity of the sin of attributing a son to Allah. 97, 98. A warning for the contentious.

Ar. *dost thou.*

83 *Do you* not see that We have sent the devils against the unbelievers, inciting them by incitement?

84 Therefore be not in haste against them, We only number out to them a number (of days).[1568]

85 The day on which We will gather those who guard (against evil) to the Beneficent God to receive honours,[1569]

86 And We will drive the guilty to hell thirsty.[1570]

87 They shall not control intercession, save he who has made a covenant with the Beneficent God.

88 And they say: The Beneficent God has taken (to Himself) a son.

Ar. *brought . . . thing.*

89 Certainly you have *made* an abominable *assertion*:

90 The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

91 That they ascribe a son to the Beneficent God.

92 And it is not worthy of the Beneficent God that He should take (to Himself) a son.[1571]

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيٰطِينَ عَلَى
الْكٰفِرِينَ تَؤُزُّهُمْ أَزًّا ۝
فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ
عَدًّا ۝
يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمٰنِ وَفْدًا ۝
وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ۝
لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ
عِنْدَ الرَّحْمٰنِ عَهْدًا ۝
وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ۝
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝
تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ
هَدًّا ۝
أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ۝
وَمَا يَنْبَغِي لِلرَّحْمٰنِ أَنْ
يَتَّخِذَ وَلَدًا ۝

1568 The meaning is that their doom is already decreed, but it will overtake them at the appointed time; and the days of their life will be numbered out to them till that time arrives.

1569 *Wafd* is *a party coming to a king to receive honours* (JB); hence the significance.

1570 *Wird* signifies *a coming to* or *arriving at water* (LL); hence it signifies *thirsty*, because thirsty beasts are driven to water.

1571 The five verses 89–92 contain a most emphatic and clear condemnation of the Christian doctrine of the Godhead of Jesus Christ, and it is to this that this chapter particularly refers. It may be noted that this chapter belongs to about the fifth year of the Holy Prophet's mission, as portions of it were read out before the Negus by Ja'far, who was the head of the Muslim emigrants to Abyssinia. Thus Islam had set before itself from the very first the grand object of the reformation of Christianity. The particular point on which stress is laid in this chapter, as against the fundamental errors of the Christian religion, is the *raḥmâniyyat* or *beneficence* of the Divine Being, which establishes the doctrine that for the forgiveness of a sinner God does not require to be paid any compensation. It is for this reason that the name *Raḥmân*, in preference to all other names of the Divine Being, is mentioned over and over again in this chapter, and the key to the whole position is contained in v. 92 in the words: *It is not worthy of the Beneficent God that He should take to Himself a son.*

93 There is no one in the heavens and the earth but will come to the Beneficent God as a servant.

94 Certainly He has a comprehensive knowledge of them, and He has numbered them a (comprehensive) numbering.

95 And every one of them will come to Him on the day of resurrection alone.

96 Surely (as for) those who believe and do good deeds, for them will Allah bring about love.[1572]

97 So we have only made it easy in *your* tongue that *you may* give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

Ar. *thy.*
Ar. *thou mayest.*

98 And how many a generation have We destroyed before them! *Do you* see any one of them or hear a sound of them?

Ar. *dost thou.*

إِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ
إِلَّآ اٰتِي الرَّحْمٰنِ عَبْدًا ۝
لَقَدْ أَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ۝
وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۝
إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ۝
فَإِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُدًّا ۝
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ
تَسْمَعُ لَهُمْ رِكْزًا ۝

As has been shown at the very outset, the word *Raḥmán*, which along with Allah is mentioned as a proper name of the Divine Being, and which next to Allah occurs most frequently in the Holy Qur-án (with the exception of the name *Ar-Raḥím*, which is derived from the same root and carries a somewhat similar significance), means *the Beneficent God Who shows mercy to man without his having done anything to deserve it* (3). This directly contradicts the doctrine of atonement, which is the basis of the theory of the divinity of Jesus. For if God could forgive sins without requiring any compensation from man, if He could show mercy though man might have done nothing to deserve it, then there was no need of atonement, and consequently no need of attributing a son to the Divine Being who should be offered up as a sacrifice. The name *Raḥmán* shows that Allah does not look for compensation or atonement, and is merciful to all His creatures, providing for them beforehand all that is necessary for them, and thus this one word in fact contains a condemnation of all the errors of the Christian religion.

The Christian faith is self-contradictory. While it denies the possibility of God showing mercy to sinners without the atonement by Christ, yet it asks them to seek forgiveness from God and to expect that He will forgive them without exacting any compensation. The well-known Lord's prayer makes this contradiction evident when it asks: "And forgive us our debts as we forgive our debtors" (Matt. 6 : 12). Now, when is a man said to forgive his debtor? Only when he remits the debt and does not exact any compensation or return of his money from him. And the same, according to Christ's plain teaching, we should expect of God, viz. that He is able to forgive us our sins without requiring the least compensation from us. Thus this prayer leaves no place for the doctrines of atonement and sonship.

1572 It is by right belief and good deeds that true love for Allah and His creatures is inspired in the heart. Allah's bringing about *love* for the righteous means that He loves them Himself and inspires a love for them in the hearts of other people, while they also love Allah as well as their fellow-beings. The righteous servants of God are not liked much at first in this world, but gradually their goodness prevails and they are loved and admired. There is no doubt a prophetic reference here to the great love with which the hearts of the enemies of the Prophet were to be inspired in the near future.

CHAPTER XX

TÁ HÁ

REVEALED AT MECCA

(8 *sections and* 135 *verses*)

Abstract:

Sec. 1–5. The history of Moses.
Sec. 6. The Prophet's opponents shall be brought low.
Sec. 7. The devil's misleading.
Sec. 8. Punishment is certain.

The Title.

THE initial letters of this chapter serve as its title. The greater part of it is devoted to the story of Moses, which is here given in detail. It will be seen that not only are references to Moses of much more frequent occurrence in the Holy Qur-án than references to other prophets, but the history of Moses is also given in much greater detail. The reason for this is to be found in the fact that the Holy Prophet came in fulfilment of the prophecy of Moses, which foretold the advent of a prophet who was to be the like of Moses. Hence the frequency of references and the elaboration of detail.

Context and subject-matter.

As the last chapter deals at length with the story of Jesus, this, dealing as it does in detail with the story of Moses, is placed after. It opens with a comforting message to the Holy Prophet, to the effect that he should not be disheartened by the bitter opposition to his preaching, because his mission would assuredly be crowned with prosperity. The first five sections (out of a total of eight) are taken up with the story of Moses, the Prophet's mission being introduced towards the close of the fifth section. The remaining three sections are taken up with the description of the opposition to the Prophet and the consequences of that opposition.

Date of revelation.

The revelation of this chapter belongs in all probability to the same period as that of the last chapter, because, even as there is proof of the last chapter being recited by the Muslim emigrants before the Negus, there is also evidence to show that this chapter was revealed before the sixth year of the Prophet's mission. Both Ibn-i-Hisham and Ibn-i-Sa'd connect this chapter with the story of 'Umar's conversion to Islam, which took place in the sixth year. They say that it was the recital of this chapter by his sister that changed 'Umar's murderous intention against the Prophet into a feeling of deep love and reverence for him. The mere circumstance that the commentators have not narrated this incident is no proof against its correctness, for it is vouched for by two of the best historians. The reason of the commentators' silence is to be found in the fact that they do not enter into a discussion concerning the exact date of the revelation of a chapter.

SECTION 1

The History of Moses

1–8. Consolation to the Prophet. 9–24. Moses entrusted with Divine mission and sent to Pharaoh.

In the name of Allah, the Beneficent, the Merciful.

Or, *Be at rest.*

1 *O man !*[1573]

Ar. *thee.* Ar. *thou mayest.*

2 We have not revealed the Qur-án to *you* that *you may* be unsuccessful.[1574]

3 Nay, it is a reminder to him who fears:

4 A revelation from Him Who created the earth and the high heavens.[1575]

a 895.

5 The Beneficent God is firm in power.[a]

6 His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.[1576]

Ar. *thou.*

7 And if *you* utter the saying aloud, then surely He knows the secret, and what is yet more hidden.[1577]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
طٰهٰ
مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى
اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى
تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَ
السَّمٰوٰتِ الْعُلٰى
اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى
لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَ
مَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى
وَاِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ
السِّرَّ وَاَخْفٰى

1573 *Ṭáhá*, a combination of the two letters *ṭá* and *há* of the alphabet, is, according to most of the earliest commentators, I'Ab, Qtd, Mjd, Hasan, Sa'íd, etc., a word meaning (according to some in certain dialects and according to others in some sister-languages) يا رجل i.e. *O man* (Rz). AH quotes two couplets of the poets of the tribe of 'Akk, showing that in their dialect *ṭáhá* is a well-known word meaning *O man*, so that one of them would not answer you if you said *yá rajulu*, but would reply if you said *ṭáhá*. The couplets quoted are دعوت بطه فى القتال فلم يجب i.e. *I called out O man ! in fighting, but he did not answer*; and ان السفاهة طه من خلا ئقكم i.e. *surely meanness is of your characteristics, O man.* The same authority says that *Ṭáhá* is one of the names of the Holy Prophet. Kf interprets it as meaning يا هذا i.e. *O you.* It is also explained as meaning *be at rest* (TA-LL), being thus a word of comfort to the Holy Prophet.

1574 That is, it could not be that the Prophet, to whom the Qur-án was revealed, should remain unsuccessful in bringing about the transformation for which it was revealed. It is a consolation to the Holy Prophet, and at the same time a clear prophecy that a mighty transformation will be brought about, not only in Arabia but in the whole of the world, for that was the object which the Holy Qur-án had set out to accomplish from the first.

1575 This verse, and those that follow it, give the reason why the Qur-án cannot be a failure. This is because it is a manifestation of the will of Him who holds sway over all.

1576 *Sará* means *moisture* of the earth, or *moist earth* (LL).

1577 The *secret* is that which a man hides in his heart, but what is not yet even in man's heart is hidden still more—all being known alike to Allah.

8 Allah — there is no god but He; His are the very best names.

9 And has the story of Moses come to *you*? (Ar. *thee.*)

10 When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.[1578]

11 So when he came to it, a voice was uttered: O Moses:

12 Surely I am *your* Lord, therefore put off *your* shoes, surely *you are* in the sacred valley, *twice*,[1579] (Ar. *thy.* Ar. *thy.* Ar. *thou art.* Or *Ṭuwá.*)

13 And I have chosen *you*, so listen to what is revealed: (Ar. *thee.*)

14 Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:

15 Surely the hour is coming—I am about to make it manifest[1580]—so that every soul may be rewarded as it strives:

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَآءُ
الْحُسْنٰى ○
وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ○
اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا
اِنِّيْٓ اٰنَسْتُ نَارًا لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا
بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ○
فَلَمَّآ اَتٰىهَا نُوْدِيَ يٰمُوْسٰى ○
اِنِّيْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ اِنَّكَ
بِالْوَادِ الْمُقَدَّسِ طُوًى ○
وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ○
اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِيْ
وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ ○
اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى
كُلُّ نَفْسٍ بِمَا تَسْعٰى ○

1578 As we have here the words *he saw fire*, so we have in 12 : 4 *I saw eleven stars.* In both cases it was not an actual sight of the physical eye. In Joseph's case it was only a dream or a vision, but in the case of Moses it was a sight of the spiritual eye which is granted to the prophets of God, especially on occasions when they receive Divine revelation. Now, as the verses that follow show clearly that Moses received a Divine revelation on the same occasion, there remains not the least doubt that his seeing the fire was also a part of the revelation, and hence it was with the spiritual eye that he saw it. The Holy Qur-án has stated elsewhere that revelation is received only in three ways (42 : 51), and in each of these the recipient is really given particular senses with which to feel and see things (see 2235).

It may be added that the fire is a symbol of war, as we have in the Holy Qur-án itself: "Whenever they kindle a fire for war, Allah puts it out" (5 : 64). Thus in Moses seeing the fire there was an allusion to the coming struggle with Pharaoh, or probably to the wars with the tribes settling in the Holy Land.

1579 The command to put off the shoes is a metaphorical expression for *making the heart vacant from care for family and property* (Bḍ). According to others "it is a command to stay; like as you say to him whom you desire to stay, Pull off thy garment and thy boots and the like" (TA-LL).

I translate the word *ṭuwan*, or *ṭuwá*, as meaning *twice*, the significance being *twice blessed*, as qualifying the valley, or *twice called*, referring to Moses' call. But some think that *Ṭuwá* is the name of the valley. Rgh gives a third explanation, saying that the word *ṭuwá* (lit. *rolled up*) is spoken in reference to the election of Moses, so that he had not to exert himself to attain that great goal.

1580 The phrase اكاد اخفيها is often misunderstood. *Ikhfá* is one of the words which convey contrary significances. But that here it does not mean *concealing* is made clear by the context. It is the coming of the hour and the meting out of rewards and

16 Therefore let not him who believes not in it and follows his low desires turn *you* away from it so that *you should* perish :
Ar. thee. *Ar. thou shouldst.*

17 And what is this in *your* right hand, O Moses!
Ar. thy.

18 He said : This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

19 He said : Cast it down, O Moses!

20 So he cast it down, and lo! it was a serpent running.[1581]

21 He said: Take hold of it and fear not; We will restore it to its former state:

22 And press *your* hand to *your* side, it shall come out white without evil: another sign :[1582]
Ar. thy. *Ar. thy.*

23 That We may show *you* of Our greater signs :
Ar. thee.

24 Go to Pharaoh, surely he has exceeded all limits.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا
وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ۝
وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ۝
قَالَ هِيَ عَصَايَ ۚ أَتَوَكَّؤُا عَلَيْهَا
وَأَهُشُّ بِهَا عَلٰى غَنَمِيْ وَلِيَ فِيْهَا
مَاٰرِبُ أُخْرٰى ۝
قَالَ أَلْقِهَا يٰمُوْسٰى ۝
فَأَلْقٰىهَا فَإِذَا هِيَ حَيَّةٌ تَسْعٰى ۝
قَالَ خُذْهَا وَلَا تَخَفْ ٝ سَنُعِيْدُهَا
سِيْرَتَهَا الْأُوْلٰى ۝
وَاضْمُمْ يَدَكَ إِلٰى جَنَاحِكَ تَخْرُجْ
بَيْضَاءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً أُخْرٰى ۝
لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ۝
إِذْهَبْ إِلٰى فِرْعَوْنَ إِنَّهُ طَغٰى ۝

punishments that the verse deals with, which is clearly *removing of the veil* or *making* the hour *manifest*; for the giving of rewards and punishments takes place when the hour comes. It should be noted that the *hour* does not necessarily signify the resurrection; on the other hand, it very often indicates the *doom* of a people, *the hour of the departure of their glory and power*.

1581 As I have already stated, all this was experienced by Moses in that particular state in which the recipient of a revelation finds himself at the time of the revelation. I have explained this fully in 926. I may here add that the Qur-án here affords evidence that what was shown to Moses on this occasion had a deeper significance beneath it, and this is clearly stated in v. 23, where the object of showing these signs is stated to be that *We may show you of Our greater signs*. Thus the two signs mentioned here were really indications of something greater. To know this we have to see what *'aṣá* means. This has already been explained in 96, where it is shown that the word *'aṣá* stands metaphorically for a *community*, hence the sight of his staff becoming a running serpent was shown to him as an indication that his community, i.e. the Israelite people, who had been reduced to a state of intellectual death under Pharaoh, would soon become a living nation.

1582 Bearing in mind what has been said above, the *yad-i-baiḍá*, has also a deeper meaning. يد بيضاء lit. *a white hand*, signifies حجة مبرهنة i.e. *an argument made very clear* (TA); and a *demonstrating* or *demonstrated argument* or *allegation* or *evidence* (M-LL). The showing of the *white hand* to Moses signified that he would be able to afford a convincing argument, or it implied a revelation from on high that should serve as a light.

SECTION 2

The History of Moses

25 He said: O my Lord! expand my breast for me:
26 And make my affair easy to me:
27 And loose the knot from my tongue:[1583]
28 (That) they may understand my word:
29 And give to me an aider from my family:[1584]
30 Aaron, my brother:
31 Strengthen my back by him:
32 And associate him (with me) in my affair:
33 So that we should glorify Thee much:
34 And remember Thee oft:
35 Surely, Thou art seeing us.
Ar. thou art. 36 He said: *You are* indeed
Ar. thy. granted *your* petition, O Moses:
37 And certainly We bestowed
Ar. thee. on *you* a favour at another time:
38 When We revealed to
Ar. thy. *your* mother what was revealed:
Ar. that. 39 *Saying*: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him; and I cast down upon
Ar. thee. *you* love from Me, and that *you*
Ar. thou mightest. *might* be brought up before My eyes:[1585]

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝
وَيَسِّرْ لِي أَمْرِي ۝
وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ۝
يَفْقَهُوا قَوْلِي ۝
وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ۝
هَارُونَ أَخِي ۝
اشْدُدْ بِهِ أَزْرِي ۝
وَأَشْرِكْهُ فِي أَمْرِي ۝
كَيْ نُسَبِّحَكَ كَثِيرًا ۝
وَنَذْكُرَكَ كَثِيرًا ۝
إِنَّكَ كُنتَ بِنَا بَصِيرًا ۝
قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ۝
وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۝
إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝
أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي
الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ
عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۚ وَأَلْقَيْتُ عَلَيْكَ
مَحَبَّةً مِّنِّي ۚ وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۝

1583 It is to put an unnatural interpretation on the words to search for the knot or impediment of the tongue in the burning of it. عقدة اللسان is according to LA ما غلظ منه i.e. *the coarseness or roughness of it.* And the man who has *'uqdah* (i.e. *knot*) in his tongue is called *'aqid*, which is explained by LL as meaning *a man having an impediment in his tongue, unable to speak freely.*

1584 *Wazír* (from *wizr*, meaning *burden*) is literally *one who bears burden*, and hence *an aider* or *helper*, because he bears the burden of another. It may also be rendered as *minister*, as the word is extensively used as signifying a *minister of a king.*

1585 This is in accordance with the Bible narrative. Moses was born at a time when Pharaoh had commanded all male children born to the Israelites to be thrown into the Nile. Moses' mother kept him concealed for three months, and at last, unable to hide him any longer, threw him into the river in an ark of bulrushes, whence he was picked up by Pharaoh's daughter (Exod. 2 : 1–10).

Ar. *thy.* 40 When *your* sister went
and said: Shall I direct you to
one who will take charge of
Ar. *thee.* him? So We brought *you* back
Ar. *thy.* to *your* mother, that her eye
might be cooled and she should
Ar. *thou didst kill.* not grieve;[1586] and *you killed* a
Ar. *thee.* man, then We delivered *you*
from the grief, and We tried
Ar. *thee.* *you* with (a severe) trying.
Ar. *thou didst stay.* Then *you stayed* for years
among the people of Midian;[1587]
Ar. *thou camest.* then *you came* hither as or-
dained, O Moses:
Ar. *thee.* 41 And I have chosen *you*
for Myself:
Ar. *thou.* Ar. *thy.* 42 Go *you* and *your* brother
with My communications and
be not remiss in remembering
Me:
43 Go both to Pharaoh,
surely he has become in-
ordinate:
44 Then speak to him a
gentle word, haply he may
mind or fear.
45 Both said: O our Lord!
surely we fear that he may
hasten to do evil to us or
that he may become inordi-
nate.
46 He said: Fear not, surely
I am with you both: I do hear
and see:
47 So go you both to him
and say: Surely we are two
Ar. *thy.* apostles of *your* Lord; there-
fore send the children of Israel
with us and do not torment
them! Indeed we have brought
Ar. *thee.* to *you* a communication from
Ar. *thy.* *your* Lord, and peace is on
him who follows the guid-
ance:
48 Surely it has been re-
vealed to us that the chastise-
ment will surely come upon
him who rejects and turns
back.[1588]

إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِيٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ○
وَٱصْطَنَعْتُكَ لِنَفْسِي ○
ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكْرِي ○
ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ○
فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ○
قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ○
قَالَ لَا تَخَافَآ إِنَّنِي مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ○
فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ○
إِنَّا قَدْ أُوحِيَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ○

1586 See Exod. 2:7–9.

1587 See Exod. 2:11–15.

1588 This contains a clear warning to Pharaoh of his end in case of rejection. Moses and Aaron were directed to convey this message. The whole account of their actual going to Pharaoh and the delivery of this message is omitted here, and the next verse gives us Pharaoh's reply to their demand.

49 (Pharaoh) said: And who is your Lord, O Moses?

قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ○

50 He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).[1589]

قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ
خَلْقَهٗ ثُمَّ هَدٰى ○

51 He said: Then what is the state of the former generations?

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ○

52 He said: The knowledge thereof is with my Lord in a book: my Lord errs not, nor does He forget:

قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا
يَضِلُّ رَبِّيْ وَلَا يَنْسَى ○

53 Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs:

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ
سَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ
السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖٓ اَزْوَاجًا
مِّنْ نَّبَاتٍ شَتّٰى ○

54 Eat and pasture your cattle: most surely there are signs in this for those endowed with understanding.

كُلُوْا وَارْعَوْا اَنْعَامَكُمْ ۚ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّاُولِي النُّهٰى ○

SECTION 3

The History of Moses

55 From it We created you and into it We shall send you back and from it will We raise you a second time.

مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَ
مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ○

56 And truly We showed him Our signs, all of them, but he rejected and refused.

وَلَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا
فَكَذَّبَ وَاَبٰى ○

57 Said he: *Have you* come to us that *you should* turn us out of our land by *your* enchantment, O Moses?

Ar. *hast thou.*
Ar. *thou shouldst.*
Ar. *thy.*

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا
بِسِحْرِكَ يٰمُوْسٰى ○

58 So we too will produce before you enchantment like it, therefore make between us and *you* an appointment, which we should not break, (neither) we nor *you*, (in) a central place.

Ar. *between thee.*
Ar. *thou.*

فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ
نَحْنُ وَلَآ اَنْتَ مَكَانًا سُوًى ○

1589 This verse contains an argument for the necessity of Divine revelation. It says that, as Allah has created everything, and then given it the qualities and means by which it can attain to perfection—for this is the true significance of *hadá*, or *guiding a thing* (*to its goal*)—so man also stands in need of spiritual and moral direction for his attainment of spiritual perfection.

59 (Moses) said: Your appointment is the day of the Festival, and let the people be gathered together in the early forenoon.

60 So Pharaoh turned his back and settled his plan, then came.[1590]

61 Moses said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a chastisement, and he who forges (a lie) indeed fails to attain (his desire).

62 So they disputed with one another about their affair and kept the discourse secret.

63 They said: These are most surely two enchanters who wish to turn you out from your land by their enchantment and to take away your most *exemplary usage*.

Or, *distinguished chiefs*.

64 Therefore settle your plan, then come standing in ranks, and he will prosper indeed this day who overcomes.

65 They said: O Moses! *will you* cast, or shall we be the first who cast down?

Ar. *wilt thou*.

66 He said: Nay! cast down. Then lo! their cords and their rods—it was imaged to him on account of their enchantment as if they were running.[1591]

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَنْ
يُحْشَرَ النَّاسُ ضُحًى ○
فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ○
قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا
عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ
وَقَدْ خَابَ مَنِ افْتَرَىٰ ○
فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسَرُّوا
النَّجْوَىٰ ○
قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ
أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ○
فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ۚ
وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ○
قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ
نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ○
قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَ
عِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَنَّهَا تَسْعَىٰ ○

1590 جمع امره and اجمع امره both indicate *he determined* or *resolved upon his affair*; and accordingly جمع كيده means *he determined upon* or *settled* (LL) his plan. For the meaning of *kaid*, see 965.

1591 The forces of untruth appear to carry the day for a while, but are soon vanquished. As to what was the nature of these cords and rods and what is meant by their running, the Bible does not help us much to understand. The Qur-án gives hints in certain places; for instance, in 7:117, where they are described as being *the lies they told*. Both the words *'aṣá* and *ḥabal* are used in the Arabic language metaphorically in a number of ways. For instance, you say قرعه بعصا الملامة (literally, *he struck him with the staff of censure*), whereas the significance is that *he exceeded the usual bounds in censuring him*. And you say, فلان يصلي عصا فلان (literally, *such a one straightens the staff of such a one by turning it round over the fire*), meaning, *such a one manages or regulates the affairs of such a one*. Likewise قشرت له العصا literally, *I peeled for him the staff*) signifies *I revealed to him what was in my mind*. And *'aṣá* is synonymous with *lisán*—i.e. *the tongue* (TA, LL). Similarly *ḥabal* signifies something more than a mere *cord*; in fact, it means *any means of access*

67 So Moses conceived in his mind a fear.

68 We said: Fear not, surely *you shall* be the uppermost:

Ar. *thou shalt.*

69 And cast down what is in *your* right hand: it shall devour what they have wrought; they have wrought only the plan of an enchanter, and the enchanter shall not be successful wheresoever he may come from.

Ar. *thy.*

70 And the enchanters were cast down making obeisance; they said: We believe in the Lord of Aaron and Moses.[a]

a 930.

71 (Pharaoh) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm-trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.

72 They said: We do not prefer *you* to what has come to us of clear arguments and to Him who made us, therefore decide what *you are* going to decide; *you can* only decide about this world's life:

Ar. *thee.*

Ar. *thou art.*

Ar. *thou canst.*

73 Surely we believe in our Lord that He may forgive us our sins and the enchantment to which *you compelled* us; and Allah is better and more Abiding.

Ar. *thou didst compel.*

74 Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.[1592]

فأوجس في نفسه خيفة موسى ○
قلنا لا تخف إنك أنت الأعلى ○
وألق ما في يمينك تلقف ما صنعوا
إنما صنعوا كيد سحر ولا يفلح
السحر حيث أتى ○
فألقي السحرة سجدا قالوا آمنا
برب هرون وموسى ○
قال آمنتم له قبل أن آذن لكم
إنه لكبيركم الذي علمكم السحر
فلأقطعن أيديكم وأرجلكم من
خلاف ولأصلبنكم في جذوع
النخل ولتعلمن أينا أشد
عذابا وأبقى ○
قالوا لن نؤثرك على ما جاءنا من
البينت والذي فطرنا فاقض ما
أنت قاض إنما تقضي هذه الحيوة
الدنيا ○
إنا آمنا بربنا ليغفر لنا خطينا
وما أكرهتنا عليه من السحر والله
خير وأبقى ○
إنه من يأت ربه مجرما فإن له جهنم
لا يموت فيها ولا يحيى ○

to a thing—Rgh: كل ما يتوصل به الى شيء and the word of God is also called a *ḥabal* (3:102). Therefore, if ما يافكون or *the lies they told*, expresses the true nature of the cords and the rods, the use of the two words clearly corroborates this conclusion. And this is further supported by the saying ان من البيان لسحرا explained in 148, where an eloquent speech is called *siḥr*, or *enchantment*, the very word used here.

1592 Those in hell shall not live, because life shall be granted only to those who are reborn in this life, nor shall they die, because death would mean the cessation of their torment.

75 And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

76 The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

وَمَنْ يَّأْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ۝ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ۝

SECTION 4

The History of Moses

77 And certainly We revealed to Moses, *saying* :[a] Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.[1593]

Ar. *that.* a 1356.

78 And Pharaoh followed them with his armies, so there came upon them of the sea that which came upon them.

79 And Pharaoh led astray his people and he did not guide (them) aright.

80 O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain,[b] and We sent to you the manna and the quails.[c]

b 105.

c 90.

81 Eat of the good things We have given you for sustenance, and be not inordinate with respect to *them*, lest My wrath should be due to you, and to whomsoever My wrath is due he shall perish indeed.[1594]

Ar. *it.*

82 And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

وَلَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَسْرِ بِعِبَادِيْ فَاضْرِبْ لَهُمْ طَرِيْقًا فِي الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّلَا تَخْشٰى ۝ فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ۝ وَاَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَمَا هَدٰى ۝ يٰبَنِيْٓ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَوٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ۝ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ۝ وَاِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ۝

1593 This shows that there was at that time a dry path in the sea. It shows also that there was only one path, and the twelve paths of the commentators are not mentioned in the Holy Qur-án. See also 82.

1594 *Ḥalla* has the aorist *yaḥillu* as well as *yaḥullu*, the infinitive noun in both cases being *ḥalúl*. حل عليه with *yaḥillu* as the aorist means *it became due to him*, while with *yaḥullu* as the aorist the meaning is *it alighted* or *descended upon him* (TA-LL). As the word occurring here is *yaḥillu*, and not *yaḥullu*, therefore, the correct interpretation of the words is that displeasure from your Lord should *be due to you*.

Ar. *thee.*
Ar. *thy.*

83 And what caused *you* to hasten from *your* people, O Moses?

84 He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

Ar. *thy.*
Ar. *thee.*

85 He said: So surely we have tried *your* people after *you*, and the Sámiri has led them astray.[1595]

86 So Moses returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

Ar. *thee.*

87 They said: We did not break (our) promise to *you* of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away, and thus did the Sámiri suggest.[1596]

88 So he brought forth for them a calf, a (mere) body, which had a hollow sound, so they said: This is your god and the god of Moses, but he forgot.[1597]

وَمَآ أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسٰى ○
قَالَ هُمْ أُولَآءِ عَلٰٓى أَثَرِىْ وَعَجِلْتُ
إِلَيْكَ رَبِّ لِتَرْضٰى ○
قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِىُّ ○
فَرَجَعَ مُوسٰٓى إِلٰى قَوْمِهٖ غَضْبَانَ
أَسِفًا ۚ قَالَ يٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا
حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُّمْ
أَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ
فَأَخْلَفْتُمْ مَّوْعِدِىْ ○
قَالُوْا مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا
وَلٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ
فَقَذَفْنٰهَا فَكَذٰلِكَ أَلْقَى
السَّامِرِىُّ ○
فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ
خُوَارٌ فَقَالُوْا هٰذَآ إِلٰهُكُمْ وَإِلٰهُ
مُوسٰى ۵ فَنَسِىَ ○

1595 Whether this Sámiri was some ancestor of the Samaritans or not need not be discussed. The verse only shows that some person other than Aaron was responsible for making the calf. From Rabbinical literature (see *Jewish En.*, Art. "Calf") it appears that the Egyptians who had come with the Israelites were foremost in demanding the making of the calf. And 'Atá held on the authority of I'Ab that he was an Egyptian who had believed in Moses and came along with the Israelites (Rz). The opinion that he was of a people who worshipped the cow is also traceable to I'Ab (Rz).

1596 The Israelites may have borrowed ornaments from the Egyptians, as is affirmed in Exod. 12:35, and the reference may here be to those ornaments, or the significance may simply be that the nomadic tribes of Israel, who were unaccustomed to these things, had imbibed these habits from the Egyptians, and now gave up those ornaments at the suggestion of the Sámiri. The words فكذلك القى السامرى are generally taken to mean that the Sámiri also cast away the ornaments, and though the word *alqá* means *he cast away*, yet the object of *alqá* is not mentioned here. The reply of the people states clearly they had not done the thing of *their own accord*, and hence the reference in the concluding words is to the suggestions cast into the minds of the people by the Sámiri. And you say القاه عليه meaning *he put it into his mind*, or *he suggested it* (Kull-LL). It also means *he dictated it*, i.e. a writing (Msb-LL). The word *kazálika*, meaning *thus*, therefore refers to the proposal of the casting away of the ornaments.

1597, see next page.

Ar. *saying.*
Ar. *nor.*

89 What! could they not see that it did not return to them a *reply*, and (that) it did not control any harm *or* benefit for them?[1598]

أفلا يرون ألا يرجع إليهم قولا ولا يملك لهم ضرا ولا نفعا ع

SECTION 5

The History of Moses: The Prophet's Message

90 And certainly Aaron had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order.[1599]

ولقد قال لهم هرون من قبل يقوم إنما فتنتم به وإن ربكم الرحمن فاتبعوني وأطيعوا أمري

91 They said: We will by no means cease to keep to its worship until Moses returns to us.

قالوا لن نبرح عليه عكفين حتى يرجع إلينا موسى

Ar. *thee.*
Ar. *thou sawest.*

92 (Moses) said: O Aaron! what prevented *you*, when *you saw* them going astray,

قال يهرون ما منعك إذ رأيتهم ضلوا

Ar. *thou didst.*
Ar. *didst thou.*

93 So that *you did* not follow me? *Did you* then disobey my order?

ألا تتبعن أفعصيت أمري

Ar. *thou shouldst.*
Ar. *thou hast.*

94 He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest *you should* say: *You have* caused a division among the children of Israel and not waited for my word.

قال يبنؤم لا تأخذ بلحيتي ولا برأسي إني خشيت أن تقول فرقت بين بني إسراءيل ولم ترقب قولي

Ar. *thy.*

95 He said: What was then *your* object, O Sámiri?

قال فما خطبك يسامري

96 He said: I saw what they did not see, so I followed only partly the way of the apostle, then I cast it away: thus did my soul embellish (it) to me.[1600]

قال بصرت بما لم يبصروا به فقبضت قبضة من أثر الرسول فنبذتها وكذلك سولت لي نفسي

1597 According to I'Ab, it had neither a voice nor a soul, but it was only a hollow sound produced by the air passing through the hollow of the metal of which it was made (JB).

1598 The argument made use of in this verse shows that the Holy Qur-án condemns the worship of all those gods who neither return answers to the prayers of their worshippers nor control their destinies. The logical consequence of this argument is that the true worshipper of God receives a reply to his prayers.

1599 From this it is clear that not only had Aaron no part in making the calf, but he even enjoined his people to give up its worship. The Qur-án here differs from the Bible in declaring a prophet to be free from the sin of associating gods with Allah.

1600 The stories built upon the simple words قبضت قبضة من اثر الرسول do not deserve to be noticed. Suffice it to say that even Rz discredits them. That the apostle is

97 He said: Begone then, surely for *you* it will be in this life to say, Touch (me) not; and surely there is a threat for *you*, which shall not be made to fail to *you*, and look at *your* god to whose worship *you kept* (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.[1601]

98 Your God is only Allah, there is no god but He; He comprehends all things in (His) knowledge.

99 Thus do We relate to *you* (some) of the news of what has gone before; and indeed We have given to *you* a Reminder from Ourselves.

100 Whoever turns aside from it, he shall surely bear a burden on the day of resurrection,

101 Abiding in this (state), and evil will it be for them to bear on the day of resurrection;

102 On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day;[1601A]

Ar. *thee.* Ar. *thee.* Ar. *thee.* Ar. *thy.* Ar. *thou didst keep.* Ar. *thee.* Ar. *thee.*

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيٰوةِ
أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا
لَنْ تُخْلَفَهُ وَانْظُرْ إِلَىٰ إِلٰهِكَ الَّذِي
ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ
لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ○
إِنَّمَا إِلٰهُكُمُ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ○
كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ
سَبَقَ وَقَدْ آتَيْنٰكَ مِنْ لَدُنَّا ذِكْرًا ○
مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيٰمَةِ وِزْرًا ○
خٰلِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيٰمَةِ
حِمْلًا ○
يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ
يَوْمَئِذٍ زُرْقًا ○

Gabriel, that he rode on a horse, that by اثر الرسول (lit. *the footprints of the apostle*) is meant *footprints of the horse*, are conjectures pure and simple, to which the Qur-án does not lend the least support. The *rasúl*, or *apostle*, is evidently Moses himself; his *aṣar* signifies his *sunnah*, i.e. *his practices and sayings*, a significance to which all authorities agree (LL), the word being well known in Muslim religious literature, and the *qabḍatun* is *taking* or *following those practices in part*, because *qabḍatun* denotes *a single act of taking*, or *only a handful*, i.e. *a small part of it*. The meaning is thus clear: the man who made the calf asserts that he had a clearer perception of things than the Israelites, that he accepted the teachings of Moses only partially, and confesses that he now threw off even that part and made a calf for worship.

1601 This shows that the ashes of the calf were thrown into the sea, and the story of the Israelites being made to drink of water mixed with the ashes of the calf is not, therefore, credited by the Holy Qur-án (see 137). The punishment given to the Sámiri is that of an outcast in society, who is prohibited from having any intercourse or relations with the Israelite people.

1601A The word *zurqá* means *blue-eyed*, and thus it serves as an indication of the nations who are spoken of here as being *gathered*. According to Bḍ, blue being the colour of the eyes of the *Rúm* (i.e. the Greeks or the Romans), who were most hated by the Arabs, that colour was regarded by the Arabs as the worst colour for the eye. The word may also signify *blind*, in reference to the guilty being raised up blind on the resurrection day, for which see v. 124.

103 They shall consult together secretly: You did tarry but ten (centuries).[1602]

يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ۝

104 We know best what they say, when the fairest of them in course would say: You tarried but a day.[1603]

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ۝

SECTION 6

The Opponents shall be brought low

105–111. Chief opponents shall be brought to submission. 112. Triumph of believers. 113–115. A warning.

Ar. *thee.* Or, *chiefs.*

105 And they ask *you* about the *mountains*. Say: My Lord will carry them away from the roots,

وَيَسْـَٔلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ۝

106 Then leave it a plain, smooth level,[1604]

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝

Ar. *thou shalt.* Ar. *nor.*

107 *You shall* not see therein any crookedness *or* unevenness.

لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۝

Ar. *thou shalt.*

108 On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent God so that *you shall* not hear aught but a soft sound.[1605]

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۝

a 339, 79.

109 On that day shall no intercession avail[a] except of him whom the Beneficent God allows and whose word He is pleased with.

يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا ۝

1602 The object of *'ashrá* is omitted; but, as elsewhere the lovers of the world are described as loving to be *granted a life of a thousand years* (2:96), and they are told that even their being granted such a long life will in no way remove them further off from the chastisement, what is apparently indicated here is that they shall have enjoyed ten centuries of great prosperity. Or, if the word *days* is understood, the ten days of the life of a nation would also mean ten centuries.

1603 Because a day is equal to a thousand years. See 22:47: "And they ask you to hasten on the chastisement, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number." It is the man who reminds them of this Divine promise that is called *the fairest in course.*

1604 The word *jabal* means *a mountain*, as well as the *lord* or *chief of a people* (Q, TA-LL). That the latter significance is intended here is shown by the context; see in particular v. 108: "On that day they shall follow the inviter." In the same sense are to be taken the two verses that follow: they point to the removal of all obstacles that hindered the propagation of truth.

1605 The inviter in whom there is no crookedness is no other than the Holy Prophet, as is clearly stated elsewhere, "Who revealed the Book to His servant and did not make in it (or him) any crookedness" (18:1). The whole verse clearly points to a time when Islam should be completely established, and instead of opposition *the voices should be low* before the Beneficent God. The lowness of the voice indicates submission.

110 He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ۝

Or, *chiefs.* 111 And the *faces* shall be humbled before the Living, the Self-subsistent God, and he who bears iniquity is indeed undone.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ
خَابَ مَنْ حَمَلَ ظُلْمًا ۝

112 And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

وَمَنْ يَعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخَافُ ظُلْمًا وَّلَا هَضْمًا ۝

113 And thus have we sent it down an Arabic Qur-án, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.

وَكَذٰلِكَ أَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّصَرَّفْنَا
فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ
أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۝

114 Supremely exalted is therefore Allah the King, the Truth: and do not make haste with the Qur-án before its revelation is made complete to *you* (Ar. *thee.*) and say: O my Lord! increase me in knowledge.[1606]

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ
بِالْقُرْاٰنِ مِنْ قَبْلِ أَنْ يُّقْضٰى إِلَيْكَ
وَحْيُهُ ۫ وَقُلْ رَّبِّ زِدْنِي عِلْمًا ۝

115 And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination (to disobey).[1607]

وَلَقَدْ عَهِدْنَا إِلٰى اٰدَمَ مِنْ قَبْلُ
فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ۝

SECTION 7

The Devil's misleading

116–121. The devil deceives. 122, 123. Allah is merciful. 124–128. The spiritually blind.

116 And when We said to the angels: Make obeisance to Adam,[a] they made obeisance, but Iblís (did it not)[b]; he refused.

a 56.
b 57, 58.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِاٰدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۗ أَبٰى ۝

117 So We said: O Adam! this is an enemy to *you* (Ar. *thee.*) and to *your* (Ar. *thy.*) wife; therefore let him not drive you both forth from the garden[c] so that *you should* (Ar. *thou shouldst.*) be unhappy:

c 60.

فَقُلْنَا يٰاٰدَمُ إِنَّ هٰذَا عَدُوٌّ لَّكَ وَ
لِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ
الْجَنَّةِ فَتَشْقٰى ۝

1606 The making haste with the Qur-án signifies the Holy Prophet's desire that the warning to the unbelievers may be given in clear words, so that they may benefit by it. This is explained at length in 2614.

1607 This shows that Adam's fault was not intentional, and hence no sin can be attributed to him on this ground.

118 Surely it is (ordained) for *you* that *you shall* not be hungry therein nor bare of clothing;

Ar. *thee*. Ar. *thou shalt*.

119 And that *you shall* not be thirsty therein nor *shall you* feel the heat of the sun.[1608]

Ar. *thou shalt*. Ar. *shalt thou*.

120 But the devil made an evil suggestion to him; he said: O Adam! shall I guide *you* to the tree of immortality and a kingdom which decays not?

Ar. *thee*

121 Then they both ate of it, so their evil inclinations became manifest to them,[a] and they both began to cover themselves with leaves of the garden,[b] and Adam disobeyed his Lord, so his life became evil (to him).[1609]

a 866.

b 867.

122 Then his Lord chose him, so He turned to him and guided (him).

123 He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۝
وَأَنَّكَ لَا تَظْمَؤُا فِيهَا وَلَا تَضْحَىٰ ۝
فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ
هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَ
مُلْكٍ لَا يَبْلَىٰ ۝
فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَ
طَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
الْجَنَّةِ ۚ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ۝
ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ۝
قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي
هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا
يَضِلُّ وَلَا يَشْقَىٰ ۝

1608 The garden of which a picture is given here is an earthly garden in which all comforts necessary for a man are made available to him. The words *you shall not be hungry therein* should be read along with what is said elsewhere: *And eat from it a plenteous food wherever you wish* (2 : 35). Allegorically it signifies a state of contentment or rest in which there is no yearning to either good or evil, being as it were a state of inertia, devoid of exertion or ambition.

1609 *Ghawá* is explained by Rgh as meaning فسد عليه عيشه i.e. *his life became evil to him*. It is also interpreted as meaning *he was disappointed*, or *he acted ignorantly* (TA-LL).

It should be noted that while in the picture of the garden drawn above in vv. 118 and 119 mention is made of four things, the consequence of getting out of that state is only one, *the becoming manifest to them of their evil inclinations* or *their shame*. An explanation of this is found in 7 : 26, where it is said: "O children of Adam! We have indeed sent down on you clothing to cover your shame and clothing for beauty; and clothing that guards (against evil), that is the best." Thus it is the clothing that guards against evil that is really spoken of here, and by the manifestation of the shame is meant the consciousness of having done something evil. The allegorical nature of what is so often related as the story of Adam is thus evident. It will be further seen that the remedy pointed out by the Holy Qur-án is of a spiritual nature: "So surely there will come to you a guidance from Me; then whoever follows My guidance no fear shall come upon them, nor shall they grieve" (2 : 38). This shows that the spiritual aspect of man's life and not the physical one is the real theme of Adam's story. This is further made clear by the verses that follow, viz. 123 and 124.

124 And whoever turns away from My reminder, his shall surely be a straitened life, and We will raise him on the day of resurrection, blind.[1610]

125 He shall say: My Lord! why hast Thou raised me blind, and I was a seeing one indeed?

126 He will say: Even so: Our communications came to *you*, but *you neglected* them; even thus *shall you* be forsaken this day.

Ar. *thee.* Ar. *thou didst neglect.* Ar. *shalt thou.*

127 And thus do We recompense him who is extravagant and does not believe in the communications of his Lord; and certainly the chastisement of the hereafter is severer and more lasting.

128 Does it not then direct them aright how many of the generations in whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ
مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
الْقِيَامَةِ أَعْمَىٰ ۝
قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَ
قَدْ كُنْتُ بَصِيرًا ۝
قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ
وَكَذَٰلِكَ الْيَوْمَ تُنْسَىٰ ۝
وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ
يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ
أَشَدُّ وَأَبْقَىٰ ۝
أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ
مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ ۝

SECTION 8

Punishment is certain

129 And had there not been a word (that had) already gone forth from *your* Lord and an appointed term, it would surely have been made to cleave (to them).[1610A]

Ar. *thy.*

130 Bear then patiently what they say, and glorify *your* Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify

Ar. *thy.*

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ۝
فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ
وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ

1610 The *straitened life* is really, as pointed out above, a life of spiritual straitness, because it is of the spiritual aspect of man's life that the Holy Qur-án is speaking here.

1610A Both Rodwell and Palmer are wrong in translating this passage. The meaning is clear. The unbelievers would have the threatened punishment hastened. But they had been told that so long as the Holy Prophet was among them they would not be punished. This was the word that had already gone forth. The appointed term was the battle of Badr, which is frequently spoken of in the Holy Qur-án as being the time when a blow will be dealt to the power of a persecuting enemy. See 982.

(Him) and during parts of the day, that *you may* be well pleased.[1610B]

131 And do not stretch *your* eyes after that with which We have provided different classes of them, (of) the splendour of this world's life, that We may thereby try them; and the sustenance (given) by *your* Lord is better and more abiding.

132 And enjoin prayer on *your* followers,[a] and steadily adhere to it; We do not ask *you* for subsistence; We do give *you* subsistence, and the (good) end is for guarding (against evil).

133 And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?[1610C]

134 And had We destroyed them with chastisement before *this*, they would certainly have said: O our Lord! why didst Thou not send to us an apostle, for then we should have followed Thy communications before that we met disgrace and shame.

135 Say: Every one (of us) is awaiting, therefore do await: so you will come to know who is the follower of the even path and who goes aright.

Ar. *thou mayest.*
Ar. *thy.*
Ar. *thy.*
Ar. *thy.*
[a] 917A.
Ar. *thee.*
Ar. *thee.*
Or, *him.*

وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ○
وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا
بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ
الدُّنْيَا ۙ لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ
رَبِّكَ خَيْرٌ وَأَبْقَىٰ ○
وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ
عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ
نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ○
وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ
أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي
الصُّحُفِ الْأُولَىٰ ○
وَلَوْ أَنَّا أَهْلَكْنٰهُم بِعَذَابٍ مِّن
قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ
إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيٰتِكَ مِن
قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ○
قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا ۖ فَسَتَعْلَمُونَ
مَنْ أَصْحٰبُ الصِّرَاطِ السَّوِيِّ
وَمَنِ اهْتَدَىٰ ○

1610B The Holy Prophet, while told to bear patiently the persecutions for a time, is also told to seek comfort in prayer. Hence the injunction to bear patiently is at once followed by an injunction to pray. And he did find comfort in prayer under the severest persecutions. "The coolness of my eyes is in prayer," he is reported to have said. This verse speaks of the five obligatory prayers and the two optional ones. Before the rising of the sun is the morning prayer, before its setting the *'aṣr* prayer. Three prayers, *the maghrib, the 'ishá* and *the tahajjud* (the last named being optional), occur during hours of the night, while during parts of the day are the *ẓuhur* and the *ḍuḥá*, the latter again being optional, being a short prayer before midday, as the *ẓuhur* is the after midday prayer.

1610C The Holy Qur-án is here called a clear evidence of what is contained in the previous books, because it fulfils their prophecies and also adduces arguments for the assertions made in them.

PART XVII

CHAPTER XXI

THE PROPHETS

(*Al-Anbiyā*)

REVEALED AT MECCA

(*7 sections and* 112 *verses*)

Abstract:

Sec. 1. Judgment approaches.
Sec. 2. Truth has always triumphed.
Sec. 3. The truth of revelation.
Sec. 4. Allah deals with men mercifully.
Sec. 5. Abraham's history.
Sec. 6. Allah delivers prophets from their enemies.
Sec. 7. The righteous shall inherit the land.

The Title.

THIS chapter deals more with the deliverance of the righteous than the punishment of the wicked, more with the triumph of truth than the annihilation of falsehood, though the one no doubt implies the other. While it is devoted in part to general statements regarding the deliverance of the prophets and the ultimate triumph of their cause, and hence it goes under the name of *Prophets*, the history of Abraham, the great father of numerous prophets, is particularly referred to, as affording an example nearer to the case of the Holy Prophet than the example of any other prophet.

Connection with preceding chapters.

As regards the arrangement of chapters, it may be noted that the sixth and seventh belong to the first group of Meccan chapters and complement each other. The second group consists of seven chapters, from the 10th to the 16th inclusive. The third group, beginning with chapter 17, also consists of seven chapters. The first chapter of this group, while promising Islam a great future, cites the example of the Israelites and in what manner they were dealt with. This is followed by that which deals with the history of Christianity, then by one giving prominence to the histories of John and Jesus, a fourth dealing chiefly with the history of Moses. Naturally, then, these chapters should have been followed by the history of that great patriarch who is the father of both the Israelites and the Ishmaelites. Another phase of this chapter is the deliverance of the righteous, even as the punishment of the wicked is the distinguishing characteristic of the four that precede it, and thus destruction is here followed by construction.

Subject-matter.

The chapter begins with the certainty of the punishment of the Meccans, and is followed by a clear declaration that the judgment approaches and the reckoning is nigh. This is

SECTION 1

Judgment approaches

1–4. Warning is unheeded. 5. They waver in judgment. 6–10. Former prophets and their opponents.

In the name of Allah, the Beneficent, the Merciful.

1 Their reckoning has drawn near to men, and in heedlessness are they turning aside.

2 There comes not to them a new reminder from their Lord but they hear it while they sport,

3 Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?

4 He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

5 Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).[1611]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ
غَفْلَةٍ مُّعْرِضُوْنَ ○
مَا يَأْتِيْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ
اِلَّا اسْتَمَعُوْهُ وَهُمْ يَلْعَبُوْنَ ○
لَاهِيَةً قُلُوْبُهُمْ وَاَسَرُّوا النَّجْوَى
الَّذِيْنَ ظَلَمُوْا هَلْ هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ
اَفَتَأْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ○
قٰلَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَ
الْاَرْضِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○
بَلْ قَالُوْٓا اَضْغَاثُ اَحْلَامٍ بَلِ افْتَرٰىهُ
بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِاٰيَةٍ كَمَآ
اُرْسِلَ الْاَوَّلُوْنَ ○

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borne out by the fact that truth must triumph now as it has always done, and this is shown in the second section. The third draws attention to the truth of revelation in general, and the revelation of the Prophet in particular. The fourth calls attention to the predominance of mercy in Divine nature, for merciful dealing was specially to mark the punishment of the Holy Prophet's opponents, and in this respect Abraham was to be his prototype, whose history forms the subject-matter of the next section. The sixth shows how prophets have always been delivered from the hands of their enemies in the most critical circumstances, and the last adds that the righteous are made to inherit the land, specially referring to the Holy Land, which was now promised to the Muslims as righteousness had departed from the house of Israel.

Date of revelation.

As regards the date of revelation, while there is nothing to show that any portion of it was revealed elsewhere than at Mecca, there are no data which could help us in deciding an approximately probable date of its revelation. In all probability, however, it belongs to the middle period of the Holy Prophet's Meccan career.

1611 The Quraish seem to have been quite puzzled—as the Christian critics of the Qur-án are puzzled to-day—what they could liken the Qur-án to. They first call it a *siḥr*, i.e. *skilful eloquence* (TA), because, notwithstanding their opposition to it, it had an attraction for them. But then there are prophecies which mere eloquence cannot produce, so they call it *medleys*

6 There did not believe before them any town which We destroyed: will they then believe?[1612]

7 And We did not send before *you* any but men to whom We sent revelation, so ask the followers of the reminder if you do not know.

Ar. *thee.*

8 And We did not make them bodies not eating the food, and they were not to abide (for ever).[1613]

9 Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the extravagant.

10 Certainly We have revealed to you a book in which is your eminence; what! do you not then understand?[1614]

مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ
اَفَهُمْ يُؤْمِنُوْنَ ○
وَمَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ
فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ○
وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ
الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ ○
ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ
وَمَنْ نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ○
لَقَدْ اَنْزَلْنَآ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ط
اَفَلَا تَعْقِلُوْنَ ○ ع

SECTION 2

Truth has always triumphed

11–15. The wicked are destroyed. 16–18. Truth prevails in heavens and earth. 19–26. Unity is the great truth preached by all prophets. 27–29. Sinlessness of prophets.

11 And how many a town which was iniquitous did We demolish, and We raised up after it another people!

12 So when they felt Our punishment, lo! they began to fly from it.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً
وَّاَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ○
فَلَمَّآ اَحَسُّوْا بَاْسَنَآ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ○

of dreams. Then they think that there is a settled purpose therein, by reason of its asserting the Prophet's triumph and the discomfiture of his powerful enemies, so they call it an intentional *forgery*; and lastly, as if to devise one word combining all these, they call him a *poet.* Then they demand a sign the like of which was given to the former prophets, meaning their destruction and his triumph, because the Qur-án had repeatedly called their attention to the fate of those who had rejected the truth before them.

1612 They are told, in reply to their demand for a sign similar to those given to the former prophets, that persistence in wickedness and unbelief have always been punished with destruction, but they are called upon to follow the truth and avoid punishment. They have, however, been warned that if they would not obey, then what had led to the destruction of those before them would also lead to theirs.

1613 This shows clearly that every prophet had a mortal body needing food for its support, and that every one of them tasted of death. Therefore Jesus also must have had a body which stood in need of food and must have tasted of death. So the idea that he is alive in the heavens is clearly opposed to the Holy Qur-án. The Qur-án has plainly said that all prophets were mortals, so the prophet Jesus must also have been a mortal, and he could not now be alive, needing no food, as the holders of the belief in his ascent to heaven think.

1614 Whenever the Quraish demanded that the threatened punishment should be inflicted

13 Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.

لا تركضوا وارجعوا الى ما اترفتم فيه
ومسكنكم لعلكم تسئلون ○

14 They said: O woe to us! surely we were unjust.

قالوا يويلنا انا كنا ظلمين ○

15 And this ceased not to be their cry till We made them cut off, extinct.[1615]

فما زالت تلك دعوىهم حتى جعلنهم
حصيدا خمدين ○

16 And We did not create the heaven and the earth and what is between them for sport.[1616]

وما خلقنا السماء والارض وما بينهما لعبين ○

17 Had We wished to *make a diversion*, We would have *made* it from before Ourselves: by no means would We do (it).[1617]

Or, *take a son . . . taken.*

لو اردنا ان نتخذ لهوا لاتخذنه من
لدنا ان كنا فعلين ○

18 Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;[1618]

بل نقذف بالحق على الباطل فيدمغه
فاذا هو زاهق ولكم الويل مما
تصفون ○

19 And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.

وله من في السموت والارض ومن
عنده لا يستكبرون عن عبادته
ولا يستحسرون ○

20 They glorify (Him) by night and day: they are never languid.

يسبحون اليل والنهار لا يفترون ○

21 Or have they taken gods from the earth who raise (the dead).[1619]

ام اتخذوا الهة من الارض هم ينشرون ○

upon them, the reply always was that the Qur-án was a blessing and a mercy for them. The same truth is expressed here. They demand a sign like that of former prophets, but they are told that the Qur-án has been revealed to make them a great and eminent nation in the world. As for *zikr* meaning *eminence, fame, renown, honour*, see S, Msb, Q, TA and LL. Also compare 94 : 4, 43 : 43, in all which places *zikr* has the same meaning.

1615 The metaphor in *ḥaṣíd* is taken from seed-produce which is reaped and in *khâmid* from fire which is extinguished and the ashes of which are left smouldering. The above verses contain a clear warning for the Meccans.

1616 It is a continuance of the warning given in the previous verses. They were made to witness signs of the truth of the Prophet and of the Unity of Allah in heaven and earth, and they are now told to bear in mind that these signs were not in vain. In nature every cause has an effect and every end is achieved by means. Everything in nature is serious, so man too must take things seriously.

1617 The *in* is here *náfiyah*, i.e. negativing the statement already made. *Diversion* in this verse carries the same significance as *sporting* in the previous verse. The commentators, however, add that *lahw*, in the dialect of Yeman, signifies *wife* or *child*, and thus the statement made in the verse is a refutation of the Christian doctrine that Jesus Christ is the son of God (Rz, Bḍ). The meaning in this case would be that God does not take to Himself a son.

1618 This statement is the logical sequence of the statement in the two previous verses: truth in nature is always prevailing against falsehood. 1619, see next page.

22 If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of
a 895. the dominion,[a] above what they attribute (to Him).[1620]

23 He cannot be questioned concerning what He does and they shall be questioned.

24 Or, have they taken gods besides Him? Say: Bring your proof: this is the reminder of those with me and the reminder of those before me.[1621] Nay: most of them do not know the truth, so they turn aside.

25 And We did not send
Ar. thee. before *you* any apostle but We revealed to him that there is no god but Me, therefore serve Me.

26 And they say: The Beneficent God has taken to Himself a son;[1622] glory be to Him. Nay! they are honoured servants;[1623]

27 They do not precede Him in speech and (only) according to His commandment do they act.[1624]

لَوْ كَانَ فِيهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا
فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ○
لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ ○
اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً قُلْ
هَاتُوْا بُرْهَانَكُمْ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَ
ذِكْرُ مَنْ قَبْلِيْ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ
الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ○
وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ
اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا
فَاعْبُدُوْنِ ○
وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ
بَلْ عِبَادٌ مُّكْرَمُوْنَ ○
لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ○

1619 Here we have a clear statement that those who are taken for gods could not raise the dead to life. This must be borne in mind in any discussion about the miracles of Jesus Christ, whose alleged divinity in particular is the subject matter of these verses.

1620 This is a conclusive argument against polytheism. There is order in the universe because one law pervades the whole of it, and one law clearly points to one Author and Maintainer of that law. Had there been other gods, one law could not have governed the whole of the universe, and disorder and confusion would certainly have been the result. The unity of law is a clear proof of the Unity of the Maker.

1621 The great and fundamental truth of the Unity of Allah is common to all religions.

1622 This is a clear reference to the Christian doctrine of the sonship of Jesus.

1623 The meaning is that they whom they call sons are honoured servants of Allah, the reference being to prophets, because it is a prophet whom they call a son of God. Against the doctrine that Jesus Christ is the son of God the Qur-án does not say that *he is an honoured servant*, but that *they are honoured servants*, which, while negativing the doctrine of the sonship of Jesus, adduces an argument against it. That argument is in the words *honoured servants*, for these words draw our attention to the fact that many men were spoken of as the *sons of God*, but that the title signified nothing more than that they were honoured servants, and that therefore Jesus was son of God exactly in the same sense as the others.

1624 This verse gives us a conclusive testimony to the sinlessness of prophets. When they speak they do not precede Allah in speech, i.e. they speak according to what He has taught them, not speaking of their own accord. And when they act, they act according to

28 He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble.

29 And whoever of them should say, Surely I am a god besides Him, such a one do We recompense with hell; thus do We recompense the unjust.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ
لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُمْ
مِّنْ خَشْيَتِهِ مُشْفِقُونَ ○
وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ
فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِي
الظَّالِمِينَ ○

SECTION 3

The Truth of Revelation

30–35. Arguments of the truth of revelation. 36–41. Their mockery and its punishment.

30 Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them;[1625] and We have made of water[1626] every thing living; will they not then believe?

31 And We have made great mountains in the earth *lest it might be convulsed with them*,[a] and We have made in it wide ways that they may follow a right direction.[1627]

Or, *that they might furnish them with provision.*
a 1358.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ
جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ
أَفَلَا يُؤْمِنُونَ ○
وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَن
تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا
سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ○

His commandment. Thus both their speech and their actions are in accordance with Divine will, and therefore it cannot be said that they commit sin. The context shows clearly that the verse speaks of prophets, and not of angels.

1625 The *closing up* of the heavens and the earth is an allusion to the cessation of Divine revelation for a time before the advent of the Holy Prophet, which was marked by the absence of a prophet in the world for six hundred years and the prevalence of corruption all over the world. The opening up of the heavens and the earth signifies the coming of revelation, which brought life to the world. In physical nature we see that the rain opens up the earth.

1626 While this statement reveals a remarkable truth in the physical world, a truth which science has established only recently, and which was not known to the world generally at the time of the Holy Prophet, viz. *that water is the source of all life*, it draws attention to the equally remarkable spiritual truth that it is only by Divine revelation, which is again and again compared to water in the Holy Qur-án, that life is given to a world otherwise dead in sin and corruption. Thus, according to the Holy Qur-án, this heavenly water always continues to be rained upon earth, and the door to Divine revelation is not closed upon the world in any age.

1627 The wide ways are the ways pointed out by prophets among every nation. By following these ways they could find the right direction, i.e. the truth concerning the Holy Prophet.

32 And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.[1628]

33 And He it is who created the night and the day and the sun and the moon: all (orbs) travel along swiftly in their celestial spheres.

34 And We did not ordain abiding for any mortal before
Ar. *thee.* *you*. What! then if *you die*,
Ar. *thou diest.* will they abide?

35 Every soul must taste of death; and We try you by evil and good by way of probation; and to Us you shall be brought back.[1629]

36 And when those who disbelieve see *you*, they do not
Ar. *thee.* Ar. *thee.* take *you* but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent God.[1630]

37 Man is created of haste;[1631] now will I show to you My signs, therefore do not ask Me to hasten (them) on.[1632]

38 And they say: When will this threat come to pass if you are truthful?[1633]

وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۖ وَ
هُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ○
وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ ؕ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ○
وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ
اَفَاۡئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ○
كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَنَبْلُوْكُمْ بِالشَّرِّ
وَالْخَيْرِ فِتْنَةً ؕ وَاِلَيْنَا تُرْجَعُوْنَ ○
وَاِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْٓا اِنْ يَّتَّخِذُوْنَكَ
اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ
وَهُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ○
خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ؕ سَاُورِيْكُمْ
اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنِ ○
وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

1628 Arabia had its spiritualists, the astrologers and the diviners who pretended to have access to the secrets of heaven, for a full explanation of which see 3530. They are told that they cannot have any such access. Or the meaning may be that revelation (being called here *heaven*) is guarded against all attacks.

1629 They were afflicted with small evils, and the removal of these again brought to them a turn of good events. All this was by way of probation; the greater punishment which was to bring about the final overthrow of their power was yet in store for them.

1630 The Arabs, being an idolatrous people, would not, like the Christians, call Allah by the name *Ar-Raḥmán*; hence the Beneficent God is here spoken of in contrast with the idols. In practice, too, they denied the *beneficence* of Allah (the quality of showing mercy to His creatures without their deserving it), for they repeatedly asked for the punishment to be hastened to them, though they were again and again told to seek His mercy. Their scoffing at the Prophet was also due to the delay of the punishment, because they thought that the Prophet's warning contained empty threats.

1631 So prominent is the characteristic of haste in man that he may be said to have been created, as it were, of very haste. The expression is explained by what follows: *Now will I show to you My signs, therefore do not ask Me to hasten them on.*

1632 This verse in clear terms refutes those who say that no signs were shown by the Prophet. It explains that whenever it is said that signs *are with Allah*, the meaning is that *He will show those signs*, not that they will not be shown.

1633, see next page.

39 Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ
عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ ○

40 Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ○

41 And certainly apostles
Ar. *thee.* before *you* were scoffed at, then there befell those of them who scoffed that at which they had scoffed.[1634]

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ○

SECTION 4

Allah deals with Men mercifully

42, 43. Divine protection for all. 44–46. Signs already appearing. 47. There is no injustice. 48. A distinction granted to Moses. 50. The Qur-án is a blessed reminder.

42 Say: Who guards you by night and by day from the Beneficent God?[1635] Nay, they turn aside at the mention of their Lord.

قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ
بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ○

43 Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be
Or, *guarded.* *defended* from Us.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا
لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم
مِّنَّا يُصْحَبُونَ ○

44 Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing
a 1293. it of its sides?[a] Shall they then prevail?

بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ
عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ○

1633 The particular sign which they again and again demanded was that a destructive punishment like that which overtook former people should overtake them.

1634 The rejecters of truth have always scoffed at the idea of being punished for their rejection. Thus do all doers of evil think that they shall not be made to suffer the consequences of their misdeeds.

This and the two preceding verses assert in the clearest and most forcible words that the final triumph of truth will be brought about.

1635 That is, were it not that Allah were beneficent to you and guarded you, there is none who could guard you. Or if He, notwithstanding His beneficence, were to punish you because of your persistence in evil to such a degree as to call for the wrath of even a Beneficent Master, there would be none to guard you against that punishment.

45 Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

46 And if a blast of the
Ar. *thy*. chastisement of *your* Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

47 And We will set up a
a 859. just balance[a] on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and Sufficient are We to take account.

48 And certainly We gave to Moses and Aaron the distinction and a light and a reminder for those who would guard (against evil);[1636]

49 (For) those who fear their Lord in secret and they are fearful of the hour.

50 And this is a blessed
b 844. Reminder[b] which We have revealed: will you then deny it?

قُلْ إِنَّمَآ أُنذِرُكُم بِالْوَحْيِ ۚ وَلَا يَسْمَعُ
الصُّمُّ الدُّعَآءَ إِذَا مَا يُنذَرُونَ ○
وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ○
وَنَضَعُ الْمَوَٰزِينَ الْقِسْطَ لِيَوْمِ الْقِيَٰمَةِ
فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ
حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا
حَٰسِبِينَ ○
وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ الْفُرْقَانَ
وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ○
الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم
مِّنَ السَّاعَةِ مُشْفِقُونَ ○
وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ ۚ أَفَأَنتُمْ
لَهُ مُنكِرُونَ ○

SECTION 5

Abraham's History

51 And certainly We gave to Abraham his rectitude before, and We knew him fully well.[1637]

52 When he said to his sire[c]
c 790. and his people: What are these images to whose worship you cleave?

53 They said: We found our fathers worshipping them.

54 He said: Certainly you have been, (both) you and your fathers, in manifest error.

وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُ مِن قَبْلُ
وَكُنَّا بِهِ عَٰلِمِينَ ○
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ
الَّتِيٓ أَنتُمْ لَهَا عَٰكِفُونَ ○
قَالُوا وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ○
قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِي ضَلَٰلٍ مُّبِينٍ

1636 The distinction given to Moses was that he overthrew a most powerful enemy. The last verse of the section predicts that a similar sign would be shown in the case of the Holy Prophet.

1637 The history of Abraham is contained in various chapters of the Holy Qur-án, the different portions supplementing each other, there being very little repetition. The following is a complete list of all references to him: 2:124–132, 133, 135, 136, 140, 259, 261; 3:64–67, 83; 4:125; 6:75–88; 9:114; 11:69–76; 12:6; 14:35–41; 15:51–60; 16:119–122; 19:41–49; 21:51–72; 22:26–29; 26:69–89; 29:16, 17, 24–27; 37:83–113; 38:45, 46; 43:26–28; 51:24–34; 58:26; 60:4.

55 They said: *Have you* brought to us the truth, or *are you* one of the triflers?

Ar. *hast thou.*
Ar. *art thou.*

56 He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

57 And, by Allah! I will certainly strive against your idols after you go away, turning back.

58 So he broke them into pieces, except the chief of them, that haply they may return to it.[1638]

59 They said: Who has done this to our gods? most surely he is one of the unjust.

60 They said: We heard a youth called Abraham speak of them.

61 Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

62 They said: *Have you* done this to our gods, O Abraham?

Ar. *hast thou.*

63 He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.[1639]

قَالُوٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ○
قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
الَّذِيْ فَطَرَهُنَّ ۖ وَاَنَا عَلٰى ذٰلِكُمْ مِّنَ
الشّٰهِدِيْنَ ○
وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ
اَنْ تُوَلُّوْا مُدْبِرِيْنَ ○
فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ
اِلَيْهِ يَرْجِعُوْنَ ○
قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ
الظّٰلِمِيْنَ ○
قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ
اِبْرٰهِيْمُ ○
قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُوْنَ ○
قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا
يٰٓاِبْرٰهِيْمُ ○
قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْئَلُوْهُمْ
اِنْ كَانُوْا يَنْطِقُوْنَ ○

1638 The story of Abraham's breaking the idols is related in Jewish Rabbinical literature, Gen R 38, and Tauna Debe Eliyahu 2 : 25 (*Jewish En.*).

1639 No regard being paid to punctuation, this passage قال بل فعله ج كبيرهم هذا has been wrongly translated by many; there is a stop after the words بل فعله and the words كبيرهم هذا are thus separated from the first words. The rendering, *the chief of them here has done this*, would be only correct if there were no pause after the first words, but the pause being there in all the copies of the Qur-án, the two phrases must be translated independently of each other. Thus *fa'alahú* would signify *some doer has done it*—Rz: فعله من فعله —and the word *bal* is not necessarily a particle of digression, implying the negation of what precedes it, often denoting no more than *and* or *surely*. Thus LL says: "Sometimes it is used to denote the passing from one subject to another without cancelling what precedes it and is synonymous with *wao*, as in the saying in the Qur-án, 85 : 20, 21 و الله من وراءهم محيط بل هو قرأن مجيد (*And God from behind them is encompassing, and it is a glorious Qur-án*; or here it may mean as in an example below) . . . (Msb)." The other passage كبيرهم هذا being an independent statement, means *the chief of*

64 Then they turned to themselves and said: Surely you yourselves are the unjust;

65 Then they were made to hang down their heads:[1640] Certainly *you know* that they do not speak.

Ar. *thou knowest.*

66 He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

67 Fie on you and on what you serve besides Allah; what! do you not then understand?

68 They said: Burn him and help your gods, if you are going to do (anything).

69 We said: O fire! be a comfort and peace to Abraham;[1641]

70 And they desired a war on him, but We made them the greatest losers.[1642]

71 And We delivered him as well as Lot, (removing them) to the land which We had blessed for all people.

72 And We gave him Isaac, and Jacob, a son's son, and We made (them) all good.[1643]

73 And We made them leaders who guided (people) by Our command, and We revealed to them the doing of

فَرَجَعُوٓا إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا إِنَّكُمْ أَنتُمُ
الظَّٰلِمُونَ ○
ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ
مَا هَٰٓؤُلَآءِ يَنطِقُونَ ○
قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا
لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ○
أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ
اللَّهِ أَفَلَا تَعْقِلُونَ ○
قَالُوا حَرِّقُوهُ وَانصُرُوٓا ءَالِهَتَكُمْ
إِن كُنتُمْ فَٰعِلِينَ ○
قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا
عَلَىٰٓ إِبْرَٰهِيمَ ○
وَأَرَادُوا بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ الْأَخْسَرِينَ ○
وَنَجَّيْنَٰهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَٰرَكْنَا
فِيهَا لِلْعَٰلَمِينَ ○
وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً
وَكُلًّا جَعَلْنَا صَٰلِحِينَ ○
وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ

them is this, because it was left unbroken by Abraham, and is connected with what follows, *therefore ask them, if they can speak.* The use of the plural in the latter part of the statement is in no way objectionable, as examples of this kind, i.e. of transition from singular to plural, are of such frequent occurrence in Arabic literature and in the Holy Qur-án that I need not offer an explanation.

1640 نكسوا على رؤسهم may mean either that *they were made to hang down their heads* on account of the shame, for their deities had proved so helpless as to be unable to name even the person who did them injury, or that *they were turned upon their heads upside down*, i.e. they were made to fall back into disputation with Abraham after having confessed their weakness.

1641 This event no doubt kindled the fire of opposition against Abraham, but it did no harm to him and he remained in peace. The next verse shows that this fire was only a *kaid*, or a *hard struggle*, against him, or a war of opposition to him. They may have resolved to burn him, but their plan failed. See further 1910, 1910A.

1642 According to the Biblical account of Abraham, the patriarch undertook successful expeditions against Chedorlaomer, king of Elam, and his confederate kings. Rabbinical literature also gives the names of certain kings whom Abraham defeated.

1643 It is a Meccan Sura, and it shows clearly that the Qur-án regards Jacob not as Abraham's son, but as his *grandson*, for such is the significance of the word *náfilah*.

good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;

a 917. 74 And (as for) Lot,[a] We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

75 And We took him into Our mercy; surely he was of the good.

فِعْلَ الْخَيْرٰتِ وَإِقَامَ الصَّلٰوةِ وَإِيتَآءَ الزَّكٰوةِ
وَكَانُوا لَنَا عٰبِدِينَ ۝
وَلُوطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ
مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ
إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فٰسِقِينَ ۝
وَأَدْخَلْنٰهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصّٰلِحِينَ

SECTION 6

Allah delivers Prophets from their Enemies

76, 77. Noah is delivered. 78-82. David and Solomon are granted knowledge and power. 83, 84. Job is delivered. 85, 86. Ishmael, Idrís and Zulkifl are taken into Divine mercy. 87, 88. Jonah is delivered. 89, 90. Zacharias' prayer accepted. 91. Mary and her son. 92, 93. All people are a single nation.

76 And Noah, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

77 And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

78 And David and Solomon when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

79 So We made Solomon to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, declaring glory (to Us), and the birds[1644] subservient to David; and We were the doers.

وَنُوحًا إِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا
لَهُ فَنَجَّيْنٰهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝
وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا
بِاٰيٰتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنٰهُمْ أَجْمَعِينَ ۝
وَدَاوُدَ وَسُلَيْمٰنَ إِذْ يَحْكُمٰنِ فِي
الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شٰهِدِينَ ۝
فَفَهَّمْنٰهَا سُلَيْمٰنَ وَكُلًّا اٰتَيْنَا حُكْمًا
وَّعِلْمًا وَّسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ
يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فٰعِلِينَ ۝

1644 Elsewhere it is stated that everything that exists in the heaven or the earth is made subservient to man (45 : 13); and on various occasions it is mentioned that the rivers, the sea, the sun and the moon, night and day, etc., are made subservient to man (16 : 12, 14; 13 : 2, etc.). This explains the meaning of making things subservient or *taskhîr*, which thus signifies only making them useful to man. Nor need any stories be built up on the *mountains declaring glory*, for elsewhere it is said that there is nothing that does not declare the glory of Allah (17 : 44).

But see 2022, where a similar statement occurs and is shown to refer to the conquests of

80 And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?[1645]

81 And (We made subservient) to Solomon the wind blowing violent, *pursuing its course* by His command to the land which We had blessed, and We are knower of all things.[1646]

Or, *(his ships) running their.*

82 And of the *rebellious people* there were those who dived for him and did other work besides that: and We kept guard over them;[1647]

Ar. *devils.*

83 And Job, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

84 Therefore We responded to him and took off what harm he had, and We gave him his *followers* and the like of them with them: a mercy from Us and a reminder to the worshippers.[1648]

Or, *family.*

وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ
مِّنْ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ○
وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ بِاَمْرِهٖٓ
اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ۚ وَكُنَّا
بِكُلِّ شَيْءٍ عٰلِمِيْنَ ○
وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ
وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا
لَهُمْ حٰفِظِيْنَ ○
وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ
الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ○
فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ
ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ○

David. For other references to David see 2 : 252; 4 : 164; 5 : 78; 6 : 85; 27 : 15, 16; 34 : 10–13; 38 : 17–30.

1645 It is not here stated that the making of coats of mail was not known before David. He had to fight many battles and against very strong enemies, and there is no doubt that in these battles he had to equip the armies of Israel in the best possible manner; and if he therefore equipped his troops with coats of mail on a large scale for their protection against the enemy, there is nothing wonderful about it. The story of iron becoming wax in his hands is a pure fable. See further 2023, 2024.

1646 For other references to Solomon see 2 : 102; 4 : 163; 6 : 85; 27 : 15–44; 34 : 12–14; 38 : 30–40. The meaning given in the margin conveys the true significance of the words. Solomon's fleet did him an important service. According to Biblical history, "with the Phenicians he united in maritime commerce, sending out a fleet once in three years from Ezion-geber, at the head of the gulf of Aqaba, to Ophir, presumably on the eastern coast of the Arabian peninsula. From this distant part and others on the way he derived fabulous amounts of gold and tropical products. These revenues gave him almost unlimited means for increasing the glory of his capital city and palace, and for the perfection of his civil and military organization" (*Jewish Ency.*). Also compare 14 : 32: "And He made the ships subservient to you, that they might run their course in the sea by His command," which is in exact accordance with what is stated here. For what *taskhīr*, or *subservience*, signifies, see 1644.

1647 The *shayāṭīn*, i.e. *the devils* that dived to bring up pearls from the bottom of the sea, were not different from the divers of to-day, though they must have been fiercer and stronger men, because strength had to supply the place of knowledge in those days. The word *shaiṭān* in Arabic signifies *one who is excessively proud, rebellious*, or *audacious, whether a man*, or *a jinn*, or *a beast* (LL). See further 2027.

1648 Restoring Job's *ahl*, i.e. *followers* or *family*, does not mean that they were raised to

[a] 1553.

85 And Ishmael and Idrís[a] and Zulkifl; all were of the patient ones;[1649]

86 And We caused them to enter into Our mercy; surely they were of the good ones.

87 And Jonah,[1650] when he went away in wrath,[1651] so he thought that We would not straiten him,[1652] so he called out among afflictions:[1653] There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.[1654]

88 So We responded to him and delivered him from the grief, and thus do We deliver the believers.

89 And Zacharias, when he cried to his Lord: O my Lord! leave me not alone; and Thou art the best of inheritors.[1655]

وَإِسْمٰعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ
مِّنَ الصّٰبِرِينَ ۝
وَأَدْخَلْنٰهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُم مِّنَ الصّٰلِحِينَ ۝
وَذَا النُّونِ إِذ ذَّهَبَ مُغٰضِبًا فَظَنَّ أَن
لَّن نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ
أَن لَّا إِلٰهَ إِلَّا أَنتَ سُبْحٰنَكَ إِنِّي كُنتُ
مِنَ الظّٰلِمِينَ ۝
فَاسْتَجَبْنَا لَهُ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ۚ وَ
كَذٰلِكَ نُـنْجِي الْمُؤْمِنِينَ ۝
وَزَكَرِيَّا إِذْ نَادٰى رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنتَ خَيْرُ الْوٰرِثِينَ ۝

life from among the dead, for when a man is separated from his friends or family we speak of his friends or family being restored to him without entertaining the least idea of their being raised to life from among the dead. See 2144, 2145, and 2146, where is described Job's joining his family and friends after a long journey accompanied by many difficulties.

1649 The name given here is *Zulkifl*, which literally means *one having a portion that would suffice* (Rgh). The commentators differ in identifying him with one of the Biblical prophets, Zacharias, Elias, or Joshua (Rz). Rodwell states, on the authority of *Travels* of Niebuhr, that the Arabs call Ezekiel by the name of *Kifl*. The suggestion, therefore, that by Zulkifl is meant the Prophet Ezekiel is more sound. This prophet is mentioned only once again, as here without any reference to his history, in 38 : 48.

1650 *Zunnún* is another name for *Jonah*, the Arabic equivalent of the latter being *Yúnus*, by which name the prophet is mentioned in 6 : 87, 10 : 98, and 37 : 140. *Zunnún* literally signifies *lord of the fish*, and a similar epithet صاحب الحوت i.e. *the companion of the fish*, is given in 68 : 48. The title of the prophet is taken from the incident of the fish, for an explanation of which see 2123.

1651 The Qur-án is far from teaching that Jonah was wroth with Allah. Evidently he was wroth with his people because of their stubbornness (Rz). See also 2121.

1652 لن نقدر عليه is, according to commentators, equivalent to لن نضيق عليه i.e. *we would not straiten him*; and the same is the meaning of قدر عليه as given by the lexicologists. See LL, which quotes several authorities.

1653 ظلمات البحر signifies *calamities* or *hardships of the sea* (M-LL); and *difficulty* is compared to *darkness* because of the inability of a man to find his way when in difficulty, as when in darkness.

1654 Jonah's prayer gives us a true picture of human nature in affliction. Man, no doubt, always makes himself the sufferer of loss, and it is Divine grace which takes him by the hand. The "I" here stands for "man." As for *zulm*, according to some its primary significance is *nuqs* (MF, TA), i.e. *the making to suffer loss* or *detriment* (LL).

1655 That is, one who will remain after all have perished.

90 So We responded to him and gave him John and made his wife fit for him;[1656] surely they used to hasten, one with another, in deeds of goodness and to call upon Us, hoping and fearing; and they were humble before Us.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا
لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَ
كَانُوا لَنَا خَاشِعِينَ ○

91 And she who guarded her chastity,[1657] so We breathed into her of Our inspiration[a] and made her and her son a sign for the nations.

a 653.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا
مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ○

92 Surely this is your *religion*, one *religion* (only), and I am your Lord, therefore serve Me.[1658]

Or, *community*. Or, *community*.

إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ○

93 And they cut off their affair between them: to Us shall all come back.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ

SECTION 7

The Righteous shall inherit the Land

94. Reward of the righteous. 95. Dead do not return to life. 96–100. Gog and Magog and all those who lead astray shall be punished. 101–105. The righteous shall inherit the land. 106. The Prophet sent as a mercy for all. 107–111. Opponents are sure to be judged.

94 Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (it) down for him.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ○

95 And it is binding on a town which We destroy that they shall not return.[1659]

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ
لَا يَرْجِعُونَ ○

1656 By *fitness* is meant fitness to bear a child, because she was thought to be barren.

1657 Nothing is said about immaculate conception here. The *guarding of chastity*, which is the true significance of احصنت فرجها does not preclude the lawful union of husband and wife.

1658 The basic principle of all religions taught by the prophets has been one and the same in all ages and all countries, that Allah is the Lord of all and He alone must be served. The word *ummat* either signifies *a community* or *religion* (Rgh), the word being used in the latter sense elsewhere in the Holy Qur-án, as in 43 : 22, this being, in fact, the primary significance of the word, which means *a way* or *a course of acting* and also *religion* (LL). The basic principles of the religions of all the prophets are one and the same, and therefore all prophets themselves form a single community.

1659 By *qaryah*, i.e. *town*, here are meant *ahli-qaryah*, i.e. *the people of a town*, and *harám* means *wájib*, i.e. *binding*, *essential*, or *due*, according to Kasáí, I'Ab giving the same meaning

a 1523.
Or, *made to overcome (the world)*.

96 Even[1660] when Gog and Magog[a] are *let loose* and they shall break forth from every elevated place.[1661]

97 And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.

98 Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

99 Had these been gods, they would not have come to it and all shall abide therein.

100 For them therein shall be groaning and therein they shall not hear.[1662]

101 Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;[1663]

102 They will not hear its faintest sound, and they shall abide in that which their souls long for.[1664]

حَتّٰىٓ اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ
مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ○
وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ شَاخِصَةٌ
اَبْصَارُ الَّذِيْنَ كَفَرُوْا ۭ يٰوَيْلَنَا قَدْ كُنَّا
فِيْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ○
اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
حَصَبُ جَهَنَّمَ ۭ اَنْتُمْ لَهَا وٰرِدُوْنَ ○
لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ۭ
وَكُلٌّ فِيْهَا خٰلِدُوْنَ ○
لَهُمْ فِيْهَا زَفِيْرٌ وَّهُمْ فِيْهَا لَا يَسْمَعُوْنَ ○
اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰٓى ۙ
اُولٰٓئِكَ عَنْهَا مُبْعَدُوْنَ ○
لَا يَسْمَعُوْنَ حَسِيْسَهَا ۚ وَهُمْ فِيْ مَا
اشْتَهَتْ اَنْفُسُهُمْ خٰلِدُوْنَ ○

to the word by a slight variation in the reading, and in support of this significance is quoted a verse of Abdur Rahman bin Jumana, a poet of the days of ignorance:

فان حراما لا ارى الدهر باكيا + على شجوه الا بكيت على عمرو

where *ḥarám* is evidently equivalent to *wájib* (Rz). The verse reveals the great truth that those who are made to taste of death are not sent back into this world. Nisai and Ibn-i-Maja relate a saying of the Holy Prophet according to which Jábir, son of Abdulla, was informed by the Prophet that his father Abdulla, who was slain in a battle with the enemies of Islam, on being asked by the Almighty what he desired most, expressed a wish to go back into the world and be slain again in the cause of truth, but received the reply that this could not be, for "the word has gone forth from Me that *they shall not return*," where the concluding words are evidently the concluding words of this verse, and therefore the verse, read along with this saying, settles conclusively that no one who is dead returns to life in this world. The verse also points out that a nation that is destroyed does not rise again.

1660 The previous verse contains a prohibition against the return to life of those who are dead, or the rise of nations that are once destroyed. This one points out that even Gog and Magog, notwithstanding their mighty predominance in the world, will follow the same law. For *ḥattá*, meaning *even*, see LL, who quotes Mgh.

1661 This shows that a time will come when Gog and Magog shall prevail over the whole world. The breaking forth from every elevated place signifies the taking possession of every position of advantage and of eminence.

1662 Those who turn a deaf ear to the preaching of truth here shall be raised deaf in the life after death.

1663 This verse totally refutes the false idea that even the righteous shall first go to hell. They are here declared to be so far off from it as not even to hear its faintest sound.

1664 It is the bliss of communion with the Divine Being which the souls of the righteous long for, so it is that bliss in which they shall live in the hereafter.

103 The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَتَتَلَقّٰىهُمُ
الْمَلٰٓئِكَةُ ؕ هٰذَا يَوْمُكُمُ الَّذِيْ كُنْتُمْ
تُوْعَدُوْنَ ○

104 On the day when We will roll up heaven like the rolling up of the scroll for writings: as We originated the first creation, (so) We shall reproduce it; a promise (binding) on Us; surely We will bring it about.[1665]

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ؕ
كَمَا بَدَاْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ ؕ وَعْدًا
عَلَيْنَا ؕ اِنَّا كُنَّا فٰعِلِيْنَ ○

105 And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.[1666]

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ
اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ○

106 Most surely in this is a message to a people who serve (Us).

اِنَّ فِيْ هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِيْنَ ○

Ar. *thee.*

107 And We have not sent *you* but as a mercy to (all) the nations.[1667]

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ○

108 Say: It is only revealed to me that your God is one God: will you then submit?

قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ
وَّاحِدٌ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ○

1665 The rolling up of the heaven and the bringing about of a new creation refer to the complete transformation which was to be brought about in Arabia by the Prophet's message, a transformation so great that, as it were, both earth and heaven were changed. Instead of the mutual strifes of one tribe with another, leading to endless confusion and disorder in the land, there was a single united nation marching forth with triumph and enlightenment, and instead of the childish fancies and impious superstitions of fortune-tellers, diviners, and star-worshippers, and in place of idolatry which degraded human nature itself, there was an entire resignation to Divine will and holy communion with the real Source of all Holiness. This interpretation is corroborated by the verse that follows.

1666 The Qur-án had repeatedly warned the unbelievers that Islam would be made triumphant in the land, and the righteous servants who were made to suffer persecution would one day be masters of the land. The words also contain a prophecy of the possession of the Holy Land by the Muslims, which was fulfilled in the Caliphate of 'Umar. Compare Ps. 37 : 29.

1667 While the words no doubt contain a reference to the merciful dealing with the Prophet's opponents, the real significance is that the Prophet's advent will prove a mercy not only to the Arabs by making them a foremost nation in the world, but to the whole of humanity. And, in fact, the teachings of the Qur-án have not only benefited its followers, but even those who still reject its message, for, notwithstanding their rejection of it, they have accepted many of its majestic principles. Even European nations will be found to have prospered to the extent to which they have acted upon the principles of Islam. Islam has, moreover, proved a mercy to the nations on account of having brought back into the world all those teachings leading to the glory and greatness of man which had been quite lost to the world before its advent, and of having eradicated numerous superstitious beliefs and doctrines degrading humanity.

These words clearly establish the excellence of the Holy Prophet above all other prophets

109 But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far:
110 Surely He knows what is spoken openly and He knows what you hide:
111 And I do not know if this may be a trial for you and a provision till a time.
112 He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent God Whose help is sought against what you ascribe (to Him).

فَإِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ؕ وَإِنْ
اَدْرِيْٓ اَقَرِيْبٌ اَمْ بَعِيْدٌ مَّا تُوْعَدُوْنَ ○
اِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكْتُمُوْنَ ○
وَاِنْ اَدْرِيْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ
اِلٰى حِيْنٍ ○
قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَرَبُّنَا الرَّحْمٰنُ
الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ○

of the world, for whereas every prophet before him was sent as a mercy to a particular people, he is sent as a mercy to the whole world. Through him shall all nations of the earth be blessed. And there is no doubt that the Cimmerian darkness which prevailed over the whole world before the advent of the Prophet was dispelled by his advent, and light and learning have followed the footsteps of Islam.

CHAPTER XXII

THE PILGRIMAGE

(*Al-Ḥajj*)

REVEALED AT MECCA

(10 *sections and* 78 *verses*)

Abstract:

Sec. 1. The judgment.
Sec. 2. Certainty of Divine help.
Sec. 3. Believers shall be triumphant.
Sec. 4. The Sacred House.
Sec. 5. Sacrifices.
Sec. 6. Believers permitted to fight.
Sec. 7. Opposition to the Prophet.
Sec. 8. The faithful shall be established in the land.
Sec. 9. Divine mercy in dealing with men.
Sec. 10. Polytheism shall be uprooted.

The Title and context.

THIS is the sixth chapter of the third Meccan group, and while the last chapter dealt generally with the ultimate triumph of truth, this deals particularly with the triumph of the truth proclaimed by the Holy Prophet at Mecca, from whence he was being expelled, and this city is plainly pronounced herein as being the future centre of the Muslims, where pilgrims from all quarters of the world would resort. Here too the Muslims are permitted to fight in defence of the Sacred House, which was really a defence of the liberties of all religions. The chapter is called *The Pilgrimage* because the proclamation of pilgrimage originally made by Abraham was now repeated by the Holy Prophet and addressed to the whole world, being no longer confined to the borders of Arabia. The permanence of the pilgrimage was really a sign of the permanence of Islam, hence the triumph of Islam is the real significance of the proclamation of pilgrimage.

Subject-matter.

The internal arrangement of the chapter is clear from the abstract. A promise is given to the righteous at the close of the last chapter that they shall inherit the land. This implies the doom of the present masters, consequently they are warned of the approach of judgment and of the terribleness of their doom in the opening verses of this chapter. The second section asserts in the most clear and emphatic words the certainty of Divine help to the Holy Prophet, the emphasis being no doubt due to the utter helplessness of the Prophet, against whom secret plans had been formed, and who was about to flee from his enemies. The next section asserts the triumph of the believers, who were now fleeing by twos and threes to escape persecution by their cruel oppressors. Their triumph, however, involved the conquest of Mecca, for without that spiritual centre their triumph could not be complete, hence the fourth section speaks of the Sacred House and the pilgrimage to it. The connected subject

of sacrifices is dealt with next, and the sacrifices which the Muslims themselves were now required to make, viz. the laying down of their lives in the cause of truth, are spoken of in the sixth section, which introduces the subject of fighting. The opposition to the Holy Prophet is mentioned in the seventh, and the eighth clearly states that the faithful shall be established in the land when they have made great sacrifices. Allah's dealing, however, with even the opponents of the truth is merciful, and therefore the punishment is withheld for a while. This we are told in the ninth section, which also shows that mere differences of belief are not punished in this world. The tenth, which is the last section, sums up the whole by showing that polytheism shall ultimately be uprooted.

Date of revelation.

Though it is admitted by all authorities that the major portion of this chapter was revealed at Mecca, doubts have been entertained as to certain verses which are said to have been revealed at Medina. I'Ab is of opinion that vv. 19–22 belong to Medina revelation (AH), while the rest of the chapter is considered by him to be Meccan. But his opinion as to the actual time or place of the revelation of these verses is not based on historical information, but is really due to his interpretation of them. He thinks that the words *these are two adversaries who dispute about their Lord* refer to the two parties at Badr, but a reference to the text will show that the words refer to the believers and unbelievers generally; and there is not a word in these verses indicating that they speak of two fighting armies and not of two parties controverting each other's religious views. The text, on the other hand, favours the latter interpretation. Moreover, the omission of these verses seriously interrupts the continuity of the subject. The opening words of v. 18 clearly speak of two parties, the believers and the unbelievers, as is shown by v. 18, where two classes of people are mentioned, those who obey Allah and those against whom punishment has become necessary, and while the latter are spoken of in vv. 19–22, their punishment being clearly indicated there, the former are spoken of in vv. 23, 24. Hence vv. 19–22 must have been revealed along with the rest of this portion of the chapter, and their Meccan origin is thus established beyond all doubt.

Rodwell is certainly wrong in placing this chapter among the latest Medina revelations; he is also in error when he considers it to be 107th in the order of revelation. Muir places it at the close of the Meccan suras of the fifth period, and external as well as internal evidence tends to show the correctness of his view. The suggestion that vv. 26–41, speaking of the pilgrimage, belong to Medina is without a foundation. Regarding vv. 39–41, however, I may add that though they speak of permission to fight, it does not follow that they were revealed at Medina merely because no fighting took place at Mecca. For a full discussion of this point see 1697. It is noteworthy that the oath of allegiance taken by the Medina converts at 'Aqaba, before the Holy Prophet's flight, contained a promise that they would fight in defence of the Holy Prophet. Such an oath would not have been taken if a revelation permitting fighting in self-defence had not been received by the Holy Prophet. As regards vv. 58, 59, see 1705, and in the matter of v. 67 no ground is given regarding its Medina origin.

SECTION I

The Judgment

1, 2. Terribleness of the judgment. 3, 4. Deniers. 5–7. The dead shall be raised. 8–10. Disgrace in this life as forerunner of punishment in the hereafter.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1 O people! guard against (the punishment from) your Lord; surely the violence[1668] of the hour is a grievous thing.[1669]

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ○

2 On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and *you shall* see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

Ar. *thou shalt.*

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ○

1668 The word *zalzalah* originally signifies *a great motion and a violent agitation* (I'Ab, Rz), and hence زلزلة الارض means *an earthquake*. But the use of the word in other senses is extensive. *Zalzala* means originally *he put him into a state of commotion or agitation* (LL). And you say جاء بالابل يزلزلها meaning *he brought the camels, driving them with violence* (TA). And according to the same authority زلزل القوم means *the people were turned away from the right course and fear was cast into their hearts*. It is noteworthy that the word is specially used in connection with the enemy's defeat, implying a casting of terror into its heart. Thus in 33 : 11 and also in a prayer of the Prophet when all the Arab tribes allied themselves to destroy the small Muslim community at Medina, we find اللهم اهزم الاحزاب و زلزلهم i.e. *O Allah! put to flight the combined forces and make their state of affairs to be unsound* (TA-LL), or rather we may translate *zalzilhum* as meaning *cast terror into their hearts* (IAs). And according to Ibn-i-Anbari اصابت القوم زلزلة means *a condition of affright befell the people* (LL). And *zalázil* (which is plural of *zalzalah*, and is not a plural of an unknown singular, as LL seems to think) is plainly given as meaning *difficulties, trials, afflictions* (TA-LL). Thus the *zalzalatus sá'at* is nothing but the *terror* or *affliction of the hour*. Such is also one of the significances adopted by AH.

1669 In the Holy Qur-án the word *As-sá'at* or *the hour* does not necessarily imply the day of judgment. It often implies the time of judgment in this life, the time when the threatened doom overtakes a people, and this seems to be the significance here, for the very next verse depicts that terror in such words as are only applicable to this life—there being neither pregnant women nor those giving suck on the judgment day. Some consider that a severe shaking of the earth is meant as a sign of the approach of the great judgment, but even in that case it might imply any terrible calamity, such as a great war.

3 And among men there is he who disputes about Allah without knowledge and follows every rebellious devil ;[1670]

4 Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

5 O people ! if you are in doubt about the raising,[1671] then surely We created you from dust,[1672] then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you ;[1673] and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity ; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life,[1674] so that after having knowledge he does not know anything ; and *you see* the earth sterile land, but

Ar. *thou seest.*

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ
عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ۝
كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ
وَيَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ۝
يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ
الْبَعْثِ فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ
نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ
مُّخَلَّقَةٍ وَّغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَ
نُقِرُّ فِي الْاَرْحَامِ مَا نَشَآءُ اِلٰۤى اَجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا
اَشُدَّكُمْ ۚ وَمِنْكُمْ مَّنْ يُّتَوَفّٰى وَمِنْكُمْ مَّنْ
يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ
بَعْدِ عِلْمٍ شَيْـًٔا ۗ وَتَرَى الْاَرْضَ هَامِدَةً

1670 The words may apply to Abu Jahl or Naḍar-bin-Hars̱, but they might as well apply to any one else answering the description. The devil here is, as very frequently in the Holy Qur-án, the devil in human form (Rz).

1671 The word *ba's̱* (*raising*) is used in three senses in the Holy Qur-án : viz. (1) the raising of the dead to life according to their good or evil deeds on the judgment day, which is the day of the great manifestation of all spiritual realities ; (2) the raising of the spiritually dead to life by the prophets ; and (3) the raising up of prophets by Allah for the guidance of mankind. The word as used here may include all three cases, whether it is the denial of the resurrection or the denial of Allah's raising a prophet (i.e. Muhammad) or the denial of the Prophet's raising them to spiritual life. The argument contained in this and the following verses is equally applicable to all, but it most prominently refers to the spiritual resurrection of the dead.

1672 These words explain the meaning of Adam's, or man's, creation from dust, which is frequently referred to in the Holy Qur-án, for all people are first plainly addressed and are subsequently told that they are all created from dust. But as it is clear that the meaning here cannot be that their figures are moulded from clay, we are led to the conclusion that the reference to Adam's, or man's, creation from dust implies simply his humble origin, or the ultimate springing of all life from earth.

1673 By the various elements from which man is said to be created here are meant the various stages through which every human child passes, the object being to show how humble is his origin. Or the reference may be to the various stages of life through which man has passed in his evolution to the present stage of perfection. Attention is drawn in this to the growth and development of spiritual life in man.

1674 By ارذل العمر or *the worst part of life* is meant *dotage* and *decrepitude* (Rz).

when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.[1675]

6 This is because Allah is the Truth and because He gives life to the dead and because He has power over all things,

7 And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.[1676]

8 And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,

9 Turning away haughtily[1677] that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:

Ar. *thy.*

10 This is due to what *your* two hands have sent before, and because Allah is not in the least unjust to the servants.

فَإِذَآ أَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ
رَبَتْ وَأَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۭ بَهِيْجٍ ○
ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ وَأَنَّهٗ يُحْيِ
الْمَوْتٰى وَأَنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○
وَّأَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَ
أَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ○
وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ
عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ○
ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ
لَهٗ فِي الدُّنْيَا خِزْيٌ وَّنُذِيْقُهٗ يَوْمَ
الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ○
ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَأَنَّ اللّٰهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ○

1675 The stirring and swelling of the earth means its stirring and swelling with the growth of herbage. Compare 41:39 and see 2210. The illustration draws attention to the fact that revelation quickens dead hearts as rain quickens dead earth. The next verse makes it plain: *Because He gives life to the dead and because He has power over all things.* See also what follows here.

1676 To understand what is meant by *those who are in the graves*, compare 35:22: "Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves." Therefore the significance is that even those whom you look upon as incorrigible will be brought over to the acceptance of truth by Allah.

1677 ثانى عطفه signifies literally *folding up, twisting,* or *turning his side* (*'Iṭf* meaning *the side of a man from the head to the hip*), but the expression is used metaphorically to signify *behaving proudly* (LL) or *turning away* (Rgh). I'Ab interprets it as meaning *showing haughtiness,* and Ibn-i-juraij as *turning aside from the truth* (AH).

SECTION 2

Certainty of Divine Help

11–13. The weak in faith. **14–16.** The Prophet shall be helped. **17.** Differences of belief to be judged hereafter. **18–22.** Rejecters punished with disgrace and grief.

11 And among men is he who serves Allah (standing) on the verge,[1678] so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

12 He calls besides Allah upon that which does not harm him and that which does not profit him; that is the *great* straying.

Ar. *remote.*

13 He calls upon him whose harm is nearer than his profit: evil certainly is the guardian and evil certainly is the associate.

14 Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow; surely Allah does what He pleases.

15 Whoever thinks that Allah will not assist him in this life and the hereafter, let him *raise (himself) by some means to the heaven*, then let him *cut (it) off*, then let *him* see if his struggle will take away that at which he is enraged.[1679]

Or *stretch a rope to the ceiling . . . die strangled.*

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ
اَصَابَهٗ خَيْرُ ِۨاطْمَاَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ
فِتْنَةُ ِۨانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَ
الْاٰخِرَةَ ؕ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ○
يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا
لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ○
يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ
لَبِئْسَ الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ○
اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ○
مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ
فِى الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ
اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ
يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ○

1678 على حرف (lit. *on the verge*) is variously explained, the ultimate significance being in all cases the same. LL quotes many of these explanations. It either means *standing aloof with respect to religion in a fluctuating state, like him who is in the outskirts of the army, who if sure of victory and spoil stands firm and otherwise flees* (Kf, Bd), or the meaning is, *who serves Allah in doubt* or *suspense, being unsteady like him who stands on the edge of a mountain* (Q, Zj); or *who serves Allah in one mode of circumstances*, i.e. *when in ample circumstances* (S, Q). All these explanations indicate the attitude of a man who wavers, being ready to quit the faith on any pretence.

1679 This passage is misconstrued on account of a misconception in connection with the personal pronoun *hu* in *yanṣurahu*, which refers really to the Holy Prophet. The second difficulty is in connection with the object of *yaqṭa'*, i.e. *cut (it) off*, which is understood as being really the Divine assistance, which the opponents are told must come to the Holy Prophet however hard their struggle against that Divine assistance, and this is clearly indicated by the concluding words of the verse. The prophecies of the final triumph of truth and of the coming of Divine assistance to the Holy Prophet were repeatedly declared in the

16 And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍ بَيِّنٰتٍ وَّاَنَّ
اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ○

17 Surely those who believe and those who are Jews and
a 103. the Sabeans[a] and the Christians and the Magians and those who associate (others with Allah)—surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.[1680]

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَ
الصّٰبِـِٕيْنَ وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ
اَشْرَكُوْٓا ۖ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ○

Ar. *dost thou.* 18 *Do you* not see that Allah is He whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honourable; surely Allah
b 978. does what He pleases.[b][1681]

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ
وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَ
النُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَ
كَثِيْرٌ مِّنَ النَّاسِ ؕ وَكَثِيْرٌ حَقَّ عَلَيْهِ
الْعَذَابُ ؕ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ
مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ○

19 These are two adversaries[1682] who dispute about their Lord: then (as to) those who disbelieve, for them are cut out garments of fire; boiling water shall be poured over their heads.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ
فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ
مِّنْ نَّارٍ ؕ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ
الْحَمِيْمُ ○

20 With it shall be melted what is in their bellies and (their) skins as well.

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ○

Holy Qur-án, and the unbelievers were enraged at this. They are told that the Divine assistance must come, and that they should leave no stone unturned in their struggle against it, insomuch that, if they could, they should rise to heaven and cut off all heavenly or Divine assistance from the Prophet. Or the meaning may be as given in the margin, the significance being, in that case, that they may carry their anger to the greatest possible extremity and be driven to the utmost desperation, yet they would be unable to stop the coming of Divine help. The meaning is in either case that Divine assistance which is promised to the Prophet shall come to him most surely, however hard the struggle made against him, or however great the disappointment of the opponents.

1680 It is implied that differences in religious beliefs do not call for a punishment in this life, but that they shall be decided on the day of judgment. It is the mischievous conduct of those who oppose the propagation of the truth that calls for punishment in this life.

1681 The verse contains a clear prophecy that the opponents shall ultimately be brought low before the Prophet.

1682 The two adversaries are the believers and the unbelievers. It should be noted that the enmity of the two parties, whose original difference is only *a dispute about their Lord*, is now assuming a graver aspect, and the fate of the two in the coming conflicts is clearly foretold—of the unbelievers in vv. 19–22 and of the believers in vv. 23–25.

21 And for them are whips of iron.[1683]

22 Whenever they will desire to go forth from it, from grief,[1684] they shall be turned back into it, and taste the chastisement of burning.

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ ○
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ○

SECTION 3

Believers shall be Triumphant

23, 24. Believers shall be rewarded with conquests. 25. They shall possess the Sacred Mosque.

23 Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.[1685]

24 And they are guided to goodly words and they are guided into the path of the Praised One.

25 Surely (as for) those who disbelieve and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor,[1686] and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ○
وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدُوا
إِلَىٰ صِرَاطِ الْحَمِيدِ ○
إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ
لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ
وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ
مِنْ عَذَابٍ أَلِيمٍ ○

1683 The *iron whips* indicate *holding in subjection*. Thus says TA قمعه قهره و ذلله i.e. *qama'* (which is the root from which *maqma'*, meaning *whip*, is derived) signifies *he held him in subjection and brought him to submission.*

1684 من غم (*from grief*), being a *badal* for *minhá*, explains the nature of the chastisement in this and the previous verse. It is a grief which will constantly grow and burn their souls so as to melt them.

1685 There is a reference here to the conquests of the great neighbouring kingdoms by the Muslims and the bringing of the treasures of those kingdoms into the possession of the Arabs. The following incident, mentioned by Baihaqi, shows that the companions of the Prophet understood these prophecies in this sense: The bracelets of Kisrá, the Persian monarch, were brought to 'Umar, and he caused Suráqa, son of Málik, to wear them, on which he praised the Almighty. The reason for 'Umar causing the bracelets to be worn by Suráqa is also given by the same authority in another report, according to which the Holy Prophet had said to Suráqa: "How will you feel when you wear the bracelets of Kisrá?" ("Khaṣáiṣ-ul-Kubrá," vol. ii., p. 113; printed at Hyderabad, Deccan).

1686 Or *'ákif* may signify *the dweller in Mecca*, and *bád*, *the dwellers in the desert*, or the two may respectively signify *one who dwells in it constantly and one who comes to it*

SECTION 4

The Sacred House

26. Abraham purifies the Sacred House. 27. Pilgrimage proclaimed. 28–33. Respect of the Sacred House and Unity.

26 And when We assigned to Abraham the place of the
a 1356. House, saying:[a] Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.

27 And proclaim among men the Pilgrimage:[1687] they will
Ar. *thee*. come to *you* on foot and on every lean camel, coming from every remote path,[1688]

28 That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.[1689]

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ○
وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَ
عَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ○
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ
اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ
مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَ
أَطْعِمُوا الْبَائِسَ الْفَقِيرَ ○

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occasionally. The unbelievers, being then in possession of the Sacred Mosque, prevented the Muslims from using it. They are told that this state of things shall be brought to an end, for it must be open to all visitors, and that could only be brought about by the Muslims being made masters of it.

1687 The words are addressed to the Holy Prophet, and contain a mighty prophecy that Mecca will become the centre to which men shall come for pilgrimage. The grandeur of this prophecy becomes the greater when it is borne in mind that it was announced just at the time when the Holy Prophet was being driven away from Mecca by his enemies, who were being left the sole masters of the place. At the time of this prophecy the Holy Prophet and his followers had no access to the holy place, as is clearly stated in v. 25. Just under circumstances when Mecca seemed to have lost every chance of becoming a Muslim centre, and when the Muslims themselves were in danger of being entirely swept off, the mighty prophecy is pronounced in the most forcible words that Islam shall spread to all nations and Mecca shall become the universal centre to which pilgrims from all nations shall always continue to resort. This one sign is sufficient to demonstrate the truth of the Divine message to the Holy Prophet, for no human foresight could ever utter such a grand and sublime prophecy under such adverse circumstances.

1688 The *dámir*, or the *lean camel*, is particularly mentioned here to indicate the great distances from which the pilgrims should come.

1689 The subject of sacrifice is one that is specially related to the pilgrimage, because every pilgrim must sacrifice an animal. The outward act of sacrifice on this occasion indicates the reason which has required pilgrimage to be made one of the principles of Islam. In fact, it is the lesson of *sacrifice* that is taught in both these institutions. The subject as regards the sacrificing of animals is fully discussed in the next section. Here it may only be noted that the pilgrimage requires all comforts of the body to be sacrificed before an ordinance of Allah, and this is the practical lesson taught in pilgrimage, without which

29 Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.[1690]

30 That (shall be so): and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

31 Being upright for Allah, not associating aught with Him; and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

32 That (shall be so): and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

33 You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ۝
ذَٰلِكَ ۖ وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ
لَّهُ عِندَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا
مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۝
حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَن
يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي
مَكَانٍ سَحِيقٍ ۝
ذَٰلِكَ ۖ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا
مِن تَقْوَى الْقُلُوبِ ۝
لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا
إِلَى الْبَيْتِ الْعَتِيقِ ۝

SECTION 5

Sacrifices

34–37. Meaning underlying sacrifices. 38. Necessity for sacrifice of life.

34 And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble,[1691]

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا
اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ
الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ
أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ۝

no religion can live and show vitality. Other benefits of the pilgrimage are mentioned in the following verses. It may be added that the act of the pilgrim finds an echo throughout the Muslim world, for every Muslim in well-to-do circumstances sacrifices an animal on this occasion, which is known as the *'Íd uḍḍuḥá*.

1690 The mention of the Ka'ba as the Ancient House, here and in v. 33, shows that it is so old that it came to be known throughout Arabia by that name, thus pointing to its very remote antiquity. See further 170.

1691 The principle of sacrifice is one which is accepted in one form or another by all nations of the world. Like all other religious principles which are universally recognized, the

35 (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.[1692]

36 And (as for) the camels, We have made them of the signs of the religion of Allah for you;[1693] for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar;[1694] thus have We made them subservient to you, that you may be grateful.

37 There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ
وَالصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِى
الصَّلٰوةِ ۙ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○
وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ
اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ
اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ
جُنُوْبُهَا فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْقَانِعَ
وَالْمُعْتَرَّ ۚ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ○
لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا
وَلٰكِنْ يَّنَالُهُ التَّقْوٰى

principle of sacrifice finds a deeper meaning in Islam. The outward act is still there as of old, but it no more conveys the meaning attached to it in some ancient religions, viz. that of appeasing an offended Deity, or that of serving as an atonement for sins, but signifies the sacrifice of the sacrificer himself, and becomes thus an outward symbol of his readiness to lay down his life if required and to sacrifice all his interests and desires in the cause of truth. Hence it is that words introducing the subject of sacrifice are immediately followed by an injunction to submit oneself entirely to Allah, Who is the *one God*, i.e. the only Being Who deserves to be made the true object of one's love and the true goal of one's life. See further what follows.

1692 It is by the mention of Allah's name that an animal is sacrificed, and here the Muslims are told that it is not an empty mention of a word that they make, but the meaning underlying it is that their own hearts should tremble at the mention of that name, and they should bear in mind, if they have sacrificed an animal over which they hold control, how much more necessary it is that they should lay down their lives in the way of Allah, Who is not only their Master but also their Creator and their Sustainer, and thus exercises a far greater authority over them than they do over animals. Hence a verse speaking of sacrifices is immediately followed by one which requires the exercise of great patience and endurance under hard trials by the faithful. In the sacrifice of animals Islam thus gives a lesson to its followers of laying down their own lives in the cause of truth.

1693 The meaning conveyed here is the same as that in the previous verse. The camels which are brought for sacrifice to Mecca by the pilgrims are here stated to be only outward signs of the true religion of Allah, that religion being no other than the religion of entire submission and of laying down all one has, even one's life, in the way of Allah.

1694 The flesh of the animals sacrificed is not to be wasted, but it should serve as food for the poor and the needy. Thus, while inwardly laying down one's life in the cause of truth, it is to be borne in mind that outwardly a Muslim should devote himself to the service of humanity. The burying of the flesh of the numerous sacrifices at Mecca, on the occasion of the pilgrimage, is not in accordance with any injunction of the Holy Qur-án or any saying of the Holy Prophet. It can be turned to good use.

your part;[1695] thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).

38 Surely Allah will repel from those who believe; surely Allah does not love any one who is unfaithful, ungrateful.[1696]

مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ۝
إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ
اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ۝

SECTION 6

Believers permitted to Fight

39. Fighting permitted in self-defence. 40, 41. Object of war to establish freedom of religion. 42–46. People destroyed formerly. 47, 48. Punishment will not be hastened.

39 Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;[1697]

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

1695 This verse settles conclusively that it is not the outward act of sacrifice which is acceptable, but the deep meaning of *sacrifice* which underlies it. Those who consider Islam to be a religion of ceremonial should note these plain words. It should also be borne in mind that the idea of atonement is quite foreign to the Islamic sacrifices. It is the righteous whom Islam requires to sacrifice, and this is hinted at in the words, *to Him is acceptable the guarding (against evil) on your part.*

1696 That which shall be repelled from the believers is the mischief of the unbelievers (Rz). With this verse, which brings this section to a close, is introduced a new subject—the subject of fighting in the way of Allah, which is dealt with at length in the following section. This sheds light upon the connection which exists between the two subjects, and, moreover, serves to illustrate how apparently unconnected verses are deeply connected with one another, the connection being sometimes so deep as to be undiscoverable to a superficial observer. The connection in this case is that when the true meaning of sacrifice has been taught, the Muslim has in fact been prepared to bring into practice the theory of the sacrifice. Hence he is told that the time is near when he shall be required to lay down his very life in the defence of truth, which the opponents are striving to exterminate. Therefore, the subject of fighting in the cause of truth is a fitting sequel to the subject of sacrifices, as casting further light upon the inner meaning of sacrifice, and also requiring that doctrine to be carried into practice.

1697 According to authentic reports, this is the earliest permission given to the Muslims to fight. There is nothing to show that this verse was not revealed at Mecca. On the other hand, it is clearly a Meccan revelation, like the rest of this chapter, and it was owing to this revelation that in the well-known oath of allegiance taken at 'Aqaba the Holy Prophet required a promise from the Medina deputation that they would defend him against his enemies even as they would defend their own children. The words in which the permission is granted show clearly that war was first made on the Muslims by their opponents; and secondly, that the Muslims had already suffered great oppression at the hands of their persecutors. It also shows that when permission was given the Muslims were very weak, for they are comforted by the words that Allah is able to help them. The words of the

40 Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps *His cause;* most surely Allah is Strong, Mighty:[1698]

Ar. *Him.*

41 Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.

42 And if they reject *you,* then already before them did the people of Noah and 'Ad and Samood reject (prophets),

Ar. *thee.*

43 And the people of Abraham and the people of Lot,

44 As well as those of Midian, and Moses (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

45 So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ
صَوَامِعُ وَبِيَعٌ وَصَلَوٰتٌ وَمَسَاجِدُ يُذْكَرُ
فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ
مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ○
الَّذِينَ إِنْ مَكَّنَّٰهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَوٰةَ وَآتَوُا الزَّكَوٰةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ○
وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَثَمُودُ ○
وَقَوْمُ إِبْرٰهِيمَ وَقَوْمُ لُوطٍ ○
وَأَصْحٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ
لِلْكٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ○
فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنٰهَا وَهِيَ ظَالِمَةٌ
فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ
مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ○

next verse, *those who have been expelled from their homes,* may refer to the immigration to Abyssinia, or to the slow exodus to Medina which commenced soon after the 'Aqaba allegiance.

1698 Those who call Islam a religion of fanaticism may be reminded here that the religious freedom which was established by Islam in a country like Arabia thirteen hundred years ago has not yet been surpassed by the most civilized and tolerant of nations, while many of the civilized Christian nations are still as far from upholding this noble principle as ever they were. It deserves to be noted that the lives of Muslims are to be sacrified not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues, and cloisters as well—in fact, to establish perfect religious freedom. The mosques, though they are the places where the name of Allah is remembered most of all, come in for their share of protection even after the churches and the synagogues—such is the tolerant attitude of Islam to other religions. Has any other religious teacher taught that noble principle, or is there a single direction in the sacred scriptures of any other religion

46 Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? for surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.[1699]

افلم يسيروا في الارض فتكون لهم
قلوب يعقلون بها او اذان يسمعون
بها فانها لا تعمى الابصار ولكن تعمى
القلوب التي في الصدور ○

Ar. *thee.*

47 And they ask *you* to hasten on the chastisement, and Allah will by no means fail in His promise, and surely a day with *your* Lord is as a thousand years of what you number.[1699A]

Ar. *thy.*

ويستعجلونك بالعذاب ولن يخلف الله
وعده وان يوما عند ربك كالف
سنة مما تعدون ○

48 And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

وكاين من قرية امليت لها وهي
ظالمة ثم اخذتها والي المصير ○

SECTION 7

Opposition to the Prophet

49–54. Opposition shall be brought to naught. 55–57. The day of decision.

49 Say: O people! I am only a plain warner to you.

قل يايها الناس انما انا لكم نذير مبين ○

50 Then (as for) those who believe and do good, they shall have forgiveness and an honourable sustenance.

فالذين امنوا وعملوا الصلحت لهم
مغفرة ورزق كريم ○

51 And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.[1700]

والذين سعوا في ايتنا معجزين
اولئك اصحب الجحيم ○

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that its followers should lay down their lives to protect the places of worship of other religions? Muslims closely followed these directions, and every commander of an army had express orders to respect all houses of worship, and even the cloisters of monks, along with their inmates.

1699 The statement made here affords a conclusive proof that the ailments spoken of in the Holy Qur-án are not the ailments of the body, but spiritual diseases. Many an intricate point can be easily settled if this fact is borne in mind.

1699A Here the Qur-án seems to speak plainly of the punishment of the opponents of truth who were to come later. The people spoken of here are a people who have been allowed to oppose the progress of Islam for a thousand years.

1700 The phrase which I render as *strive to oppose Our communications* is سعوا في ايٰتنا معاجزين The first part of this is a parallel to سعيت في امر فلان which, according to LL, means *I strove in respect of the affair of such a one either to rectify* or *to vitiate* it, and the latter part, *mu'ájizín*, signifies *fighting* and *contesting* (with the prophets and their followers) *to render* (them) *unable* (to perform the command of Allah). See LL for authorities.

Ar. *thee.*
Ar. *nor.*

52 And We did not send before *you* any apostle *or* prophet, but when he desired, the devil made a suggestion respecting his desire; but Allah annuls that which the devil casts, then does Allah establish His communications, and Allah is Knowing, Wise,[1701]

53 So that He may make what the devil casts a trial for those in whose hearts is disease and those whose hearts are hard;[1702] and most surely the unjust are in a *great* opposition,[1703]

Ar. *remote.*

وَمَآ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّلَا
نَبِيٍّ إِلَّآ إِذَا تَمَنّٰىٓ أَلْقَى الشَّيْطٰنُ فِيْٓ أُمْنِيَّتِهٖ
فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ ثُمَّ يُحْكِمُ
اللّٰهُ اٰيٰتِهٖ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ
لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ
فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ۗ
وَإِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍ بَعِيْدٍ ۙ

1701 The story which is suggested as explaining this verse is absurd and altogether baseless. That the story of the praising of idols and of according recognition to any power or privilege of intercession in their behalf is a pure forgery is shown in 2382. Here I may only note that all' learned commentators have always rejected it, as Rz observes: *As regards those who aim at accuracy and truth* they say *that this story is false and a forgery.* Bd makes similar remarks.

The words of the Qur-án do not, and cannot, mean that when a prophet recites a revelation the devil introduces his own words into his recitation. Apart from the apparent absurdity of it, we find the Qur-án negativing any such suggestion. For instance, in 72:26-28, which was revealed before this chapter, we find the plain statement that the messages of the Lord are delivered in all their purity: "He does not reveal His secrets to any, except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him, so that He may know that they have truly delivered the messages of their Lord." Moreover, it is absolutely inconceivable that such an important incident as the Prophet's having accepted the intercession of idols should have been mentioned in the Qur-án eight years after it happened. It is admitted on all hands that the chapter *An-Najm* (the 53rd chapter), in which the change is said to have taken place, was revealed about the fifth year after the Prophet's preaching, while the portion of this chapter under discussion was revealed on the eve of the Prophet's departure from Mecca. That more than half the Qur-án should have been revealed during this long period without a single reference to the alleged story, and that it should then have been quite unnecessarily referred to in a sura where it is quite out of place, is alone sufficient to give the lie to the contention of men like Muir that this story is referred to here. It is also worthy of note that the form of the words is so general that it of necessity follows (if the reference to the alleged story may be taken to be implied here) that every prophet and every apostle must have experienced a similar insertion into his revelation at the devil's suggestion, but this idea must be condemned, not only because no single word of the Holy Qur-án can be produced in its support, but also because history falsifies it. For internal evidence as to the falsity of the story see 2382.

What is the meaning of the words then? *Tamanná*, according to all lexicologists, signifies *he desired*; and according to TA, *tamanní* signifies *the desire to attain to that which is liked by one.* Now, what every prophet desires is the establishing in the world of the Unity of the Divine Being and of the truth that is revealed to him, and it is with this desire of every prophet that the devil, who is no other than his leading opponent, interferes, instigating men, *making suggestions to them,* as stated here, to oppose the prophet and the spread of the truth. That this is the true meaning is also shown by the context, which deals with the establishing of the truth and the desire of the opponents of truth to annihilate it. See the previous verse, which condemns those who fight and contest with the Prophet to render him unable to estab-

1702, 1703, see next page.

54 And that those who have been given the knowledge may know that it is the truth from *your* Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide, of those who believe, into a right path.

Ar. *thy.*

55 And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.[1704]

56 The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.

57 And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.

وَّلِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ
مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ
قُلُوْبُهُمْ وَاِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْٓا
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○
وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ
حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ
عَذَابُ يَوْمٍ عَقِيْمٍ ○
اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ○
وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ
لَهُمْ عَذَابٌ مُّهِيْنٌ ○ ع

SECTION 8

The Faithful shall be established in the Land

58–61. The persecuted shall be helped. 62. God is Truth. 63, 64. Revelation will bring life.

58 And (as for) those who fly in Allah's way[1705] and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ
قُتِلُوْٓا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا
حَسَنًا وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ○

lish the truth in the world. It is asserted in the words that follow, as it is asserted so frequently and plainly in this chapter and elsewhere in the Qur-án, that the plans of the enemies will be frustrated and truth established in the world.

1702 The devil's strivings against the Prophet become a trial for the weak, who, unable to endure the severe persecutions of their enemies, go back to unbelief.

1703 It should be noted that in the concluding passage the *unjust* (*ẓálimín*) are substituted for the *devil*, and *opposition* for *ilqá* or *suggestion*, thus showing that the *devil's suggestion* is nothing but the *opposition of the enemies of truth*, being a suggestion to the hearts of the enemies of the Prophet.

1704 *'Aqím*, applied to a womb, means *barren*; applied to wind, it signifies *such as does not fructify* (TA-LL); hence الريح العقيم in 51 : 41 means *a destructive wind*, and يوم عقيم here *a destructive day*, i.e. *a day bringing no good.* This verse, as well as the two following, while explaining those preceding, state in most clear and forcible language the prophecy of the establishment of truth—for that is the kingdom of Allah—and the discomfiture of the power of evil.

1705, see next page.

59 He will certainly cause them to enter a place of entrance which they shall be well pleased with; and most surely Allah is Knowing, Forbearing.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ۝

60 That (shall be so): and he who follows up (evil) with the like of that with which he
a 45. has been afflicted and[a] he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.[1706]

ذَٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۚ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ۝

61 That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.[1707]

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

62 That is because Allah is the Truth, and that what they call upon besides Him—that is the falsehood, and because Allah is the High, the Great.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۝

Ar. *dost thou.*
63 *Do you* not see that Allah sends down water from the cloud so the earth becomes green? surely Allah is
Or, *knower of subtilties.*
Benignant, Aware.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝

64 His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ۝

1705 The mere occurrence of the word *hájarú* (*they fled*) in this verse does not show that it was not revealed at Mecca, for a *flight* of the faithful to Abyssinia had taken place as early as the fifth year of the Holy Prophet's preaching. Moreover, it should be noted that the Holy Prophet, with Abú Bakr and 'Ali, were the last men to depart from Mecca on the occasion of the second flight. A true and generous leader of men, he waited to see his faithful followers depart before he left, so that their safety might be ensured. There is no doubt that if he had left his followers behind him they would have encountered a very hard fate at the hands of an exasperated enemy. The reference to some being slain after their flight is clearly prophetical.

1706 This verse permits the Muslims, who were long persecuted and oppressed, to punish their persecutors, but at the same time recommends pardon and forgiveness by referring to those two attributes of the Divine Being in the concluding words of the verse.

1707 Apparently the succession of the day and the night refers here to the turn of fortune hinted at in the previous verse, because an oppressed community could not punish its persecutors unless it gained the mastery over them. The same is indicated in the two attributes of the Divine Being with which the verse is closed. The verses that follow contain hints to the same effect.

SECTION 9

Divine Mercy in dealing with Men

65–70. Errors in beliefs shall be decided hereafter. 71, 72. Persecution of believers shall be punished.

Ar. *dost thou.*

65 *Do you* not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.[1708]

66 And He it is who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

67 To every nation We appointed acts of devotion which they observe,[1709] therefore they should not dispute with *you* about the matter; most surely *you are* on a right *way*.

Ar. *thee.* Ar. *thou art.* Ar. *guidance.* Ar. *thee.*

68 And if they contend with *you*, say: Allah best knows what you do.

69 Allah will judge between you on the day of resurrection respecting that in which you differ.

Ar. *dost thou.*

70 *Do you* not know that Allah knows what is in the heaven and the earth? surely this is in a book; surely this is easy to Allah.

71 And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

72 And when Our clear communications are recited to

الم تر ان الله سخر لكم ما في الارض و
الفلك تجري في البحر بامره ۗ ويمسك
السماء ان تقع على الارض الا باذنه ۗ
ان الله بالناس لرءوف رحيم ○
وهو الذي احياكم ثم يميتكم ثم
يحييكم ۗ ان الانسان لكفور ○
لكل امة جعلنا منسكا هم ناسكوه
فلا ينازعنك في الامر وادع الى
ربك ۗ انك لعلى هدى مستقيم ○
وان جادلوك فقل الله اعلم بما تعملون ○
الله يحكم بينكم يوم القيمة فيما
كنتم فيه تختلفون ○
الم تعلم ان الله يعلم ما في السماء
والارض ۗ ان ذلك في كتب ۗ ان
ذلك على الله يسير ○
ويعبدون من دون الله ما لم ينزل
به سلطنا وما ليس لهم به علم ۗ
وما للظلمين من نصير ○
واذا تتلى عليهم ايتنا بينت

1708 The first part of the verse gives a promise of victory to the Muslims, while the latter part warns the opponents that Allah withholds the punishment from them for a time, for He is kind and merciful to men. The withholding of the heaven means the withholding of the punishment which the opponents were told would come down upon them from heaven.

1709 This verse gives us another proof of the principles of tolerance and equal religious freedom to all inculcated by Islam.

Ar *thou wilt recognize.*

them, *you will find* denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۖ
يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ
عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ
مِنْ ذَٰلِكُمُ ۗ النَّارُ وَعَدَهَا اللَّهُ
الَّذِينَ كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ ۝

SECTION 10

Polytheism shall be uprooted

73, 74. Helplessness of false deities. 75, 76. Apostles are successful. 77, 78. Hard struggles necessary.

73 O people! a parable is set forth, therefore listen to it; surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it, and should the fly carry off aught from them, they could not take it back from it; weak are the invoker and the invoked.[1710]

74 They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty.

75 Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.

76 He knows what is before them and what is behind them, and to Allah are all affairs turned back.

77 O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.[a]

78 And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا
لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۖ وَإِنْ
يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ
مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ۝
مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ۝
اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا
وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا
رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۝
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ
هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ

a 978.

1710 The verse, while truly describing the inability of false gods to create the lowest form of life or to exercise the least control over creation, contains a clear prophecy that the false deities shall be swept off from the Sacred House, and that both the worshippers and the worshipped shall become helpless.

upon you any hardship in religion; the faith of your father Abraham; He named you Muslims before and in this,[1711] that the Apostle may be *a bearer of witness to you*, and you may be *bearers of witness to* the people;[a] therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ
إِبْرٰهِيمَ هُوَ سَمّٰكُمُ الْمُسْلِمِينَ مِنْ
قَبْلُ وَفِي هٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
فَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ وَاعْتَصِمُوا
بِاللّٰهِ هُوَ مَوْلٰكُمْ فَنِعْمَ الْمَوْلٰى وَ
نِعْمَ النَّصِيرُ

Or, *your leader*. Or, *leader of*.
a 183.

1711 The true religion of Allah, which has been the religion of all the prophets, is *Islam*, or *entire submission to Allah*. Abraham prayed that from among his descendants there should arise a nation of Muslims (2:128). Abraham himself is repeatedly spoken of in the Holy Qur-án as being a Muslim, for he submitted himself to Allah with the complete submission of a true Muslim.

PART XVIII

CHAPTER XXIII

THE BELIEVERS

(*Al-Mu'minún*)

REVEALED AT MECCA

(6 *sections and* 118 *verses*)

Abstract:

Sec. 1. Success of the faithful.
Sec. 2, 3. Noah and the prophets after him.
Sec. 4. A repetition of the history of prophets.
Sec. 5. Polytheism is self-condemned.
Sec. 6. Regrets of the wicked.

The Title, context, and date of revelation.

THIS chapter, which brings the third group of the Meccan chapters to a close, is known under the name of *The Believers* because it deals with the success of the believers. It is rightly regarded by Sayooti as the last Meccan revelation. At any rate there is no difference of opinion as to its Meccan origin, and that it belongs to the latest period of the Holy Prophet's Meccan career is amply attested by internal evidence. The concluding section, which states how the wicked shall regret their deeds, seems to be like a parting word uttered to a relentless enemy. The opponents were made to taste of torment, and again they were shown mercy, but punishment and mercy had left them as reprobate as ever. Surely there is clear evidence here of the late revelation of this chapter, and Sayooti's opinion seems to be well founded.

Subject-matter.

As the final word of kind advice and as a firm expression of the success of the believers, the chapter no doubt forms an appropriate sequel to a group of chapters dealing with the great and triumphant future of Islam. It seems to continue, in fact, the subject-matter of the last chapter, and therefore asserts the success of the believers in clear and forcible words in the first section, which is followed by two others referring to similar success in the case of former prophets. The fourth section tells us that the history of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him!) is, in fact, a repetition of the history of previous prophets. The last great Divine revelation was a final blow at polytheism, which really stands condemned out of the mouths of its own votaries, as the fifth section shows. The sixth naturally brings the subject to a close by showing how the wicked will regret what they indulged in so freely.

SECTION 1

Success of the Faithful

1–11. True believers and their success. 12–14. Spiritual growth compared to physical growth. 15, 16. Life after death. 17–22. Divine gifts in nature as evidence of spiritual gifts.

In the name of Allah, the Beneficent, the Merciful.

1 Successful indeed are the believers,[1712]
2 Who are humble in their prayers,
3 And who keep aloof from what is vain,
4 And who *act aiming at purification*,[1713]
5 And who guard their private parts,[1714]
6 Except before their mates or those whom their right hands possess, for they surely are not blameable,[1715]

Or, *are givers of poor-rate.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ
الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۙ
وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ
وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ
وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ
اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ
فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ

1712 The last two chapters opened with a warning of the approach of judgment. This, as a fitting sequel, opens with a declaration of the triumph of the believers, for it was possible that the wicked should have tasted punishment without resultant good to the faithful. To dispel all such doubts it is stated that the believers shall be successful even in this life. The past tense قد افلح is used to denote the great certainty, as in اتی امر الله in 16 : 1 regarding the punishment of the unbelievers. Both these things are so certain to come about that they are again and again spoken of as having, as it were, already come to pass.

1713 The words occurring here are للزكوة فاعلون whereas throughout the Holy Qur-án, where *zakát* in the sense of *alms* or *poor-rate* is mentioned, the form adopted is يؤتون الزكوة where *zakát* occurs as an objective complement. The *lám* occurring here is therefore taken as denoting *aim* and *cause* (Rgh, TA-LL), and *zakát*, carried back to its literal sense (being derived from *zaká*, i.e. *it became pure*), means *purification*, a significance which is borne by it also elsewhere in the Holy Qur-án, as in حنانا من لدنا و زكوة in 19 : 13, meaning "tenderness from Us and *purity*." But it should be noted that this significance is preferred simply on account of the construction of the phrase, and not because, as is supposed by some, *zakát* (*alms* or *poor-rate*) was not enjoined at Mecca, where this chapter was revealed. *Ṣalát*, or *prayer*, standing for the performance of one's obligations towards Allah, and *zakát*, or *alms*, standing for the performance of one's obligations towards one's fellow-beings, form in early as well as in later revelation the two pillars of Islam, and it was only the details of the institution of *zakát* that were given at Medina.

1714 *Furúj*, plural of *Farj*, indicates *the part of a person which it is indecent to expose* (Msb, Q-LL), and hence حفظ الفرج means generally *the observing of continence.*

1715 The words اوما ملكت ايمانهم of which a literal rendering is given in the translation, usually indicate *servants* or *slaves*. A Muslim, man or woman, is not allowed to expose, in the presence of others, any part of the body which it is not decent to expose, but a certain degree of freedom is allowed to women in the presence of their

7 But whoever seeks to go beyond that, these are they that exceed the limits;

8 And those who are keepers of their trusts and their covenant,

9 And those who keep a guard on their prayers;

10 These are they who are the heirs,

11 Who shall inherit the Paradise; they shall abide therein.

12 And certainly We created man of an extract of clay,[1716]

13 Then We made him a small life-germ in a firm resting-place,

14 Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.[1717]

15 Then after that you will most surely die.

16 Then surely on the day of resurrection you shall be raised.

17 And certainly We made above you seven ways; and never are We heedless of creation.[1718]

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْعَادُونَ ۝
وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝
وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝
أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۝
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۝
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا
الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝
ثُمَّ إِنَّكُمْ بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ۝
وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ
وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ۝

husbands and female servants, and to men in the presence of their wives and male servants. According to the Islamic ideas of decency, the exposure of such parts of the body as European ladies are generally in the habit of exposing in ballrooms and theatres is disallowed. It should be noted that this chapter is a Meccan revelation, and the conditions under which slave-girls could be taken as wives were given later at Medina (see 561), so that if the reference here is to sexual relations, the permission regarding those *whom their right hands possess* must be read subject to the conditions of 4 : 25. It may be added that slave-girls when taken as wives did not acquire the full status of a free wife, and hence they are spoken of distinctly.

1716 The creation of man is here traced back to earth, as being an extract or essence of the earth, for the life-germ in sperma is an extract of the food which is drawn from earth in whatever form it may be. It should be noted that while the first ten verses speak of the spiritual growth of man, his physical growth is here spoken of, and thus a comparison may be established between the physical and the spiritual growth.

1717 The several stages in the growth of the human child as given here are quite in accordance with scientific investigation. Only it should be borne in mind that the letter *fa*, meaning *then*, as used in *then We clothed the bones*, . . . does not always imply order. This is clear from the context, which states that there is first a lump of flesh, and the nucleus of the bones is generated in this flesh.

18 And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ۝

19 Then We cause to grow thereby gardens of palm-trees and grapes for you; you have in them many fruits and from them do you eat;

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝

20 And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.[1719]

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْآكِلِينَ ۝

21 And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝

22 And on them and on the ships you are borne.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

SECTION 2

Noah's Success

23–29. Noah's rejection and promise of deliverance. 30–32. Another prophet sent with a similar message.

23 And certainly We sent
a 901. Noah[a] to his people, and he said: O my people! serve Allah, you have no god other than Him: will you not then guard (against evil)?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ۝

24 And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ۝

1718 Instead of the *seven heavens*, here we have the *seven ways*, which are no doubt the orbits of the seven members of the solar system, excluding the earth. This shows that the word *heaven* is used in a variety of ways in the Holy Qur-án. It means what is overhead: it means the clouds; it means the upper regions; it means the planets of the solar system; it means their orbits; it means the whole starry creation as seen by the eye.

1719 In the tree that grows out of Mount Sinai, and which produces oil, there seems to be reference to the *blessed olive-tree* of 24 : 35 as representing the Muslim nation (see 1757).

25 He is only a madman, so bear with him for a time.

26 He said: O my Lord! help me against their calling me a liar.

27 So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the
a 1178. valley overflows,[a] take into it
b 1179, 1180. Ar. *thy*. of every kind a pair, two,[b] and *your* followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

Ar. *thou art*. Ar. *thou*. Ar. *thee*. 28 And when *you are* firmly seated, *you* and those with *you*, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

29 And say: O my Lord! cause me to alight a blessed alighting, and Thou art the best to cause to alight.

30 Most surely there are signs in this, and most surely We are ever trying (men).

31 Then We raised up after them another generation.

32 So We sent among them an apostle from among them, saying: Serve Allah, you have no god other than Him: will you not then guard (against evil)?

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا
بِهِ حَتَّى حِينٍ ○
قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ○
فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا
وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
فَاسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
مِنْهُمْ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُغْرَقُونَ ○
فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى
الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا
مِنَ الْقَوْمِ الظَّالِمِينَ ○
وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ
خَيْرُ الْمُنْزِلِينَ ○
إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ○
ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ○
فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ○

SECTION 3

Prophets after Noah

33–41. Opponents destroyed. 42–44. Other generations follow their fate. 45–49. Moses and Pharaoh. 50. A refuge given to Jesus and his mother.

33 And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink:[1720]

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي
الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ
مِمَّا تَشْرَبُونَ ○

1720 The prophets are rejected because they are subject to the same laws of nature in their human requirements as other men. The objection would no doubt be valid against any one

34 And if you obey a mortal like yourselves, then most surely you will be losers:

35 What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

36 Far, far is that which you are threatened with:

37 There is naught but our life in this world: we die and we live and we shall not be raised again:

38 He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

39 He said: O my Lord! help me against their calling me a liar.

40 He said: In a little while they will most certainly be repenting.

41 So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.[1721]

42 Then We raised after them other generations.

43 No people can hasten on their doom nor can they postpone (it).

44 Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا
لَخَاسِرُونَ ○
أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا
وَعِظَامًا أَنَّكُمْ مُخْرَجُونَ ○
هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ○
إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ ○
إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ○
قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ○
قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ○
فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ
غُثَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ○
ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ○
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ○
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّمَا
جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ

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who claimed to be God, but as prophets are human beings they must be subject to the laws of nature governing other human beings. And no one can be a model for men who is not himself a human being, and who is not subject to the same laws of nature as other men, for only a man can show men the way by walking in it himself, thereby showing how they can avoid falling a prey to the frailties of human nature. Hence, a Divine incarnation, or God in a human body, can no more serve as a model to men than a man can be a model to a horse or a dog. If Jesus were sinless because he was God, he cannot be a model for us who are not gods: we want a mortal to show us how to avoid the pitfalls with which we as mortals are surrounded.

1721 It is the occurrence of the word *ṣaiḥah* in this verse which has led many to think that vv. 33–41 of this section refer to Húd or Sálih. But it should be borne in mind that *ṣaiḥah* means *punishment* (LL), and is equally applicable to punishment by earthquake or by any other means. In the chronological order of prophets given in the 7th chapter it is Húd who follows Noah, and his people 'Ád were destroyed by a sandstorm. Hence I translate the word *ṣaiḥah* as meaning *punishment*.

some of them follow others and We made them stories; so away with a people who do not believe![1722]

45 Then We sent Moses and his brother Aaron, with Our communications and a clear authority

46 To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people.

47 And they said: What! shall we believe in two mortals like ourselves while their people serve us?

48 So they rejected them and became of those who were destroyed.

49 And certainly We gave Moses the Book that they may follow a right direction.

50 And We made the son of Mary and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.[1723]

فَاَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثَ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ۝
ثُمَّ اَرْسَلْنَا مُوْسٰى وَاَخَاهُ هٰرُوْنَ ۙ
بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۝
اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاسْتَكْبَرُوْا
وَكَانُوْا قَوْمًا عَالِيْنَ ۝
فَقَالُوْٓا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَ
قَوْمُهُمَا لَنَا عٰبِدُوْنَ ۝
فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ۝
وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ۝
وَجَعَلْنَا ابْنَ مَرْيَمَ وَاُمَّهٗٓ اٰيَةً وَّاٰوَيْنٰهُمَآ
اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ ۝

1722 The significance of making them stories is that the stories of their evil fate were the only remembrance of them left after they had perished.

1723 There has been much discussion as to the land spoken of in this verse. *Rabwah* is *lofty ground*, and *qarár* means *cultivated land* and *a place where water rests in a meadow* (TA-LL). Neither Jerusalem nor Egypt, nor Palestine nor Damascus, which are the names suggested, answers the description, which applies only and exactly to the valley of Cashmere. Part of the lost ten tribes of Israel is also traced to Cashmere, where a large number of towns and villages bear the names of the towns and villages of Palestine. The presence of a tomb known as the tomb of Nabí Sáhib (i.e. *the prophet*), or Isá Sáhib (i.e. Jesus), or Yús Ásaf Nabí (i.e. the prophet Yús Ásaf), in the Khan Yár street in the capital of Cashmere, lends additional support to this theory. The fact that the chapter deals with the final triumph of prophets and their followers and their deliverance from the hands of their enemies also gives us a clue to the mystery attending the circumstances of the disappearance of Jesus Christ; for, as has been shown in 645, Jesus did not die on the cross. This verse tells us that, being delivered from the hands of his enemies, he was given shelter at some other place, and the description of that place as indicated in this verse, along with the fact that Cashmere has a tomb which every available evidence shows to be the tomb of Jesus himself, leads us to the conclusion that Cashmere is the land referred to in this verse. As regards the tomb, the following evidence shows that the sacred body of no less a personage than Jesus Christ rests there. (*a*) Oral testimony, based on traditions, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yús Ásaf, who was known as a *nabí* (i.e. *a prophet*), and who came to Cashmere from the west about 2,000 years ago. (*b*) The Tárikh-i-A'zamí, an historical work written some two hundred years ago, says, referring to this tomb, on p. 82: "The tomb is generally known as that of a prophet. He was a prince, who came to Cashmere from a foreign land. . . . His name was Yús Ásaf." (*c*) The *Ikmál-ud-Dín*, an Arabic work which is a thousand years old, also mentions Yús Ásaf as having travelled in *some lands*. (*d*) Joseph Jacobs states, on the authority of a very old version of the story of Yús

SECTION 4

A Repetition of the History of Prophets

51–56. Righteousness of prophets and opposition to them. 57–61. Characteristics of true believers. 62–70. Opposition shall fail. 71–74. Acceptance of truth will make them eminent. 75–77. Persistence in rejection will bring severest punishment.

51 O apostles! eat of the good things and do good; surely I know what you do.

52 And surely this your *community* is one *community* and I am your Lord, therefore be careful (of your duty) to Me.

Or, *religion*. Or, *religion*.

53 But they *cut off their affair* among themselves into *portions*, each party rejoicing in that which is with them.

Or, *became divided ... parties*.

54 Therefore leave them in their overwhelming ignorance till a time.

55 Do they think that by what We aid them with of wealth and children,

56 We are hastening to them of good things? Nay, they do not perceive.

57 Surely they who from fear of their Lord are *cautious*,

Or, *compassionate*.

58 And those who believe in the communications of their Lord,

59 And those who do not associate (aught) with their Lord,

60 And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا
صَالِحًا ۭ اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝
وَاِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا
رَبُّكُمْ فَاتَّقُوْنِ ۝
فَتَقَطَّعُوْۤا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۭ كُلُّ
حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝
فَذَرْهُمْ فِىْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ۝
اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ۝
نُسَارِعُ لَهُمْ فِى الْخَيْرٰتِ ۭ بَلْ لَّا يَشْعُرُوْنَ ۝
اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۝
وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ۝
وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۝
وَالَّذِيْنَ يُؤْتُوْنَ مَاۤ اٰتَوْا وَّقُلُوْبُهُمْ
وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۝

Ásaf, that he (Joasaph) at last reached Cashmere, and there died ("Barlaam and Josaphet," p. cv). This evidence shows that the tomb in Khan Yár is the tomb of *Yús Ásaf*. But who is this *Yús Ásaf*? That he is called a *nabi* (*prophet*) both in oral tradition and in history settles the time in which he lived, for no prophet is recognized by the Muslims to have appeared after their Holy Prophet. Again, there is a striking resemblance between the names Yús and Yasú', the latter being the Arabic form of Jesus. There is a striking resemblance in the teachings of Yús Ásaf and Jesus; for instance, the parable of the seed-sower occurring in Matt. 13:3, Mark 4:3, and Luke 8:5 occurs also in "Barlaam and Josaphet" (p. cxi). Another very striking circumstance is that *Yús Ásaf* gives the name *Bushrá* (the exact Arabic word for *Gospel*) to his teaching, as the following passage from the "Ikmál-ud-Dín" shows: "Then he began to compare the tree to *Bushrá*, which he preached to the people." All these circumstances lead us to the conclusion that Jesus Christ went to Cashmere after the event of the crucifixion, and that he preached, lived, and died there.

61 These hasten to good things and they are foremost in (attaining) them.

62 And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

63 Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

64 Until when We overtake those who lead easy lives among them with chastisement, lo! they cry for succour.

65 Cry not for succour this day; surely you shall not be *given help from* Us. [Or, *defended against.*]

66 My communications were indeed recited to you, but you used to turn back on your heels,

67 Haughtily discoursing about it, you *withdrew yourselves to a distance.* [Or, *talked foolishly.*]

68 Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

69 Or is it that they have not recognized their Apostle, so that they deny him?

70 Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

71 And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their *reminder,* but from their *reminder* they turn aside. [Or, *eminence.* Or, *eminence.*]

72 Or is it that *you ask* them a recompense? but the recompense of *your* Lord is best, and He is the best of those who provide sustenance. [Ar. *thou askest.* Ar. *thy.*]

73 And most surely *you invite* them to a right way. [Ar. *thou invitest.*]

اولئك يسارعون في الخيرت وهم
لها سبقون ○
ولا نكلف نفسا الا وسعها ولدينا
كتب ينطق بالحق وهم لا يظلمون ○
بل قلوبهم في غمرة من هذا ولهم
اعمال من دون ذلك هم لها عملون ○
حتى اذا اخذنا مترفيهم بالعذاب
اذا هم يجرون ○
لا تجروا اليوم انكم منا لا تنصرون ○
قد كانت ايتي تتلى عليكم فكنتم
على اعقابكم تنكصون ○
مستكبرين به سمرا تهجرون ○
افلم يدبروا القول ام جاءهم ما لم
يأت اباءهم الاولين ○
ام لم يعرفوا رسولهم فهم له منكرون ○
ام يقولون به جنة بل جاءهم
بالحق واكثرهم للحق كرهون ○
ولو اتبع الحق اهواءهم لفسدت السموت
والارض ومن فيهن بل اتينهم بذكرهم
فهم عن ذكرهم معرضون ○
ام تسئلهم خرجا فخراج ربك خير و
هو خير الرزقين ○
وانك لتدعوهم الى صراط مستقيم ○

74 And most surely those who do not believe in the hereafter are deviating from the way.

75 And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

76 And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.[1724]

77 Until when We open upon them a door of severe chastisement, lo! they are in despair at it.[1725]

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
عَنِ الصِّرَاطِ لَنَاكِبُونَ ○
وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ
لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ○
وَلَقَدْ أَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ○
حَتّٰى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ
شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ○ ع

SECTION 5

Polytheism is self-condemned

78–83. Unbelievers recognize Allah as the Author of all goodness, but deny resurrection. 84–89. Allah recognized as supreme Lord. 90–92. These admissions give a deathblow to polytheism.

78 And He it is Who made for you the ears and the eyes and the hearts: little is it that you give thanks.

79 And He it is Who multiplied you in the earth, and to Him you shall be gathered.

80 And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

81 Nay, they say the like of what the ancients said:

82 They say: What! when we are dead and become dust and bones, shall we then be raised?

83 Certainly we are promised this, and (so were) our fathers aforetime: this is naught but stories of those of old.

وَهُوَ الَّذِيٓ أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ○
وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ○
وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ
الَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ○
بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ○
قَالُوٓا ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا
ءَإِنَّا لَمَبْعُوثُونَ ○
لَقَدْ وُعِدْنَا نَحْنُ وَآبَآؤُنَا هٰذَا مِنْ
قَبْلُ إِنْ هٰذَآ إِلَّآ أَسَاطِيرُ الْأَوَّلِينَ ○

1724 The punishment referred to in this verse, and the distress, the removal of which is mentioned in the previous verse, probably refer to the famine which overtook the Meccans.

1725 They do not take a warning from the milder punishment, so a severer punishment must follow. This overtook them in the form of battles, culminating in the conquest of Mecca.

84 Say: Whose is the earth, and whoever is therein, if you know?

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

85 They will say: Allah's. Say: Will you not then mind?

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ○

86 Say: Who is the Lord of the seven heavens and the Lord

a 895 of the mighty dominion?[a]

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ○

87 They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ○

88 Say: Who is it in Whose hand is the kingdom of all things and Who gives succour,

Ar. *and.* *but* against Him succour is not given, if you do but know?

قُلْ مَنْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

89 They will say: (This is) Allah's. Say: From whence are you then deceived?

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ○

90 Nay! We have brought to them the truth, and most surely they are liars.

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ○

91 Never did Allah take to Himself a son, and never was there with Him any (other) god —in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ○

92 The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

SECTION 6

Regrets of the Wicked

93–95. Promise to come about. 96. Good to be returned for evil. 97, 98. Refuge to be sought in Allah. 99–114. Regrets of the wicked. 115–118. Consequences must be suffered.

93 Say: O my Lord! if Thou shouldst make me see what they are threatened with:

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ○

94 My Lord! then place me not with the unjust.

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ○

95 And most surely We are

Ar. *thee.* well able to make *you* see what We threaten them with.[1726]

وَاِنَّا عَلٰۤى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ○

1726 The promise given to the Holy Prophet in these verses is that the power of his persecutors shall be broken in his lifetime.

96 Repel evil by what is best; We know best what they describe.[1727]

97 And say: O my Lord! I seek refuge in Thee from the evil suggestions of the devils:[1728]

98 And I seek refuge in Thee! O my Lord! from their presence.

99 Until when death overtakes one of them,[1729] he says: Send me back, my Lord, send me back:[1730]

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ
نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ○
وَقُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ○
وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ○
حَتّٰىٓ اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُوْنِ ○

1727 The doing of good in return for evil is the common teaching of all prophets; it is by no means a monopoly of the teaching of Christ. But nowhere is the principle put in such a beautiful and practical form as in the Qur-án, and the whole change is worked by the simple change of a single word. To return good for evil is only possible under certain circumstances, and notwithstanding all the sentimental praises of the Gospel doctrine, no individual or community who has taken that teaching for a guide has found it possible in practice to return good for evil in all cases; some of the latter-day disciples of the great teacher have, perhaps because of the impracticability of the original doctrine, adopted rather the opposite course. The Qur-án, however, says, *repel evil by what is best. Evil* is a thing that must be *repelled*; it is not a thing that must be encouraged. But in repelling it the rule to be observed is that it must be repelled by *what is best*. If you can repel an evil by doing good for it, it is what is recommended; but if punishment is necessary, and the meekest follower of Christ must admit the necessity of the punishment of evil, that would be the better course. The aim is to repel evil, and the method of repelling it is to be the best that is possible in the circumstances. The rule laid down here was the guiding rule of the life of the Holy Prophet, and is really a true description of his character in requiting the evil of his enemies.

1728 The evil suggestions of the devils were really the evil suggestions of the wicked ones who were opposed to the progress of Islam, and the Prophet is here told to look upon Állah as his only support. But even if the words are taken in a general sense there can be no objection, for *to seek refuge in the Lord* is the height of goodness. Nowhere has a man a better refuge than in the Source of all strength, and no mortal can aspire to a higher honour than having his refuge in the Lord. The command to the Prophet to say this is really an image of the aspiration of his soul, the inmost desire which furnished the guiding rule of his life. His soul rested in that highest degree of security from all evil suggestions which is termed the *refuge in the Lord*. As he stood on the firmest ground against all evil suggestions, we do not find any mention of the devil making evil suggestions to him as he made to Jesus Christ, for such no doubt were the three temptations offered to him by the devil which Matthew speaks of in 4:1–10. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." And the temptations offered are described in the verses that follow. Evidently these were suggestions into the heart, which Jesus rejected like a righteous man.

1729 These words make it quite certain that the devils of the two previous verses are no other than the wicked opponents of the Holy Prophet, and their evil suggestions are only their cruel persecutions of the Holy Prophet and his followers.

1730 The original has *irji'ún*, in which *irji'ú* is in the plural, whereas it should have been *irji'* in the singular in accosting the Divine Being. But in Arabic the plural is sometimes used to denote a repetition of the singular verb, and thus *irji'ún* is here regarded as equivalent to *irji'ní* repeated twice (Bd), and it is so translated. A well-known example

100 Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.[1731]

Or, *life is breathed into forms.*
a 789.

101 So when *the trumpet is blown,*[a] there shall be no ties of relationship between them on that day, nor shall they ask of each other.

Ar. *balances.*

102 Then as for him whose *good deeds* are preponderant, these are the successful.[1732]

Ar. *balances.*

103 And as for him whose *good deeds* are light, these are they who shall have lost their souls, abiding in hell.

104 The fire shall scorch their faces, and they therein shall be in severe affliction.

105 Were not My communications recited to you? but you used to reject them.

106 They shall say: O our Lord! our adversity overcame us and we were an erring people:

107 O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

108 He shall say: Go away into it and speak not to Me:[1733]

109 Surely there was a party of My servants who said: O our Lord! we believe,

لَعَلِّيْ أَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا
إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَّرَائِهِمْ
بَرْزَخٌ إِلٰى يَوْمِ يُبْعَثُوْنَ ○
فَإِذَا نُفِخَ فِي الصُّوْرِ فَلَا أَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَّلَا يَتَسَاءَلُوْنَ ○
فَمَنْ ثَقُلَتْ مَوَازِيْنُهُ فَأُولٰئِكَ هُمُ
الْمُفْلِحُوْنَ ○
وَمَنْ خَفَّتْ مَوَازِيْنُهُ فَأُولٰئِكَ الَّذِيْنَ
خَسِرُوْا أَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ○
تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَهُمْ فِيْهَا كَالِحُوْنَ ○
أَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ
بِهَا تُكَذِّبُوْنَ ○
قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكُنَّا قَوْمًا ضَالِّيْنَ ○
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَإِنَّا ظٰلِمُوْنَ ○
قَالَ اخْسَئُوْا فِيْهَا وَلَا تُكَلِّمُوْنِ ○
إِنَّهُ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَا اٰمَنَّا

of this is afforded by the famous verse قفا نبك من ذكرى حبيب و منزل where *qifá* (the dual form of the imperative) stands for *qif* (the singular imperative form) repeated twice.

1731 That the dead do not return to life is a principle which is reaffirmed here (see 1659). According to the Holy Qur-án there are three states of a man's life, viz. his life in this world, his life in *barzakh*, and the great manifestation of all spiritual realities that will take place on the day of resurrection; the state of *barzakh* being the intermediate state in which the soul lives after death till the greater resurrection. Here it is stated in plain words that no one who has passed into the state of *barzakh* through death's door is allowed to go back into the previous state. See further 2165.

1732 *Mawázín* is the plural of *mauzún*, meaning *a thing that is weighed* (Kf). As only good deeds have a weight, and of the doers of evil it is said that "We will not set up a balance for them on the day of resurrection" (18:105), the word *mawázín* is translated here as meaning *good deeds*. See also 859 and 1528.

1733 The word *ikhsa'* is used to drive a dog back; hence it indicates *driving away as one despised and hated.*

so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones:

فاغفر لنا وارحمنا وانت خير الرحمين ○

110 But you took them for a mockery until they made you forget My remembrance and you used to laugh at them:[1734]

فاتخذتموهم سخريا حتى انسوكم ذكري وكنتم منهم تضحكون ○

111 Surely I have rewarded them this day because they were patient, that they are the achievers.

اني جزيتهم اليوم بما صبروا انهم هم الفائزون ○

112 He will say: How many years did you tarry in the earth?

قل كم لبثتم في الارض عدد سنين ○

113 They will say: We tarried a day or part of a day, but ask those who keep account.

قالوا لبثنا يوما او بعض يوم فسئل العادين ○

114 He will say: You did tarry but a little—had you but known (it):

قل ان لبثتم الا قليلا لو انكم كنتم تعلمون ○

115 What! did you then think that We had created you in vain and that you shall not be returned to Us?[1735]

افحسبتم انما خلقناكم عبثا وانكم الينا لا ترجعون ○

116 So exalted be Allah, the True King; no god is there but He, the Lord of the honourable
a 895. dominion.[a]

فتعلى الله الملك الحق لا اله الا هو رب العرش الكريم ○

117 And whoever invokes with Allah another god—he has no proof of this—his reckoning is only with his Lord; surely the unbelievers shall not be successful.

ومن يدع مع الله الها اخر لا برهان له به فانما حسابه عند ربه انه لا يفلح الكفرون ○

118 And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.

وقل رب اغفر وارحم وانت خير الرحمين ○

1734 Really it was not the believers who caused them to forget the remembrance of their Lord, but on account of their mocking the believers, the unbelievers forgot their Lord; hence the believers are here spoken of as having caused the unbelievers to forget their Lord.

1735 This verse clearly establishes the doctrine of the responsibility of human actions. Man is not created *in vain*, but he shall be returned to his Lord to meet the consequences of what he does in this life.

CHAPTER XXIV

THE LIGHT

(An-Nūr)

REVEALED AT MEDINA

(9 sections and 64 verses)

Abstract:

Sec. 1. Law relating to adultery.
Sec. 2. 'Ayesha's slanderers.
Sec. 3. Slanderers of women.
Sec. 4. Preventive measures against fornication and slander.
Sec. 5. Manifestation of Divine light in Islam.
Sec. 6. Manifestation of Divine power.
Sec. 7. Establishment of the kingdom of Islam.
Sec. 8. Respect for each other's privacy.
Sec. 9. Matters of state should take precedence of all private affairs.

The Title:

"LIGHT," the title of this chapter, is taken from the statement made in sec. 5, where Islam is shown to be the most perfect manifestation of Divine light, and is compared to a most refined and resplendently brilliant light which shall shine in the East as well as the West.

Context.

The continuity of the Meccan revelation, which begins with the 10th chapter, may apparently seem to have been abruptly broken by the introduction of a Medinian revelation, but the reader who has followed the chain of reasoning showing the continuity of the subject-matter in the present arrangement of chapters cannot fail to observe the deep relation that exists between the last group of the Meccan chapters and this Medinian revelation. The trend of the last group of the Meccan chapters has been to show the ultimate triumph of Islam. As already pointed out in the head-note to the last chapter, the group of the Meccan chapters beginning with the 17th and ending with the 23rd chapter deals with the great and triumphant future of Islam, and hence it is fittingly followed by a chapter which promises in the clearest words the establishment of the kingdom of Islam. The principal point dealt with in this chapter is not really the subject of adultery and its preventives, but the fact that the light of Islam is the purest ray of Divine light, that it shall never die out, that its light shall not be limited either to the East or to the West, but shall lighten both (v. 35), and that the kingdom of Islam shall be permanently established (v. 55). But as the establishment of a kingdom brings ease and luxury in its train, leading to such social evils as adultery and slander, the undermining evils of society, the latter subject is also dealt with here, along with the preventive measures calculated to check these evils.

Subject-matter.

The chapter begins with a condemnation of adultery, because it is the one evil which, though the least condemned in present-day civilized societies, is the most abhorrent to Islamic

SECTION 1

Law relating to Adultery

1, 2. Punishment for adultery. 3. Adulterers and adulteresses to be socially avoided. 4, 5. Punishment for a false charge of adultery. 6–10. Accusation of adultery against one's wife.

In the name of Allah, the Beneficent, the Merciful.

1 (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.

2 (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day,

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
سُوۡرَةٌ اَنۡزَلۡنٰهَا وَفَرَضۡنٰهَا وَاَنۡزَلۡنَا فِيۡهَاۤ
اٰيٰتٍۢ بَيِّنٰتٍ لَّعَلَّكُمۡ تَذَكَّرُوۡنَ ۝
اَلزَّانِيَةُ وَالزَّانِىۡ فَاجۡلِدُوۡا كُلَّ وَاحِدٍ
مِّنۡهُمَا مِائَةَ جَلۡدَةٍ ۖ وَّلَا تَاۡخُذۡكُمۡ
بِهِمَا رَاۡفَةٌ فِىۡ دِيۡنِ اللّٰهِ اِنۡ كُنۡتُمۡ
تُؤۡمِنُوۡنَ بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ ۚ

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civilization. It is to draw attention to this point that the ordinance relating to the punishment of the adulterer and the adulteress is combined with the injunction: *Let not pity for them detain you in the matter of obedience to Allah.* In the same section are corelated subjects, such as false accusation of adultery against women, and the case when the husband, while certain of the adultery of his wife, is unable to bring forward any evidence. The second section deals with the gravity of the sin of those who talked slander about a most innocent woman, 'Ayesha, the Holy Prophet's wife. This is followed by another pardoning 'Ayesha's slanderers and condemning the slanderers of women in general. The fourth section deals with measures which would serve as a check upon adulterous intercourse. Then follow three sections dealing with the kindling of Divine light in Muslim hearts and the manifestation of Divine power in establishing the kingdom of Islam. The eighth section again refers to the subject-matter of the opening sections by enjoining respect for each other's privacy, which is calculated to put restraint upon the tongue of slander, and the last section teaches respect for the Prophet's orders, because in his hands lies the decision of all matters of importance, and because private matters should not take precedence of matters of state.

Date of revelation.

The whole of this chapter is universally held to be a Medinian revelation (AH), and hence the attempt of the latest Christian annotator to ascribe vv. 35–45 to Mecca, without assigning a reason for his assertion, is unworthy of attention. The exact date of the revelation of some portions of the chapter can be ascertained with probable certainty, as that of the verses relating to 'Ayesha's slanderers, which were revealed about a month after the return from the expedition against the Bani Mustaliq, which took place in the month of Sha'bán in the fifth year of Hejira. The verses immediately preceding, which relate to the punishment of adultery, and those following, dealing with false charges of adultery against innocent women, and the preventive measures given further on in sec. 4, as well as those in sec. 8, are all closely related to the subject-matter of sec. 2, and therefore must have been revealed about the same time, while the remainder of the chapter, having a still deeper relation to the subject-matter of the sections referred to above, must be taken to belong also to the fifth year of Hejira. Therefore the whole of this chapter was most probably revealed in that year.

and let a party of believers witness their chastisement.[1736]

3 The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.[1737]

4 And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,[1738]

5 Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

6 And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.[1739]

7 And the fifth (time) that the curse of Allah be on him if he is one of the liars.

وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ ○
الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً ز
وَالزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ج
وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ○
وَالَّذِينَ يَرْمُونَ الْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا
بِأَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوهُمْ ثَمَٰنِينَ
جَلْدَةً وَّلَا تَقْبَلُوا لَهُمْ شَهَٰدَةً أَبَدًا ج
وَأُولَٰٓئِكَ هُمُ الْفَٰسِقُونَ ○ لا
إِلَّا الَّذِينَ تَابُوا مِنۢ بَعْدِ ذَٰلِكَ وَ
أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○
وَالَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ
شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ
أَرْبَعُ شَهَٰدَٰتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّٰدِقِينَ ○
وَالْخَٰمِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن
كَانَ مِنَ الْكَٰذِبِينَ ○

1736 Chastity, as a virtue, is not given the first place in modern civilized society, and hence, while fornication is not a criminal offence, even adultery is not considered a sufficiently serious one to subject the guilty party to any punishment except the payment of damages to the injured husband. This, indeed, is a very low view of sexual morality. Materialism has taken such a strong hold of the civilized mind that even chastity, the most precious jewel in a woman's crown of virtue, can be compensated for by a few pounds. The breach of the greatest trust which can be imposed in a man or a woman, the breach which ruins families, destroys household peace, and deprives innocent children of their loving mothers, is not looked upon even as seriously as the breach of trust of a few pounds. Hence the Islamic law seems to be too severe to an easygoing Westerner.

1737 This verse places one guilty of fornication under a kind of interdict. His or her company is to be shunned, so much so that whores and whoremongers are not allowed to have matrimonial relations in good Muslim society. This, more than anything else, would check the offence of fornication.

1738 This is an effectual restraint against slander and gossip, which so often bring disaster upon the heads of innocent women. Unless there is the clearest evidence of adultery against a woman—the evidence of four witnesses—the slanderer is himself to be punished.

1739 The ordinance relates to the case of husbands who accuse their wives of adultery and have no evidence. See a case reported in Bkh. In such a case a divorce is effected, the husband not being punishable for the accusation, though he cannot produce witnesses, and the wife not being punishable for adultery if she denies the charge in the manner stated. Compare Num. 5 : 11-31.

8 And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;
9 And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.
10 And were it not for Allah's grace upon you and His mercy—and that Allah is Oft-returning (to mercy), Wise!

ويدرؤا عنها العذاب أن تشهد أربع
شهٰدٰت بالله إنه لمن الكٰذبين ○
والخامسة أن غضب الله عليها إن
كان من الصٰدقين ○
ولولا فضل الله عليكم ورحمته
وأن الله تواب حكيم ○

SECTION 2

'Ayesha's Slanderers

11 Surely they who concocted the lie are a party from among you.[1740] Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.[1741]
12 Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?[1742]
13 Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.[1743]

إن الذين جاءو بالإفك عصبة منكم
لا تحسبوه شرا لكم بل هو خير لكم
لكل امرئ منهم ما اكتسب من الإثم و
الذي تولى كبره منهم له عذاب عظيم ○
لولا إذ سمعتموه ظن المؤمنون والمؤمنٰت
بأنفسهم خيرا وقالوا هٰذا إفك مبين ○
لولا جاءو عليه بأربعة شهداء فإذ
لم يأتوا بالشهداء فأولٰئك عند الله
هم الكٰذبون ○

1740 The incident referred to in this section took place when the Prophet, accompanied by his wife 'Ayesha, was returning from the expedition against Bani Mustaliq in the fifth year of the Hejira. 'Ayesha had gone out on a private occasion, but when she returned she perceived that she had lost her necklace, and went back to search for it. In her absence the attendants, supposing her to be in her *howdah*, started while it was yet dark. When she returned, finding the camel and the men gone, she sat down there and was brought to Medina by Safwán, who was coming in the rear. Some mischievous persons from among the hypocrites spread false reports, slandering her, and some of the Muslims also associated themselves with the slander. 'Ayesha's innocence was at length established by this revelation, and those who had taken part in the accusation were punished. This is the grievous punishment referred to in the concluding words of the verse.

1741 He who took the main part thereof upon himself is said to be 'Abdulla bin Ubayy bin Salul, the chief of the hypocrites (Bkh), because he concocted the lie and circulated the false report. But according to another report it was Hassan bin Sabit, the poet, who became blind in his old age, this being the grievous punishment predicted here (Bkh).

1742 There was not a single witness nor any circumstance that could lend a colour to the false report. 1743, see next page.

14 And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.

15 When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

16 And why did you not, when you heard it, say: It does not beseem us that we should talk of it: glory be to Thee! this is a great calumny?

17 Allah admonishes you that you should not return to the like of it ever again if you are believers.

18 And Allah makes clear to you the communications; and Allah is Knowing, Wise.

19 Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

20 And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِي
الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَآ اَفَضْتُمْ
فِيْهِ عَذَابٌ عَظِيْمٌ ۝
اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ
بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ
هَيِّنًا وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ۝
وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ
لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا سُبْحٰنَكَ
هٰذَا بُهْتَانٌ عَظِيْمٌ ۝
يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝
وَيُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝
اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ
فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِي الدُّنْيَا
وَالْاٰخِرَةِ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝
وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ
وَاَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ۝

1743 Severe as the punishment of adultery is in Islam, the evidence of four witnesses is required to establish the guilt. See v. 4. The allegation of a Christian annotator that this requirement of the law was simply to shield 'Ayesha is a base attack on the Holy Prophet's good faith. All the reports unanimously show that the slander against 'Ayesha was utterly unfounded, and at least this much is clear, that in her case there was not a single witness. Why should the Prophet then have required four witnesses? If it was to shield 'Ayesha, the requirement of a single witness would have better suited his purpose. But the fact is that while the Qur-án takes, on the one hand, a very serious view of the crimes against chastity, it disallows the circulation of all reports affecting a woman's chastity, except those based on the surest evidence. Thus even a lighter accusation in connection with the misconduct of women required the evidence of four witnesses. See 4 : 14, which was admittedly revealed long before. This only shows how great a respect Islam has for the virtue of woman.

SECTION 3

Slanderers of Women

21, 22. Slanderers of 'Ayesha to be forgiven. 23–26. Slanderers of women condemned.

21 O you who believe! do not follow the footsteps of the devil; and whoever follows the footsteps of the devil, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.[1744]

يا أيها الذين آمنوا لا تتبعوا خطوات الشيطن ومن يتبع خطوات الشيطن فإنه يأمر بالفحشاء والمنكر ولولا فضل الله عليكم ورحمته ما زكى منكم من أحد أبدا ولكن الله يزكي من يشاء والله سميع عليم ○

22 And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? and Allah is Forgiving, Merciful.[1745]

ولا يأتل أولوا الفضل منكم والسعة أن يؤتوا أولي القربى والمسكين والمهجرين في سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم ○

23 Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement,[1746]

إن الذين يرمون المحصنت الغفلت المؤمنت لعنوا في الدنيا والآخرة ولهم عذاب عظيم ○

24 On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.[1747]

يوم تشهد عليهم ألسنتهم وأيديهم وأرجلهم بما كانوا يعملون ○

1744 This passage shows that the companions of the Holy Prophet were purified from sins by Allah's grace, which He manifested through His Prophet.

1745 This is a very important passage. It is agreed on the basis of most trustworthy reports that this verse was revealed in connection with the action of Abu Bakr, who had sworn not to allow maintenance to one of his relatives named Mistah, who had taken a part in spreading the false reports against 'Ayesha (Bkh). It shows in the first place the broad-mindedness of the Prophet, who after inflicting the legal punishment upon the culprits was required to bear them no ill-will, and hid no rancour in his breast even towards the slanderers of his own wife; revelation even required his companions to be kind and forgiving to them. Secondly, it mentions Abu Bakr, not by name, but as *one possessing grace and abundance*, the former of these words referring to his moral and spiritual superiority and the latter to abundance in wealth.

1746 This refers to those who continue to spread evil reports concerning chaste women, the gossip-mongers in every society. The slanderers of 'Ayesha, it may be noted, were forgiven, as the previous verse shows.

1747 The evidence of the members of the body is sometimes witnessed in this very life against the doers of evil, in the consequences of the evil done. On the resurrection day the

25 On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

26 Unclean things are for unclean ones and unclean ones are for unclean things, and the good things are for good ones and the good ones are for good things; these are free from what they say; they shall have forgiveness and an honourable sustenance.[1748]

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَ
يَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ○
اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ
لِلْخَبِيْثٰتِ ۚ وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ
لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا
يَقُوْلُوْنَ ۭ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ○ ع

SECTION 4

Preventive Measures against Fornication and Slander

27–29. Houses not to be entered without permission. 30, 31. Guarded relations between males and females. 32. A married state to be preferred to singleness. 33, 34. Continence in case of inability to marry.

27 O you who believe! do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.[1749]

28 But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

29 It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا
غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا
عَلٰٓى اَهْلِهَا ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَذَكَّرُوْنَ ○
فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا
تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ
لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ۭ وَ
اللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ○
لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا
غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ۭ وَاللّٰهُ
يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ○

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consequences of the evil deeds will assume a palpable form, as is also indicated in the paying back in full of the just rewards in the next verse, and thus bear witness to the evil done. This highly developed idea of the resurrection did not exist before the Holy Qur-án.

1748 The meaning of this whole passage is made clear by the concluding words, i.e. nothing impure can be attributed to the pure ones, and they are free from what the impure ones say.

1749 The Arabs entered houses without permission (Rz). This savage custom was abolished, and the law revealed in this verse laid down the basis of domestic peace and security needed for an advanced society. The law is a clear testimony of the great trust which Muslims have in their womenfolk. It is also a preventive measure against slander.

30 Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.[1750]

31 And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof,[1751] and let

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ
وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ○
وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا

1750 The men are enjoined to keep their eyes cast down, just as the women are enjoined to do in the next verse. This injunction is given as a preventive against an evil which deals a deathblow to all pure social relations, viz. the evil of fornication. The Qur-án does not only forbid evil, but also points out the way by walking in which man may be able to eschew it. From this injunction it appears further that there is no restriction as to women going out when they think it necessary, for if women were totally forbidden to go out of their houses, men would not have been required to cast down their eyes. In fact, the Holy Qur-án requires both men and women to keep their eyes cast down, so that when they meet each other, neither should men stare at women nor women at men. In a society in which women never appeared in public, the injunction to men to have their looks cast down would be meaningless, and the similar injunction to women given in the next verse, if they never left the compounds of their houses, would be equally absurd. As for the limits of the *pardah* or the *veil*, see the next foot-note and also 1989.

1751 To guard the relations between males and females and to check a too free intermingling of men and women, the Qur-án now lays down another injunction in addition to that which requires both sexes to go abroad with their looks cast down. One part of the injunction is common to both sexes: both must keep their looks cast down and both must guard their private parts. But women must observe some further directions. The injunction which relates to women in particular is to keep their ornaments concealed. There is a difference of opinion as to what *zínat* or *ornament* means. According to some it includes the beauty of the body, while according to others it is exclusively applied to external ornaments and adornments (Rz). The use of the same word in the concluding portion of the verse, *let them not strike their feet so that what they hide of their ornaments may be known*, clearly supports the latter view, as the only ornaments that can be known by the striking of the feet are external ornaments. But even according to those who include the beauty of the body in the significance of *zínat*, it is permissible for a woman to have *her hands and face uncovered* (Rz), as being allowed under the exception *what appears thereof*, as without uncovering these it would be impossible for women to take part in any business; the rest of the body and the ornaments upon it, whether in the form of tight clothes or of gold and silver ornaments, are to be kept concealed by a long head-covering or, say, an overcoat. According to Kf الا ما ظهر منها *except what appears thereof* means الا ما جرت العادة والجبلة على ظهوره *except that which it is customary and natural to uncover*. The customs of different societies would therefore allow a variation, and one rule cannot be laid down for all. According to Qaffál the meaning of the words is

الا ما يظهره الانسان فى عادة الجاريه وذلك فى النساء الوجه والكفان

i.e. *except that which a person discloses usually, and in the case of women this means the face and the two hands* (Rz). Thus a woman when going out should have herself covered over by an external wrapper or an overcoat, it being permissible to leave the hands and the face uncovered. The exposure of such parts as the neck, the bosom, or the arms is forbidden,

them wear their head-coverings over their bosoms,[1751A] and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brother's sons, or their sister's sons, or their women, or those whom their right hands possess,[1752] or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

32 And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Amply-giving, Knowing.[1753]

33 And let those who do not find *a match* keep chaste until Allah makes them free from

Or, *the means to marry.*

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَ
لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ
أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ
لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ ○
وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ
عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ
وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ
نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ

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as also the display of decorations, whether in the form of ornaments or dress. The display of ornaments is allowed only before certain relatives and dependents named in this verse.

1751A I have already explained what is meant by the wearing of head-coverings over the bosom. The head-covering as worn in the East conceals the arms, the neck, and the bosom, as also the ornaments worn in the ears or on the neck or over the bosom, and the covering over of these parts is what is required here by the addition of the words *over the bosoms*.

1752 The inclusion of *their women* in these exceptions shows that women should not take too much liberty with all kinds of women, for indiscriminate familiarity among women themselves is also a source of evil. ما ملكت ايمانكم or *those whom their right hands possess* include male and female slaves, for the slave was considered as a member of the family.

1753 The Holy Qur-án looks upon the married state as the normal state, and hence it enjoins that so far as possible those who are single should be married. It also requires both male and female slaves to be kept in a state of marriage. The keeping of concubines or unmarried slave-girls is clearly inconsistent with this. As a religion Islam is against celibacy, and considers parenthood to be the duty of every human being. In the civilized society of to-day most persons refuse to accept the responsibilities of parenthood, offering as an excuse the insufficiency of means to support a family. The Qur-án disposes of this false excuse in the simple words, *if they are needy, Allah will make them free from want out of His grace*.

want out of His grace.[1754] And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you;[1755] and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.[1756]

34 And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).

مِنْ فَضْلِهٖ وَالَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ
مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ
فِيْهِمْ خَيْرًا وَّاٰتُوْهُمْ مِّنْ مَّالِ
اللّٰهِ الَّذِيْٓ اٰتٰىكُمْ وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ
عَلَى الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا
عَرَضَ الْحَيٰوةِ الدُّنْيَا وَمَنْ يُّكْرِهْهُّنَّ
فَاِنَّ اللّٰهَ مِنْ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ
وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا
مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَ
مَوْعِظَةً لِّلْمُتَّقِيْنَ

1754 Marriage thus becomes an obligatory institution in Islam, only those being excused who do not find a match or who lack the means to marry. Not only does this injunction uproot idleness, but it also affords the surest guarantee for the betterment of the moral tone of society. In this respect, too, Islam has proved a blessing for the world. No vow of celibacy has a legal sanction in Islam.

1755 The word *kitāb*, translated *writing*, as used here, stands for *mukātabah*, which is an infinitive noun of *kātaba*, signifying *he* (a slave) *made a written* (or other) *contract with him* (his master), *that he* (the former) *should pay a certain sum as the price of himself, and on the payment thereof be free* (Q-LL); also *he* (a master) *made such a contract with him* (his slave). According to Rz, it was called a *kitāb* (or *writing*), because of the obligation which the master imposed on himself, and the money was paid in two or more instalments. Thus every possible facility was afforded to the slave to earn his freedom. Though the practice of the master making such a contract with the slave prevailed before the advent of Islam, the important reform was introduced by Islam that when a slave desired such a contract to be made the master should not refuse it. Twelve centuries before any attempt was made by any individual or community to legislate for the liberty of slaves, a dweller of the Arabian desert had laid down this noble institution, that if a slave asked for a writing of freedom, he was not only to be given that writing by the owner, but he was also to be provided with money to purchase his freedom, the only condition being *if you know any good in them*, i.e. if he is fit for work and able to earn his livelihood. Is there any other religious leader in the world who laid down a similar law for the liberty of slaves? And, in addition, the duty was imposed upon the state of spending a part of the collections of the poor-rate upon this object, as stated in 9:60.

1756 It is related that Abdulla bin Ubayy, the leader of the hypocrites, kept six slave-girls for prostitution (Rz). This practice, which seems to have prevailed before the advent of Islam in Arabia, is condemned here. But this most mischievous curse of society, i.e. prostitution, has obtained an incredible prevalence in the whole of Christendom, and is legalized in many countries of Europe as a *necessary evil*, while in others it is openly connived at.

SECTION 5

Manifestation of Divine Light in Islam

35–38. Perfection of Divine light in Islam. 39. Opposition to truth gives false hopes like a mirage. 40. Comparison of unbelief to darkness.

35 Allah is the light of the heavens and the earth; a likeness of His light is as a *pillar on* which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not—light upon light—Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things:[1757]

Or, *niche in*.

36 In houses which Allah has permitted to be exalted and that His name may be remembered in them;[1758] there glorify Him therein in the mornings and the evenings,

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ
كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ
زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ
لَّا شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى
اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَيَضْرِبُ اللّٰهُ
الْاَمْثَالَ لِلنَّاسِ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۙ ﴿٣٥﴾
فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا
اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ۙ ﴿٣٦﴾

1757 *Núr*, or *light*, is that which manifests hidden things, and Allah is called here *the light of the heavens and the earth*, because He has manifested them and brought them into existence. This statement is followed by an example of His light, which, if read along with the connecting verses that follow, makes its own meaning clear, though it has been made a riddle by neglecting that connection.

In the parable that follows, Islam is represented as a likeness of the Divine light, a light placed high on a pillar so as to illumine the whole world; a light guarded by being placed in a glass, so that no puff of wind can put it out; a light so resplendent that the glass itself in which it is placed is as a brilliant star. It should be noted that the religion of Islam is repeatedly spoken of as the *Divine light* in the Holy Qur-án: "They desire to put out *the light of Allah* with their mouths, but Allah will not consent save to perfect *His light*, though the unbelievers are averse" (9:32, 61:8). Hence it is of Islam that the parable of Divine light speaks. The *blessed olive*, from which that light is lit, stands here for a symbol of Islam, as the fig stands for a symbol of Judaism (see 2766). The blessed olive, which stands for a symbol of Islam, belongs neither to the East nor to the West. Even so is Islam, which must give light to both the East and the West, and which, therefore, does not specially belong to any one of them. The reference seems to be to the welding together of the East and the West in Islam, a prophecy which is now approaching its fulfilment in the awakening of the West to the truth of the principles of Islam.

1758 The Divine light spoken of in the last verse is here stated as being met with in certain houses, the distinctive mark of those houses being that the name of Allah is remembered in them, thus showing that these houses are the houses of the Muslims, and the light is therefore the light of Islam. These houses, we are further told, though humble now, shall be *exalted* one day, as Allah has so ordained. And the exaltation of the humble huts of the Arab dwellers of the desert to royal palaces is too clear to need any comment as to the truth of this wonderful prophecy.

37 Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate;[1759] they fear a day in which the hearts and the eyes shall turn about;

38 That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

39 And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning:

40 Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.[1760]

رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ
ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ
يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ
وَالْاَبْصَارُ ۝
لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ
فَضْلِهٖ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝
وَالَّذِيْنَ كَفَرُوْا اَعْمَالُهُمْ كَسَرَابٍ بِقِيْعَةٍ
يَّحْسَبُهُ الظَّمْاٰنُ مَآءً حَتّٰى اِذَا جَآءَهٗ
لَمْ يَجِدْهُ شَيْـًٔا وَّوَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ
حِسَابَهٗ وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۝
اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ مَوْجٌ مِّنْ
فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ظُلُمٰتٌۢ
بَعْضُهَا فَوْقَ بَعْضٍ اِذَآ اَخْرَجَ يَدَهٗ
لَمْ يَكَدْ يَرٰىهَا وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ
نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ۝

1759 A further description of these houses makes the reference still more clear. In these houses Allah is glorified in the morning and the evening, and therefore these can be the houses of no other than Muslims, because the keeping up of prayer and the giving of poor-rate is the distinguishing characteristic of Islam. In these houses there are men whose business is trading, because it is stated that merchandise does not divert them from remembering Allah, and hence these are the companions who fled from Mecca with the Holy Prophet, because it was they who carried on trade. The opposition to this light, and the end of that opposition, are described in the two concluding verses of the section.

1760 As the first part of the section gives a picture of the brilliant and dazzling Divine light which is given to the believers, the last part describes the utter darkness of doubts and ignorance in which the unbelievers are. Their apparent hopes of success are compared to a mirage, and when they are undeceived of these they will find themselves in a darkness in which they will not be able to see anything.

SECTION 6

Manifestation of Divine Power

41–44. Signs of the establishment of Allah's kingdom. 45, 46. Different grades of Allah's creation. 47–50. The weak in faith go back.

Ar. dost thou. 41 *Do you* not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings?[a] He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

a 1387.

42 And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.[1761]

Ar. dost thou. *Ar. thou seest.* 43 *Do you* not see that Allah drives along the clouds, then gathers them together, then piles them up, so that *you see* the rain coming forth from their midst? and He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.[1762]

44 Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

45 And Allah has created from water every living creature:[b] so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

b 1626.

46 Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

الم تر ان الله يسبح له من في السموت
والارض والطير صفت كل قد علم
صلاته وتسبيحه والله عليم بما يفعلون
ولله ملك السموت والارض والى الله المصير
الم تر ان الله يزجي سحابا ثم يؤلف
بينه ثم يجعله ركاما فترى الودق
يخرج من خلله وينزل من السماء من
جبال فيها من برد فيصيب به من يشاء
ويصرفه عن من يشاء يكاد سنا برقه
يذهب بالابصار
يقلب الله اليل والنهار ان في ذلك
لعبرة لاولي الابصار
والله خلق كل دابة من ماء فمنهم من
يمشي على بطنه ومنهم من يمشي
على رجلين ومنهم من يمشي على
اربع يخلق الله ما يشاء ان الله
على كل شيء قدير
لقد انزلنا ايت مبينت والله
يهدي من يشاء الى صراط مستقيم

1761 This and the previous verse indicate the establishment of the kingdom of Islam.

1762 This verse calls attention to the slow and gradual progress that Islam was making, and some of the disasters which the unbelievers had already witnessed, in which they could see clear signs of the final triumph of Islam.

47 And they say: We believe in Allah and in the Apostle and we obey; then a party of them turn back after this, and these are not believers.

48 And when they are called to Allah and His Apostle that he may judge between them, lo! a party of them turn aside.

49 And if the truth be on their side, they come to him quickly, obedient.

c 24. 50 Is there in their hearts a disease,[c] or are they in doubt, or do they fear that Allah and His Apostle will act wrongfully towards them? Nay! they themselves are the unjust.

وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَ
اَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ
ذٰلِكَ وَمَآ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ○
وَاِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ
بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ○
وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْٓا اِلَيْهِ مُذْعِنِيْنَ ○
اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْٓا اَمْ يَخَافُوْنَ
اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ ؕ بَلْ
اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

SECTION 7

Establishment of the Kingdom of Islam

51, 52. The obedient shall be successful. 53, 54. Obedience enjoined. 55. Establishment of the kingdom. 56, 57. Unbelievers shall not weaken Islam.

Ar. *speech.* 51 The *response* of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.

52 And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

53 And they swear by Allah with the most energetic of
Ar. *thou.* their oaths that if *you* command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.

54 Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear delivering (of the message).

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى
اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا
سَمِعْنَا وَاَطَعْنَا ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○
وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَ
يَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ○
وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ
لَيَخْرُجُنَّ ؕ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○
قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ
تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا
حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَمَا عَلَى
الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ○

55 Allah has promised to those of you who believe and do good that He will most certainly make them *rulers* in the the earth as He made *rulers* those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever *is ungrateful* after this, these it is who are the transgressors.[1763]

Or, *successors*. Or, *successors*.

Or, *denies*.

56 And keep up prayer and pay the poor-rate and obey the Apostle, so that mercy may be shown to you.

57 Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا
الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا
اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ
مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِيْ
لَا يُشْرِكُوْنَ بِيْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○
وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا
الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ○
لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي
الْاَرْضِ وَمَاْوٰىهُمُ النَّارُ وَلَبِئْسَ الْمَصِيْرُ ○

1763 This verse not only prophesies the establishment of the kingdom of Islam, but also its permanence, so that successors will be raised to the Holy Prophet and the Muslims made a ruling nation on earth. By *those before them* are meant in particular the *followers of Moses* (Bḍ). Islam at the time of the revelation of this chapter, or these verses, was still surrounded by enemies on all sides; there was still fear for the believers, as the verse clearly shows, and idol-worship still had the upper hand in Arabia. The triumph of Islam which is prophesied in the parable of the Divine light first, and the gradual advent of which is referred to afterwards, is here predicted in the clearest and most emphatic terms: the believers shall be made rulers in the promised land, or rulers of the country; their religion shall be firmly established; security shall be given to them in place of fear; Divine Unity shall rule supreme, no other gods being worshipped with the true God. All these favours shall be bestowed upon the Muslims, for which they should be thankful; but if they are ungrateful after that they shall be dealt with as transgressors. Rz explains *kufr* here as meaning جحد حق النعم i.e. *the denial of what is due to these favours*; or *ungratefulness*, because when conveying the meaning of *disbelief* it is generally followed by a *bá* and the object of disbelief. But even if the ordinary meaning of *kufr* be retained, as given in the margin, the *denial* means the denial of the Divine blessings and not the denial of the rulers or the successors.

Though the promise contained in this verse refers clearly to the establishment of the kingdom of Islam and to the Muslims being made successors to the Israelites, as regards the promised Holy Land, there may also be a reference here to the Divine promise to raise reformers among the Muslims as prophets were raised among the Israelites. Such is the clear promise contained in a saying of the Holy Prophet: "Surely Allah will raise up for this people (i.e. the Muslims) in the beginning of every century one who shall reform their religion." The promise given in the verse may therefore refer not only to the temporal successors of the Holy Prophet, but also to his spiritual successors or reformers. The analogy of the Israelites, to which the verse refers, points to the appearance of a Messiah among the Muslims as a Messiah was raised among the Israelites, and it was on this verse that the claim of the late Mirza Ghulam,

SECTION 8

Respect for each other's Privacy

58, 59. Personal privacy. 60. Aged women need not remain in seclusion. 61. Familiar intercourse in case of close relationship and friendship.

58 O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these; some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.[1764]

59 And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is Knowing, Wise.

60 And (as for) women advanced in years[1765] who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

61 There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick,[1766] nor on yourselves

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ
مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ مِنْ قَبْلِ
صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ
مِّنَ الظَّهِيْرَةِ وَمِنْ بَعْدِ صَلٰوةِ الْعِشَآءِ
ثَلٰثُ عَوْرٰتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ
جُنَاحٌ بَعْدَهُنَّ طَوّٰفُوْنَ عَلَيْكُمْ
بَعْضُكُمْ عَلٰى بَعْضٍ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمُ الْاٰيٰتِ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○
وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ
قَبْلِهِمْ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○
وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجٰتٍ بِزِيْنَةٍ وَاَنْ يَّسْتَعْفِفْنَ
خَيْرٌ لَّهُنَّ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○
لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ
حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا عَلٰٓى اَنْفُسِكُمْ

Ahmad of Qadian, the founder of the Ahmadyya movement, was based. He claimed to be a reformer for the fourteenth century of the Hejira and the Muslim Messiah.

1764 Rules relating to personal and family privacy are of the utmost importance in the betterment of social relations, and their non-observance leads to all kinds of false reports which scandalmongers are always ready to lay hold upon, thereby creating dissensions in society.

1765 *Qâ'id* (plural *qawâ'id*) signifies *a woman who has ceased to bear children and to have the menstrual discharge* (LL).

1766 The Arabs had their scruples in eating with the blind, etc. (Rz), in which respect they were like the Jews and some other people. The Hindus to this day eat separately. Islam

that you eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friend's (house). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications, that you may understand.

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ
أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ
بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ
عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ
أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً
مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

SECTION 9

Matters of State should take Precedence of Private Affairs

62. Importance of matters of state. 63, 64. Prophet's call to be strictly obeyed.

62 Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair, they go not away until they have asked his permission; surely they who ask *your* permission are they who believe in Allah and His Apostle; so when they ask *your* permission for some affair of theirs, give permission to whom *you please* of them, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

Ar. *thy.*

Ar. *thy.*

Ar. *thou pleasest.*

63 Do not hold the Apostle's calling (you) among you to be

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ
لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ
وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ

lays down a middle rule, and allows the individual a great latitude in this respect. A man may eat alone or with others, he may eat with the maimed, etc., or he may eat from the houses of near relations and friends. Cut-and-dried rules on these points, like those which prevailed before Islam, or which prevail in Christian society to this day, are unacceptable to Islam. Or the negation of blame on the blind and the lame and the sick has reference to the doctrine which ascribes these defects to the sins of a previous birth, for Islam rejects the doctrine of the transmigration of souls. It also lays down a rule which permits familiar intercourse in certain cases.

like your calling one to the other;[1767] Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

64 Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves;[1768] and on the day on which they are returned to Him, He will inform them of what they did; and Allah is Cognizant of all things.

كَدُعَآءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ
يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِيْنَ
يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ
اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ۝
اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قَدْ
يَعْلَمُ مَآ اَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ
فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

1767 The significance of this verse has been misunderstood by both Palmer and Rodwell. It does not indicate how the Prophet is to be addressed, but in what manner his call is to be responded to. The context makes it clear. The previous verse states that none is to leave without the Prophet's permission when they are gathered together for some important affair requiring their presence, and the words that follow this passage are to the same effect. Hence what is stated here is that the Prophet's call to the believers is to be respected, and not to be treated as their calling to one another; because the Prophet's call must relate to some important affair affecting the welfare of the community, while their mutual calling to each other relates to their own private affairs of an ordinary type.

1768 ما انتم عليه signifies *the state of mind and conduct to which you conform yourselves*, i.e. whether you are sincere or hypocritical.

CHAPTER XXV

THE DISTINCTION

(*Al-Furqán*)

REVEALED AT MECCA

(6 *sections and* 77 *verses*)

Abstract:

Sec. 1. A warner for all nations.
Sec. 2. Truth of the warning.
Sec. 3. The day of distinction.
Sec. 4. A lesson in the fate of former people.
Sec. 5. A lesson from nature.
Sec. 6. The transformation wrought.

The title, context and date of revelation.

THIS chapter, which is entitled *The Distinction*, is, in its entirety, one of the earlier Meccan revelations, and it is an error to ascribe vv. 68–70 to Medina, as the context clearly shows. The later prophecies of the last chapter, which clearly promised the establishment of a Muslim kingdom, are followed by an earlier prophecy as to the great day of *distinction*, when truth and falsehood shall be so clearly separated that even the superficial eye should not fail to observe it. Thus it happened in the battle of Badr, which is called the day of distinction in the Holy Qur-án (8 : 41), and this is the day referred to in v. 25.

Subject-matter.

The chapter opens with the statement that the Holy Prophet's message was for all nations of the world, and, as the last exposition of the doctrine of Divine Unity, it must unite all the nations and uproot all sorts of polytheism; the Unity of God and the unity of humanity must go hand-in-hand. The unbelievers objected to his being a mortal, and to this an answer is given in the concluding words of the second section, which asserts the truth of the warning. The third section points out that a distinction shall be finally made between good and evil, and refers to the day of distinction. These general statements are followed by concrete instances of the fate of previous peoples, some of which are very briefly referred to in the fourth section, and the Meccans are warned against their persistence in error. The fifth section draws attention to some natural phenomena which bear evidence to the law of gradual growth in nature, showing how merciful dealing characterizes all Divine laws: laws of which it often became necessary to remind those who derided punishment in their opposition to truth. The chapter is brought to a close by a description of the righteous servants of the Beneficent God, being, in fact, an indication of the mighty transformation which had already begun to work.

SECTION 1

A Warner for all Nations

1. A message for the whole world. 2, 3. Divine Unity. 4, 5. The Qur-án reveals deep knowledge of the future. 7–9. The Prophet is denied and called a madman.

In the name of Allah, the Beneficent, the Merciful.

1 Blessed is He Who sent down the distinction upon His servant that he may be a warner to the nations;[1769]

2 He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created every thing, then ordained for it a measure.[1770]

3 And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm *or* profit, and they control not death, nor life, nor raising (the dead) to life.

Ar. *nor*.

4 And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.

5 And they say: The stories of the ancients—he has got them written—so these are read out to him morning and evening.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا
وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ
ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَ
لَا حَيَاةً وَلَا نُشُورًا
وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا إِفْكٌ
افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ
فَقَدْ جَاءُوا ظُلْمًا وَزُورًا
وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ
تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا

1769 This distinction consisted in the discomfiture of the power of an enemy who, at the time when these prophecies were announced, was so strong as to call these prophecies the ravings of a madman. The earliest occasion on which the power of the Quraish was broken was the battle of Badr, where their nine mischievous leaders fell, while its final overthrow was consummated by the conquest of Mecca. Such a distinct sign of the Holy Prophet's truth, the value of which is in no way diminished by the lapse of time, no doubt entitled him to be a true warner to all the nations of the earth. It should be noted that the universality of the Prophet's message is plainly asserted in this early Meccan revelation.

1770 The mission of the Prophet is universal, for he is the Apostle of a King whose kingdom extends over the entire universe. And by reason of the greatness of His power He will accomplish the fulfilment of the prophecies which had already been pronounced. The verse condemns in very brief words all kinds of polytheism.

6 Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.[1771]

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا ۝

7 And they say: What is the matter with this Apostle that he eats food and goes about in the marts; why has not an angel been sent down to him, so that he should have been a warner with him?[1772]

وَقَالُوا مَالِ هٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۙ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ۝

8 Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat?[1773] And the unjust say: You do not follow any but a man deprived of reason.

أَوْ يُلْقٰى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظّٰلِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ۝

Ar. *thee.*

9 See what likenesses do they apply to *you*, so they have gone astray, therefore they shall not be able to find a way.[1774]

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝

SECTION 2

Truth of the Warning

10. Goodness in store for the Prophet. 11–14. Destruction is the end of the wicked. 15, 16. Reward of the faithful. 17–19. False deities. 20. All prophets were mortals.

Ar. *thee.*
Ar. *thee*

10 Blessed is He Who, if He please, will give *you* what is better than this: gardens beneath which rivers flow, and He will give *you* palaces.[1775]

تَبٰرَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ ۙ وَيَجْعَلْ لَّكَ قُصُورًا ۝

1771 Hence the truth of his prophecies will be a sure sign of the truth of this revelation from Allah. This is the reply to the charges contained in the previous verses.

1772 The Prophet's life was one of utmost simplicity. He did all his work himself. "He aided his wives in their household duties, mended his clothes, tied up the goats, and even cobbled his sandals" (Muir). Nay, his kind and genial nature often led him to do others' work. Once a woman, unable to work for herself, asked him to lead her into a certain street; he accompanied her there, only taking leave when her work was accomplished (Mishkát). Therefore unbelievers speak of him as *going about in the marts.* He was a mortal, and partook of the ordinary food of a simple Arab. Hence they speak of him as *eating food.* The answer to this is given in v. 20, viz. that all prophets were mortal and subject to the human laws, even as the Holy Prophet. This is a clear proof of the continuity of the subject-matter of the Holy Qur-án.

1773 Treasures were placed at the feet of the companions of the Holy Prophet, and they were made lords of the fertile lands of Mesopotamia and its gardens, but all this was done in accordance with Divine law, which requires the fulfilment of prophecy to be brought about gradually, even as it requires all growth to be gradual in the physical world.

1774 It shall be a proof of their having gone astray that they shall not find a way to success, or a way of escaping from the punishment with which they are threatened.

1775 The gardens of Mesopotamia, the palaces of Persia and of the Cæsars, were given to the followers of the Holy Prophet as proof of the truth of this prophecy. According to

11 But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

12 When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.

13 And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

14 Call not this day for one destruction, but call for destructions many.

15 Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them.

16 They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from *your* Lord.[1776]

Ar. *thy*.

17 And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

18 They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition.[1777]

19 So they shall indeed give you the lie in what you say, then you shall not be able

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا ۝
إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّظًا وَزَفِيرًا ۝
وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ
دَعَوْا هُنَالِكَ ثُبُورًا ۝
لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
ثُبُورًا كَثِيرًا ۝
قُلْ أَذٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ
الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ۝
لَهُمْ فِيهَا مَا يَشَاءُونَ خٰلِدِينَ كَانَ
عَلٰى رَبِّكَ وَعْدًا مَّسْئُولًا ۝
وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ
اللّٰهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِي
هٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ۝
قَالُوا سُبْحٰنَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ
مِن دُونِكَ مِنْ أَوْلِيَاءَ وَلٰكِن مَّتَّعْتَهُمْ
وَءَابَاءَهُمْ حَتّٰى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ۝
فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ

Mjd, what is meant is Paradise in the hereafter and palaces in this life—Rz: جنات فى الآخرة وقصورا فى الدنيا

1776 The words signify that this promise shall certainly be fulfilled.

1777 Most of the critics make a mistake on an occasion like this, thinking that the answer is left incomplete, and a superficial glance would no doubt lead to the conclusion that the question has not been really answered. But in all such cases the Qur-án really draws attention to an argument which proves the unreasonableness of the contrary conclusion, while leaving it for the reader to arrive at the correct one. Here, for instance, the argument is stated in the words that "it was not beseeming for us that we should take any guardians besides Thee," and it is left for the reader to draw the conclusion, which is: How could it then be that we should have called upon others to regard us as gods?

Ar. *nor*. — to ward off *or* help, and whoever among you is unjust, We will make him taste a great chastisement.

20 And We have not sent before *you* any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? and *your* Lord is ever Seeing.[1778]

Ar. *thee*. Ar. *thy*.

صَرْفًا وَّلَا نَصْرًا ۚ وَمَنْ يَّظْلِمْ مِّنْكُمْ
نُذِقْهُ عَذَابًا كَبِيرًا ۝
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا
إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ
أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ۝

SECTION 3

The Day of Distinction

21, 22. Demand of punishment. 23, 24. The wicked and the righteous are separated. 25–29. Signs of the day of distinction. 30, 31. Rejection of the Qur-án and enmity to it. 32. Revelation by portions. 33. A perfect revelation. 34. End of the wicked.

PART XIX

21 And those who do not *fear* Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.[1779]

22 On the day when they shall see the angels, there shall be no good news on that day for the guilty, and they shall say: *It is a forbidden thing totally prohibited*.[1780]

23 And We will proceed to what they have done of deeds, so We shall render them as scattered motes.[1781]

Or, *hope*.

Or, *Let there be an inviolable obstruction*.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا
أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرٰى رَبَّنَا ۗ لَقَدِ
اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ۝
يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ
لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ۝
وَقَدِمْنَا إِلٰى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنٰهُ
هَبَاءً مَّنْثُورًا ۝

1778 This is an injunction to the Muslims to bear the persecutions of their opponents patiently, for these trials will distinguish the bad from the good. The concluding words are a solace to them: Your Lord is Seeing and He will punish the oppressors.

1779 The coming of the angels and the Lord signifies the coming of the threatened punishment in the Holy Qur-án, and the next verse makes it clear. Also see 268.

1780 The words حِجْرًا مَّحْجُورًا may bear different interpretations according as they are taken to be spoken by the angels or by the guilty. In the former case the meaning is that good news will be a forbidden thing to the guilty, which is equivalent to saying that they shall be punished. In the latter case, the words are a kind of prayer for the coming of an obstruction between them and their punishment. The latter significance is given in the margin.

1781 All the exertions of the Quraish were brought to naught in the battle of Badr.

24 The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّ
أَحْسَنُ مَقِيلًا

25 And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down a sending.[1782]

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ
الْمَلٰئِكَةُ تَنْزِيلًا

26 The kingdom on that day shall rightly belong to the Beneficent God, and a hard day shall it be for the unbelievers.

اَلْمُلْكُ يَوْمَئِذِنِ الْحَقُّ لِلرَّحْمٰنِ وَكَانَ
يَوْمًا عَلَى الْكٰفِرِينَ عَسِيرًا

27 And the day when the unjust one shall bite his hands, saying: O! would that I had taken a way with the Apostle:[1783]

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُولُ يٰلَيْتَنِي
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

28 O woe is me! would that I had not taken such a one for a friend!

يٰوَيْلَتٰى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

29 Certainly he led me astray from the reminder after it had come to me; and the devil fails to aid man.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
وَكَانَ الشَّيْطٰنُ لِلْإِنْسَانِ خَذُولًا

30 And the Apostle cried out: O my Lord! surely my people have treated this Qur-án
Or, irrational talk. as *a forsaken thing.*

وَقَالَ الرَّسُولُ يٰرَبِّ إِنَّ قَوْمِي اتَّخَذُوا
هٰذَا الْقُرْاٰنَ مَهْجُورًا

31 And thus have We made for every prophet an enemy from among the guilty, and
Ar. thy. sufficient is *your* Lord as a Guide and a Helper.

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
مِّنَ الْمُجْرِمِينَ وَكَفٰى بِرَبِّكَ
هَادِيًا وَّنَصِيرًا

32 And those who disbelieve say: Why has not the Qur-án been revealed to him all at once? Thus, that We may
Ar. thy. establish *your* heart by it and We have arranged it well in arranging.[1784]

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً كَذٰلِكَ
لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيلًا

1782 This description of the day of Badr is also given in 8 : 11, where the falling of rain is clearly mentioned, and on the same occasion is also mentioned the coming of the angels. The next verse shows that it will be a day of victory for the Muslims, the believers in the Beneficent God, and a hard day for the unbelievers. In fact, the distress and hardship the Quraish experienced in the battle of Badr were not tasted by them in any of their subsequent encounters with the Muslims.

1783 'Aqba is said to be the person particularly meant here. He was one of the Quraish chiefs who, to please a friend, spat in the Prophet's face (Rz). At Badr he was the only prisoner to be put to death. After the battle, as the dead bodies of the Quraish chiefs who fell were being conveyed to a pit to be buried, the Prophet exclaimed, as he named the chiefs against whom he had prayed on account of their severe persecution of the Muslims: "Have you now found that which your Lord promised true? Surely I have found what my Lord promised me to be true." The reference was no doubt to these clear and forcible prophecies declared at so early a date.

1784, see next page.

Ar. *thee*. Or, *case*. Ar. *thee*.

33 And they shall not bring to *you* any *argument*, but We have brought to *you* (one) with truth and best in significance.[1785]

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنٰكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ۝

34 (As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ إِلٰى جَهَنَّمَ
أُولٰٓئِكَ شَرٌّ مَّكَانًا وَّأَضَلُّ سَبِيْلًا ۝

SECTION 4

A Lesson in the Fate of Former People

35-39. Various people destroyed before. 40. The Meccans do not take a warning from their fate. 41-44. They mock the Prophet and persist in error.

35 And certainly We gave Moses the Book and We appointed with him his brother Aaron an aider.[a]

a 1584.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا مَعَهٗٓ
أَخَاهُ هٰرُوْنَ وَزِيْرًا ۝

36 Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.

فَقُلْنَا اذْهَبَآ إِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا فَدَمَّرْنٰهُمْ تَدْمِيْرًا ۝

37 And the people of Noah, when they rejected the apostles, We drowned them, and made them a sign for men, and We have prepared a painful chastisement for the unjust;

وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنٰهُمْ
وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً وَّأَعْتَدْنَا
لِلظّٰلِمِيْنَ عَذَابًا أَلِيْمًا ۝

1784 رتّل الكلام means *he put together and arranged well the component parts of the speech* (LL). Hence the meaning is that the Qur-án was revealed piecemeal, so that under the varying circumstances through which the Prophet passed the Divine revelation might be a source of strength to his heart; and then, as it were to refute any suggestion that the revelation might remain a disorderly collection of fragments revealed under different circumstances, having no connection with each other, it is added that the entire arrangement was also Divinely accomplished. The verse contradicts in the clearest terms the false opinion that the Qur-án was arranged by Abú Bakr or 'Usmán, for its arrangement according to this verse was a part of the Divine scheme, brought about in the lifetime of the Holy Prophet who was the recipient of the Divine revelation.

1785 *Masal* signifies *a description*, *state*, or *case*, and is metaphorically applied to *a state* or *condition* that is *strange* or *wonderful* (LL), or it means *hujjat*, i.e. *an argument* (TA). The meaning is that they would not bring any *strange question* (Kf: سوال عجيب) or *strange objection* (JB: شئ عجيب فى القدح) which has not been answered in the Holy Qur-án with truth, and of which the best significance is not given therein. The verse lays down the basis of an important principle, viz. that the Holy Qur-án not only contains answers to all objections against it, but also adduces arguments of the truth of the assertions made. It is sufficient to remark that no other religious book of the world satisfies this requirement, which circumstance alone places the Qur-án above all scriptures, and points to it as a unique revelation capable of satisfying the spiritual requirements of all men in all times.

a 903.
b 911.

38 And 'Ad[a] and Samood[b] and the dwellers of the Rass and many generations between *them*.[1786]

Ar. *that*.

39 And to every one We gave examples and every one did We destroy with utter destruction.[1787]

40 And certainly they have (often) passed by the town on which was rained an evil rain;[1788] did they not then see it? Nay! they did not hope to be raised again.

41 And when they see *you*, they do not take *you* for aught but a mockery: Is this he whom Allah has raised to be an apostle?

Ar. *thee*.
Ar. *thee*.

42 He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the chastisement, who is straying farther off from the path.

43 *Have you* seen him who takes his low desires for his god?[1789] *Will you* then be a protector over him?

Ar. *hast thou*.
Ar. *wilt thou*.

44 Or *do you* think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.

Ar. *dost thou*.

وَّعَادًا وَّثَمُوْدَا وَاَصْحٰبَ الرَّسِّ وَقُرُوْنًا
بَيْنَ ذٰلِكَ كَثِيْرًا ○
وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ وَكُلًّا تَبَّرْنَا
تَتْبِيْرًا ○
وَلَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْٓ اُمْطِرَتْ
مَطَرَ السَّوْءِ ۗ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ
كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا ○
وَاِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ۗ
اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ○
اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْلَآ اَنْ
صَبَرْنَا عَلَيْهَا ۗ وَسَوْفَ يَعْلَمُوْنَ حِيْنَ
يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ○
اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ۗ اَفَاَنْتَ
تَكُوْنُ عَلَيْهِ وَكِيْلًا ○
اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ۗ
اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ
اَضَلُّ سَبِيْلًا ○

1786 According to Zj, *Rass* was a country in which a part of the tribe of Samood resided; others say that *Rass* is the name of a town in Yamama (TA). The word *Rass* has several other meanings, as, for instance, *a well*, and it is said that they were a people who threw their prophet into a well (JB). Hence the reference may be to Joseph's brothers, who threw him into a well.

1787 The meaning is that every one of these generations was warned of its doom by means of the stories and examples of those who had previously perished, but, not heeding the warning, was destroyed as the others had been.

1788 This town is Sodom, which was situated on the way to Syria.

1789 This verse shows how broad is the idea of *shirk* or *polytheism* according to the Holy Qur-án. It is not simply worship of idols that is condemned, but blindly following one's desires is equally condemned. Many men who consider themselves the servants of the One God really bow in submission before the greatest of their idols, i.e. their desires. In no other religion has the monotheistic doctrine been brought to this state of perfection.

SECTION 5

A Lesson from Nature

45–55. Divine mercy and man's ungratefulness. 56–58. The Prophet to trust in Allah. 59, 60. Divine beneficence and idolaters' denial of it.

Ar. *hast thou.* Ar. *thy.*

45 *Have you* not considered (the work of) *your* Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun *an indication of* it;

Or, *a guide to.*

46 Then We take it to Ourselves, taking little by little.[1790]

47 And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

48 And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

49 That We may give life thereby to a dead land[1791] and give it for drink, out of what We have created, to cattle and many people.

50 And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

51 And if We had pleased We would certainly have raised a warner in every town.[1792]

52 So do not follow the unbelievers, and strive against them a mighty striving with it.[1793]

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ۝
ثُمَّ قَبَضْنٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ۝
وَهُوَ الَّذِي جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ۝
وَهُوَ الَّذِي أَرْسَلَ الرِّيٰحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝
لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ۝
وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝
وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ۝
فَلَا تُطِعِ الْكٰفِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ۝

1790 This and the previous verse show that Allah deals mercifully with His servants. He would not destroy them all at once. The sun of righteousness had risen, and there were clear indications that the shadows of darkness would disappear, but, as in physical nature, they would not disappear suddenly, but gradually, diminishing little by little.

1791 The mercy of Allah, which appears in the form of rain in physical nature, is spiritual in revelation : as the pure water from the clouds gives life to a dead land, so does the pure water of revelation from Him raise the spiritually dead to life.

1792 The companions of the Holy Prophet no doubt had this in mind when they spread far and wide, taking his message and warning into every distant town. How few Muslims there are to-day who are inspired with that zeal to prove the truth of every word of the Qur-án.

It should, however, be noted that the verse does not contradict the statement in 35:24, and elsewhere, that a prophet was raised among every nation. Warners have not been raised in every *town*, but they have been raised in every *nation*. 1793, see next page.

53 And He it is Who has *made* the two seas *to flow freely*, (Or, *mixed*.) the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.[1794]

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ۝

54 And He it is Who has created man from the water, then He has made for him blood-relationship and marriage-relationship,[1795] and *your* (Ar. *thy*.) Lord is powerful.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ۝

55 And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is an aider against his Lord.[1796]

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ۝

56 And We have not sent *you* (Ar. *thee*.) but as a giver of good news and as a warner.[1797]

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝

57 Say: I do not ask you aught in return except that he, who will, may take the way to his Lord.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝

1793 This verse affords a clear proof of the significance of the word *jihád*, as used in the Holy Qur-án. This chapter, being admittedly Meccan in origin, contains no reference to fighting. Every exertion to spread the truth is, according to this verse, a *jihad*—nay, it is called جهادا كبيرا or *the great jihád*, and *fighting in defence of religion* received the name of *jihád*, because under the circumstances it became necessary for the truth to live and prosper, and if fighting had not been permitted, truth would surely have been uprooted. The commentators all accept this significance of the word here. See Bd, Rz, AH, etc. It should be noted that the greatest *jihád* which a Muslim can carry out is one by means of the *Qur-án*, to which the personal pronoun *it* at the end of the verse unquestionably refers, and not with the *sword*.

1794 The two seas undoubtedly refer to the two parties, the believers, who are compared to the sea of sweet water, and the unbelievers, who are compared to the salt-water sea. Both exist in the world side by side, and so they would continue.

1795 The passage seems to me to hint at the flight to Medina. The Prophet was related to the Meccans through his father, and to the Medina people through his mother. As his blood relations had persecuted him and were bent upon killing him, he is now reminded of his relationship through marriage to another people. This chapter is an early revelation, and it was no doubt due to some such hint in the Divine revelation that the Prophet later on began, on the occasion of the pilgrimage, to search for adherents among the people of Medina.

1796 The unbeliever aided the cause of untruth, as against his Lord, Who had sent truth into the world, but he is reminded that his deities would do him no good.

1797 It should be noted that good news given through the Holy Prophet, being a manifestation of Divine mercy, always takes precedence of the warning of punishment, which is a manifestation of Divine wrath. It also points to the Prophet as being more concerned with mercy than with the desire to exact vengeance. He gave his enemies practical proof of this in every field of battle.

58 And rely on the Everliving Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,[1798]

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ۚ

59 Who created the heavens and the earth and what is between them in six periods, and
a 895. He is firm in power;[a] the Beneficent God: so ask re-
Or, *Him.* specting *it* one aware.[1799]

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَٰنُ فَسْئَلْ بِهِ خَبِيرًا ○

60 And when it is said to them: Make obeisance to the Beneficent God, they say: And what is the God of beneficence? Shall we make obeisance to
Ar. *thou biddest.* what *you bid* us? and it adds
b 978. to their aversion.[b]

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩

SECTION 6

The Transformation Wrought

61. The lesser and the greater lights. 62. Darkness is followed by light. 63–74. The transformation wrought by the advent of the Prophet: A description of his followers. 75. Their reward. 76, 77. Punishment of rejecters.

61 Blessed is He Who made the stars in the heavens and
Ar. *lamp.* made therein a *sun* and a shining moon.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ○

62 And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ○

63 And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say, Peace.

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ○

64 And they who pass the night prostrating themselves before their Lord and standing.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ○

65 And they who say: O our Lord! turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil:[1800]

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ

1798 So He knows best when to punish and whom to punish.

1799 The *One Aware* is Allah, who is Aware of all things. Or the words may be rendered as meaning: *So ask respecting Him, one aware*; the one aware in this case being the Prophet, who possesses true knowledge of the Divine Being.

1800 *Gharām* signifies *a thing from which one is unable to free oneself.*

66 Surely it is an evil abode and (evil) place to stay.

67 And they who, when they spend, are neither extravagant nor parsimonious, and (keep) between *these* the just mean.

Ar. *that.*

68 And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication; and he who does this shall find a requital of sin;

69 The chastisement shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;

70 Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

71 And whoever repents and does good, he surely turns to Allah a (goodly) turning.

72 And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

73 And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.

74 And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

75 These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations,[1801]

76 Abiding therein; goodly the abode and the resting-place.

77 Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَّمُقَامًا ۝
وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ
يَقْتُرُوا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ۝
وَالَّذِينَ لَا يَدْعُونَ مَعَ اللّٰهِ إِلٰهًا آخَرَ
وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ
إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ
ذٰلِكَ يَلْقَ أَثَامًا ۝
يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ
يَخْلُدْ فِيهِ مُهَانًا ۝
إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولٰئِكَ يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنٰتٍ ۗ
وَكَانَ اللّٰهُ غَفُورًا رَّحِيمًا ۝
وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللّٰهِ مَتَابًا ۝
وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا
بِاللَّغْوِ مَرُّوا كِرَامًا ۝
وَالَّذِينَ إِذَا ذُكِّرُوا بِآيٰتِ رَبِّهِمْ لَمْ
يَخِرُّوا عَلَيْهَا صُمًّا وَّعُمْيَانًا ۝
وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝
أُولٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ
فِيهَا تَحِيَّةً وَّسَلٰمًا ۝
خٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ۝
قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۚ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ
لِزَامًا ۝

1801 The description of the righteous given here shows how great was the transformation wrought by the advent of the Holy Prophet, a people at the depth of degradation being converted into such righteous servants of God.

CHAPTER XXVI

THE POETS

(Ash-shu'ará)

REVEALED AT MECCA

(11 *sections and* 227 *verses*)

Abstract:

Sec. 1. The Prophet is consoled.
Sec. 2-4. History of Moses.
Sec. 5. History of Abraham.
Sec. 6-10. Histories of Noah, Húd, Ṣáliḥ, Lot, and Shu'aib.
Sec. 11. The Meccans are warned.

The Title.

THE title of this chapter, *The Poets*, is taken from a reference to the poets in v. 224, where it is clearly suggested that the Holy Qur-án is not the work of a poet, because it in no way resembles the work of poets. It should be noted that one of the frequent charges which its bewildered opponents brought against the Holy Qur-án was that it was a poet's work. The Qur-án has often rebutted this charge. This has been effectively accomplished here by showing that the Holy Prophet's work and preaching were similar in detail to the work and preaching of preceding prophets, bearing no resemblance whatever to the work of poets.

Subject-matter.

While the prophets mentioned herein are identical with those in the 7th chapter, where they appear chronologically, their order in this chapter is quite different. The reason of according precedence to the narrative of Moses is given below, the object being to draw attention to a repetition of the history of Moses in the history of Muhammad, may peace and the blessings of Allah be upon him! In the opening section of the chapter the Holy Prophet is given a consolation, and told not to grieve too much on account of the unbelief of the Meccans, nor yet to despair of their reformation, because human nature must eventually revolt against the worship of objects lower than, or like, itself (see 1807). The history of Moses is taken up in the next three sections from the time of his message to Pharaoh to that of the monarch's ill-fated end, together with his hosts, in the Red Sea. The fifth section takes us back to Abraham, because that patriarch gives us the connecting link between the houses of Israel and Ishmael, or between the two great prophets, Moses and Muhammad, may peace and the blessings of Allah be upon them! The next five sections are devoted to the narratives of Noah, Húd, Ṣáliḥ, Lot, and Shu'aib in chronological order; the fate of the opponents of each of these prophets being, as it were, a warning to the opponents of the Holy Prophet: this is clearly indicated in the concluding section of the chapter.

Context and date of revelation.

The three chapters, 26th, 27th, and 28th, form a group not only connected in subject, but also belonging to the same period. All three belong to the middle Meccan period, and were

SECTION 1

The Prophet is consoled

1,2. A clear Book. 3. The Prophet not to grieve on account of the unbelief of the people. 4. A sign that will bring them low. 5. Warners always mocked at. 6. Consequences of mockery. 7-9. Signs of truth.

In the name of Allah, the Beneficent, the Merciful. | بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1 *Benignant, Hearing, Knowing God.*[1802] | طٰسٓمّٓ ○

undoubtedly revealed at Mecca. The chief point in each is the story of Moses, with which they all begin, although the 27th chapter makes only a brief allusion to it. In each case that story begins with Moses being called to prophethood at Mount Sinai with a special message for Pharaoh, ending with Pharaoh being drowned in the Red Sea; the later wanderings of the Israelites are not referred to in any of them. This common thread of the narrative in all three chapters gives us a clue to the subject-matter and to their connection with what has gone before. It will be noted that the 25th chapter spoke of the *furqán*, or the great distinctive sign that was given to the Holy Prophet, and these three chapters really supply the *furqán* or distinctive sign given to Moses, which, as shown in 84, was the drowning of the Egyptians in the Red Sea; hence the narrative is in all cases brought to an end with that incident. Moses is the prophet who is again and again referred to in the Holy Qur-án as a prototype of the great Arabian Prophet, because of his remarkable prophecy contained in Deut. 18 : 15–18, whose fulfilment was claimed by no prophet in the world other than the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him! Attention is drawn to this point in the last chapter of this group. Thus, while the 25th chapter promises a *furqán*, or a sign, that should finally distinguish truth from falsehood in the case of the Holy Prophet, the three chapters that follow show that such a sign was granted to Moses, in whose likeness the Holy Prophet had come, and that the history of the great Israelite prophet must be repeated in the great Ishmaelite Prophet. This group of three chapters may therefore be called an illustration of the chapter which they follow. Another point of connection between this chapter and the one preceding it is that it rebuts the charge mentioned in the previous chapter that the Holy Prophet was a poet, it being here shown, as already pointed out, that his lifework was not the lifework of a poet.

The four concluding verses of the chapter are supposed by some to have been revealed at Medina, but no reason is given for this assertion. On the other hand, it clearly concludes with a rebuttal of the two most prominent charges against the Holy Qur-án. The Qur-án aimed at the purification of the lives of its followers, and therefore it could be neither the work of the devil, as were the utterances of the soothsayers, nor the work of a poet; because soothsayers and poets never attempted the noble object of effecting a transformation in the lives of men. Thus the concluding verses, relating to poets, are an essential part of the chapter, and the thread of reasoning is incomplete without them. Moreover, as these verses furnish the title, it is highly improbable that they should have been separated from the main part of the chapter by about ten or twelve years.

1802 The meaning of these letters is not explained by early authorities, and the interpretation that I adopt is based on the remark, which is traceable to the earliest authorities, that these letters generally signify some attribute of the Divine Being. Hence I take *ṭá* as standing for *laṭíf*, meaning *Benignant*, *sín* as standing for *samí'*, meaning *Hearing*, and *mím* as standing for *'alím*, meaning *Knowing*. I may, however, suggest another interpretation. Every one of the three chapters of this group opens with the same letters, only the final *mím* being omitted in the 27th chapter. And as these chapters speak in

2 These are the verses of the Book that makes manifest.[1803]

Ar. *thou wilt.* Ar. *thyself.* 3 Perhaps *you will* kill *yourself* with grief because they do not believe.[1804]

4 If We please We should send down upon them a sign from the heaven so that their necks should stoop to it.[1805]

5 And there does not come to them a new reminder from the Beneficent God but they turn aside from it.

6 So they have indeed rejected (the truth), therefore the news of that which they mock shall soon come to them.[1806]

7 Do they not see the earth, how many of every noble kind We have caused to grow in it?[1807]

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝
لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۝
إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً
فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝
وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝
فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝
أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنبَتْنَا
فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ۝

particular of the calling up of Moses at Mount Sinai, *ṭá sín* may stand for *Túr-i-Síná*, or the *Mount Sinai*, and *mím* may stand for *Moses*; attention is thus called in these letters to the *revelation granted to Moses at Mount Sinai*, which is such a clear proof of the revelation of the Qur-án. This is corroborated by the plain statement made in the last chapter of this group, that the unbelievers called the revelations of Moses and Muhammad—may peace and the blessings of Allah be upon them!—two acts of deception. 28 : 46-49 may be specially noted as showing that the Mosaic revelation was an evidence of the truth of the revelation of the Holy Prophet.

1803 الكتاب المبين is variously interpreted as meaning *the book that makes manifest all that is required*, or *the book that makes manifest the truth as distinguished from the falsehood*. It is the nominative form from the verb *abána*, which signifies *he spoke distinctly* or *plainly*.

1804 Other prophets may have cursed a generation and warned it of the doom awaiting it, but none was ever anxious on account of its fate to the same extent as the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him! He had been informed by Divine revelation of the doom of an evil generation, but instead of cursing it, he exerted himself heroically to save his people by bringing about a mighty transformation among them, a transformation for which he was so anxious that he is described here as almost killing himself with grief. It was the utmost limit of sympathy for the sufferings of humanity, the practical sympathy of a true reformer, not the wild or sentimental talk of a dreamer.

1805 Such a sign was sent at Badr and upon the conquest of Mecca. In the former place their chiefs were laid low and in the latter they accepted submission.

1806 It was the prophecies of their own punishment and of the predominance of Islam which they mocked. By the *news* of these is meant the reality or truth, which will be made manifest in their fulfilment.

1807 Will not then men, who are the noblest of the creation of Allah, turn to noble aspirations, and cease to bow before objects of their own invention or those which they are meant to rule? But alas for men, that even when they see their folly in bowing down before inanimate objects they think it wise to bow before human beings like themselves, and when rid of that delusion, still bow before their own desires and the passions which they were made to rule like all things in nature.

Ar. *and.* 8 Most surely there is a sign in that, *but* most of them will not believe.

Ar. *thy.* 9 And most surely *your* Lord is the Mighty, the Merciful.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 2

History of Moses

Ar. *thy.* a 1356. 10 And when *your* Lord called out to Moses, saying:[a] Go to the unjust people,

11 The people of Pharaoh: Will they not guard (against evil)?

12 He said: O my Lord! surely I fear that they will reject me:

13 And my breast straitens, and my tongue is not eloquent,[1807A] therefore send Thou
b 20 : 29. to Aaron (to help me):[b]

14 And they have a crime against me, therefore I fear that they may slay me.[1808]

15 He said: By no means, so go you both with Our signs; surely We are with you, hearing:

16 Then come to Pharaoh, and say: Surely we are the messengers of the Lord of the worlds:[1809]

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ۝
قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ۝
قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ ۝
وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۝
وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ ۝
قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ۝
فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ۝

1807A This is what is elsewhere called *the knot of the tongue.* In 20 : 27 Moses prays to God: And *loose the knot from my tongue.* Here the same idea is expressed by the words *And my tongue is not eloquent.* See 1583.

1808 The reference is to the killing of the Egyptian in 28 : 15. It should be noted that Moses only says that the people of Pharaoh charged him with a crime, not that he was actually guilty or that he was sinful in the sight of Allah. As shown in 1811 and 1875, Moses could not in justice be charged with a crime, but the *unjust people* of Pharaoh wanted to lay their hands on him under some pretext.

1809 Objection has been taken to the use of the word *rasúl* in انا رسول رب العلمين in the singular, whereas there were two. The commentators explain *rasúl* here as meaning *risálat*, or *message*, and then consider the word as being equivalent to *zú-risálat*, i.e. *bearer of the message* (Kf). But as LL observes, on the authority of Mgh and TA, *rasúl*, as meaning a *messenger*, is like *'aduww* (*foe*) and *ṣiddíq* (*friend*), and is used alike as masculine and feminine, and singular and dual and plural. And it is so used in Arabic literature, in support of which the following verse of Abú Zu'aib is quoted: الكنى اليها و خير الرسول ∴ اعلمهم بنواحى الخبر i.e. *Be thou my messenger to her, and the best of messengers is the most knowing of them in respect of the bounds or limits of the tidings* (M-LL): here the singular word *rasúl* is used for the plural *rusul*, and is so translated.

17 That send with us the children of Israel.

18 (Pharaoh) said:[1810] Did we not bring *you* up as a child among us, and *you tarried* among us for (many) years of *your* life:

19 And *you did* (that) deed of *yours* which *you did*, and *you are* one of the ungrateful.

20 He said: I did it then while I was of those unable to see the right course:[1811]

21 So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles:

22 And is it a favour of which *you remind* me that *you have* enslaved the children of Israel?[1812]

23 Pharaoh said: And what is the Lord of the worlds?

24 He said: The Lord of the heavens and the earth and what is between them, if you would be sure.

25 (Pharaoh) said to those around him: Do you not hear?

26 He said: Your Lord and the Lord of your fathers of old.

27 Said he: Most surely your Apostle who is sent to you is mad.

28 He said: The Lord of the east and the west and what is between them, if you understand.

29 Said he: If *you will* take a god besides me, I will most certainly make *you* one of the imprisoned.[1813]

Ar. *thee.* Ar. *thou didst tarry.* Ar. *thy.* Ar. *thou didst.* Ar. *thine.* Ar. *thou didst.* Ar. *thou art.*

Ar. *thou remindest.* Ar. *thou hast.*

Ar. *thou wilt.* Ar. *thee.*

أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَآءِيلَ ۝
قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ
فِينَا مِنْ عُمُرِكَ سِنِينَ ۝
وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكٰفِرِينَ ۝
قَالَ فَعَلْتُهَآ إِذًا وَأَنَا مِنَ الضَّآلِّينَ ۝
فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي
رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝
وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَّ
بَنِيٓ إِسْرَآءِيلَ ۝
قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِينَ ۝
قَالَ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَآ
إِنْ كُنْتُمْ مُوقِنِينَ ۝
قَالَ لِمَنْ حَوْلَهُٓ أَلَا تَسْتَمِعُونَ ۝
قَالَ رَبُّكُمْ وَرَبُّ آبَآئِكُمُ الْأَوَّلِينَ ۝
قَالَ إِنَّ رَسُولَكُمُ الَّذِيٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۝
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَآ إِنْ كُنْتُمْ
تَعْقِلُونَ ۝
قَالَ لَئِنِ اتَّخَذْتَ إِلٰهًا غَيْرِي لَأَجْعَلَنَّكَ
مِنَ الْمَسْجُونِينَ ۝

1810 The Qur-án usually omits large portions of the details of stories which do not serve its purpose.

1811 One of the significances of *dalla* is *he was perplexed*, or *confused, and unable to see his right course.* Rz's explanation of the word *dáll* here is, *perplexed, being unable to know what was incumbent on him.* See also 2766. Moses' taking the law into his own hands to punish a guilty man was owing to his being confused at the moment as to the step which he should take, so *he struck him with his fist* (28:15). Death was really accidental, not intentional; striking with the fist not being ordinarily sufficient to cause the death of a person.

1812 Pharaoh had reminded Moses of bringing him up as a child, and Moses puts him to shame by pointing to the enslavement of the whole nation of the Israelites, thus keeping them under such a debasing form of subjugation that all the higher aspirations had entirely disappeared. Being only employed in menial work by Pharaoh and the Egyptians, they were not permitted to rise to any dignity in the land. It is this subjection which is here called *enslavement.*

1813, see next page.

30 He said: What! even if I bring to *you* something manifest?

Ar. *thee.*

31 Said he: Bring it then, if *you are* of the truthful ones.

Ar. *thou art.*

32 So he cast down his rod, and lo! it was an obvious serpent,[a]

33 And he drew forth his hand, and lo! it appeared white to the onlookers.[b]

a 926, 1581.

b 926, 1582.

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ ۝
قَالَ فَأْتِ بِهٖٓ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝
فَأَلْقٰى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ۝
وَّنَزَعَ يَدَهٗ فَإِذَا هِيَ بَيْضَآءُ
لِلنّٰظِرِيْنَ ۝

SECTION 3

History of Moses

34 (Pharaoh) said to the chiefs around him: Most surely this is a *skilful* enchanter,

Ar. *knowing.*

35 Who desires to turn you out of your land with his enchantment; what is it then that you advise?

36 They said: Give him and his brother respite and send heralds into the cities:

37 That they should bring to *you* every *skilful* enchanter.

Ar. *thee.* Ar. *knowing.*

38 So the enchanters were gathered together at the appointed *time* on the fixed day,

Or, *place.*

39 And it was said to the people: Will you gather together?

40 Haply we may follow the enchanters, if they are the vanquishers.

41 And when the enchanters came, they said to Pharaoh: Shall we get a reward if we are the vanquishers?

42 He said: Yes, and surely you will then be of those who are made near.

43 Moses said to them: Cast what you are going to cast.

قَالَ لِلْمَلَإِ حَوْلَهٗٓ إِنَّ هٰذَا لَسٰحِرٌ
عَلِيْمٌ ۝
يُّرِيْدُ أَنْ يُّخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهٖ
فَمَاذَا تَأْمُرُوْنَ ۝
قَالُوْٓا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَآئِنِ
حٰشِرِيْنَ ۝
يَأْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ۝
فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ۝
وَّقِيْلَ لِلنَّاسِ هَلْ أَنْتُمْ مُّجْتَمِعُوْنَ ۝
لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوْا
هُمُ الْغٰلِبِيْنَ ۝
فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ
أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ۝
قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِيْنَ ۝
قَالَ لَهُمْ مُّوْسٰٓى أَلْقُوْا مَآ أَنْتُمْ مُّلْقُوْنَ ۝

1813 The gods of the Egyptians were innumerable. There were the abstract gods, the cosmic gods, the human gods, and animal gods; their god-cult may be summed up briefly in the words of the *En. Br.* (vol. ix. p. 51): "Truly it might have been said in ancient Egypt, Of the making of gods there is no end." Pharaoh's claim to divinity among a people who were willing to deify any one was therefore only a natural result of existing conditions. The statement in the Qur-án does not imply that Pharaoh was really one of the gods of Egypt, but only that he asked Moses to regard him as a god.

44 So they cast down their cords and their rods[a] and said: By Pharaoh's power, we shall most surely be victorious.

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ۝

45 Then Moses cast down his rod, and lo! it swallowed up the lies they told.[b]

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝

46 And the enchanters were thrown down prostrate;[c]

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ۝

47 They said: We believe in the Lord of the worlds:

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۝

48 The Lord of Moses and Aaron.

رَبِّ مُوسَىٰ وَهَارُونَ ۝

49 Said he: You believe in him before I give you permission: most surely he is the chief of you who taught you the enchantment, so you shall know: certainly I will cut off your hands and your feet *on opposite sides*, and certainly I will crucify you all.

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ۝

50 They said: No harm: surely to our Lord we go back:

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝

51 Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ۝

a 1591.

b 929

c 930.

Or, *because of (your) opposition.*

SECTION 4

History of Moses

52 And We revealed to Moses, saying:[d] Go away with My servants travelling by night, surely you will be pursued.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ ۝

53 So Pharaoh sent heralds into the cities:

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ۝

54 Most surely these are a small company:

إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ۝

55 And most surely they have enraged us:

وَإِنَّهُمْ لَنَا لَغَائِظُونَ ۝

56 And most surely we are a vigilant multitude.

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ۝

57 So We turned them out of gardens and springs,

فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ ۝

58 And treasures and goodly dwellings,

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ۝

59 Even so. And We gave them as a heritage to the children of Israel.[1814]

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ۝

d 1356.

1814 The pronoun *them* refers to gardens and springs, etc., in general, and not to the particular gardens, etc., from which the Egyptians were turned out. The heritage of gardens

60 Then they pursued them at sunrise.

فَأَتْبَعُوهُم مُّشْرِقِينَ ۝

61 So when the two hosts saw each other, the companions of Moses cried out: Most surely we are being overtaken.

فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ۝

62 He said: By no means; surely my Lord is with me: He will show me a way out.

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝

63 Then We revealed to Moses: Seek a way into the sea with *your community*.[1815] So it had cloven asunder, and each *party* was like a huge mound.[1816]

Ar. *thy*. Or, *staff*.

Or, *wave*.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۝

64 And We brought near, there, the others.

وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ۝

65 And We saved Moses and those with him, all of them.

وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ۝

66 Then We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۝

67 Most surely there is a sign in this, *but* most of them do not believe.

Ar. *and*.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

68 And most surely *your* Lord is the Mighty, the Merciful.

Ar. *thy*.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 5

History of Abraham

69 And recite to them the story of Abraham.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝

a 790.

70 When he said to his sire[a] and his people: What do you worship?

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۝

---

and treasures was given to the Israelites in the land of Canaan, the promised land flowing with milk and honey.

1815 The expression اضرب بعصاك البحر is similar to اضرب بعصاك الحجر and for the various explanations of it see 96. Elsewhere the same idea is expressed by saying فاضرب لهم طريقا في البحر يبسا meaning "then make for them a dry path in the sea" (20:77), where the same word, *idrib*, is used for *seeking a way*. See 82, 1593.

1816 The sea had cloven asunder and gone back, thus leaving a *dry way* (20:77) for the Israelites. The كل فرق, or *each party*, may either refer to the Egyptians and the Israelites or to the several parties into which the large number of Israelites may have necessarily been divided. Or, the meaning may be that each wave as it receded was like a huge mountain. There is nothing to show that the sea was divided into several parts. The word *taud*, it may be noted, means *a mountain*, as well as *an elevated* or *overlooking tract of land* (TA-LL), and is even applied by a poet to a *camel's hump* (LA-LL).

71 They said: We worship idols, so we shall be their votaries.	قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ۝
72 He said: Do they hear you when you call?	قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ۝
73 Or do they profit you or cause you harm?	أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ۝
74 They said: Nay, we found our fathers doing so.	قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ۝
75 He said: Have you then considered what you have been worshipping:	قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۝
76 You and your ancient sires?	أَنْتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ۝
77 Surely they are enemies to me, but not (so) the Lord of the worlds:	فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ۝
78 Who created me, then He has shown me the way:	الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝
79 And He Who gives me to eat and gives me to drink:	وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝
80 And when I am sick, then He restores me to health:	وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝
81 And He Who will cause me to die, then give me life:	وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۝
82 And Who, I hope, will forgive me my mistakes on the day of judgment.[1817]	وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝
83 My Lord: Grant me wisdom, and join me with the good:	رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۝
84 And ordain for me a *goodly* mention[a] among posterity:	وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝
85 And make me of the heirs of the garden of bliss:	وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝
86 And forgive my sire, for surely he is of those who have gone astray:	وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝
87 And disgrace me not on the day when they are raised,	وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝
88 The day on which property will not avail, nor sons,	يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝
89 Except him who comes to Allah with a heart free (from evil).	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

Or, *truthful*.
a 1550.

1817 The prophets, being always conscious of their weaknesses, seek Allah's protection. Expressions like this invariably indicate human weakness before Divine perfection, and are not evidences of sinfulness. Compare Jesus' confession of weakness in a similar strain: "Why callest thou me good? there is none good but One, that is, God" (Matt. 19:17). It does not mean that Jesus was a bad man, but before God, Who is the source of all good, he naturally thought that a mortal had no right to be called *good*.

90 And the garden shall be brought near for those who guard (against evil),

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝

91 And the hell shall be made manifest to the erring ones,[1818]

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝

92 And it shall be said to them: Where are those that you used to worship

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ۝

93 Besides Allah: can they help you or yet help themselves?

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ۝

94 So they shall be thrown down into it, they and the erring ones,

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ۝

95 And the hosts of the devil, all.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ۝

96 They shall say while they contend therein:

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ۝

97 By Allah! we were certainly in manifest error,

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ۝

98 When we made you equal to the Lord of the worlds:

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ۝

99 And none but the guilty led us astray:

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ۝

100 So we have no intercessors,

فَمَا لَنَا مِنْ شَافِعِينَ ۝

101 Nor a true friend:

وَلَا صَدِيقٍ حَمِيمٍ ۝

102 But if we could but once return, we would be of the believers.

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ۝

103 Most surely there is a
Ar. *and.* sign in this, *but* most of them do not believe.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

Ar. *thy.* 104 And most surely *your* Lord is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 6

History of Noah

105 The people of Noah re-
a 901. jected the apostles.[a]

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ۝

106 When their brother Noah said to them: Will you not guard (against evil)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۝

107 Surely I am a faithful apostle to you:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

108 Therefore guard against (the punishment of) Allah and obey me:

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

1818 The making manifest of the hell shows that it already exists, but is hidden from the human eye, while on the day of resurrection it shall be made plain.

109 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ۝

110 So guard against (the punishment of) Allah and obey me.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۝

111 They said: Shall we believe in *you* while the meanest follow *you*? [Ar. *thee.* Ar. *thee.*]

قَالُوْٓا اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ ۝

112 He said: And what knowledge have I of what they do?

قَالَ وَمَا عِلْمِيْ بِمَا كَانُوْا يَعْمَلُوْنَ ۝

113 Their account is only with my Lord, if you could perceive:

اِنْ حِسَابُهُمْ اِلَّا عَلٰى رَبِّيْ لَوْ تَشْعُرُوْنَ ۝

114 And I am not going to drive away the believers:

وَمَآ اَنَا بِطَارِدِ الْمُؤْمِنِيْنَ ۝

115 I am naught but a plain warner.

اِنْ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ۝

116 They said: If *you* desist not, O Noah, *you shall* most certainly be of *the reviled ones*. [Ar. *thou.* Ar. *thou shalt.* Or, *those stoned to death.*]

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰنُوْحُ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ ۝

117 He said: My Lord: surely my people give me the lie:

قَالَ رَبِّ اِنَّ قَوْمِيْ كَذَّبُوْنِ ۝

118 Therefore judge Thou between me and *them* with a (just) judgment, and deliver me and those who are with me of the believers. [Ar. *between them.*]

فَافْتَحْ بَيْنِيْ وَبَيْنَهُمْ فَتْحًا وَّنَجِّنِيْ وَمَنْ مَّعِيَ مِنَ الْمُؤْمِنِيْنَ ۝

119 So We delivered him and those with him in the *laden* ark.[a] [Or, *fully furnished.*]

فَاَنْجَيْنٰهُ وَمَنْ مَّعَهٗ فِي الْفُلْكِ الْمَشْحُوْنِ ۝

120 Then We drowned the rest afterwards.[b]

ثُمَّ اَغْرَقْنَا بَعْدُ الْبٰقِيْنَ ۝

121 Most surely there is sign in this, *but* most of them do not believe. [Ar. *and.*]

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ۝

122 And most surely *your* Lord is the Mighty, the Merciful. [Ar. *thy.*]

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝

SECTION 7

History of Húd

123 'Ad gave the lie to the apostles.[c]

كَذَّبَتْ عَادُ ا۟لْمُرْسَلِيْنَ ۝

124 When their brother Húd said to them: Will you not guard (against evil)?

اِذْ قَالَ لَهُمْ اَخُوْهُمْ هُوْدٌ اَلَا تَتَّقُوْنَ ۝

125 Surely I am a faithful apostle to you:

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ۝

[a] 11 : 40.
[b] 1180.
[c] 903

126 Therefore guard against (the punishment of) Allah and obey me:

127 And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds:

128 Do you build on every height a monument: vain is it that you do:[1819]

129 And you make strong fortresses that perhaps you may abide:

130 And when you lay hands (on men) you lay hands (like) tyrants:

131 So guard against (the punishment of) Allah and obey me:

132 And be careful of (your duty to) Him Who has given you abundance of what you know:

133 He has given you abundance of cattle and children:

134 And gardens and fountains:

135 Surely I fear for you the chastisement of a grievous day.

136 They said: It is the
Ar. *thou.* same to us whether *you* admon-
Ar. *art.* ish or *are* not one of the admonishers:

137 This is naught but a custom of the ancients:[1820]

138 And we are not going to be chastised.

139 So they gave him the lie, then We destroyed them. Most surely there is a sign in
Ar. *and.* this, *but* most of them do not believe.

Ar. *thy.* 140 And most surely *your* Lord is the Mighty, the Merciful.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۚ
وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ
اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ۚ
اَتَبْنُوْنَ بِكُلِّ رِيْعٍ اٰيَةً
تَعْبَثُوْنَ ۙ
وَتَتَّخِذُوْنَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُوْنَ ۚ
وَاِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِيْنَ ۚ
فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۚ
وَاتَّقُوا الَّذِيْٓ اَمَدَّكُمْ بِمَا
تَعْلَمُوْنَ ۚ
اَمَدَّكُمْ بِاَنْعَامٍ وَّبَنِيْنَ ۚ
وَجَنّٰتٍ وَّعُيُوْنٍ ۚ
اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ۗ
قَالُوْا سَوَآءٌ عَلَيْنَآ اَوَعَظْتَ اَمْ لَمْ
تَكُنْ مِّنَ الْوٰعِظِيْنَ ۙ
اِنْ هٰذَآ اِلَّا خُلُقُ الْاَوَّلِيْنَ ۙ
وَمَا نَحْنُ بِمُعَذَّبِيْنَ ۚ
فَكَذَّبُوْهُ فَاَهْلَكْنٰهُمْ ۗ اِنَّ فِيْ
ذٰلِكَ لَاٰيَةً ۗ وَمَا كَانَ اَكْثَرُهُمْ
مُّؤْمِنِيْنَ ۚ
وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۚ

1819 The word *áyat*, literally a *sign*, is used here to indicate *the lofty building that should acquire a renown as a sign of greatness.* These lofty buildings were, no doubt, used to terrorize others, as v. 130 shows that acts of cruelty and violence were committed by 'Ád while they considered themselves safe in their fortresses.

1820 That is, all these things have been going on of old.

SECTION 8

History of Sáliḥ

a 911. 141 Samood[a] gave the lie to the apostles.

كذبت ثمود المرسلين ○

142 When their brother Sáliḥ said to them: Will you not guard (against evil)?

إذ قال لهم أخوهم صالح ألا تتقون ○

143 Surely I am a faithful apostle to you:

إني لكم رسول أمين ○

144 Therefore guard against (the punishment of) Allah and obey me:

فاتقوا الله وأطيعون ○

145 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

وما أسئلكم عليه من أجر إن أجري إلا على رب العلمين ○

146 Will you be left secure in what is here:

أتتركون في ما ههنا آمنين ○

147 In gardens and fountains,

في جنت وعيون ○

148 And corn-fields and palm-trees having fine spadices?

وزروع ونخل طلعها هضيم ○

149 And you hew houses out of the mountains exultingly:

وتنحتون من الجبال بيوتا فرهين ○

150 Therefore guard against (the punishment of) Allah and obey me:

فاتقوا الله وأطيعون ○

151 And do not obey the bidding of the extravagant:

ولا تطيعوا أمر المسرفين ○

152 Who make mischief in the land and do not act aright.

الذين يفسدون في الأرض ولا يصلحون ○

Ar. thou art. 153 They said: *You are* only of the deluded ones:

قالوا إنما أنت من المسحرين ○

Ar. thou art. Ar. thou art. 154 *You are* naught but a mortal like ourselves: so bring a sign if *you are* one of the truthful.

ما أنت إلا بشر مثلنا فأت بآية إن كنت من الصدقين ○

b 913. 155 He said: This is a she-camel;[b] she shall have her portion of water, and you have your portion of water on an appointed time:[1821]

قال هذه ناقة لها شرب ولكم شرب يوم معلوم ○

1821 Samood are described in v. 149 as hewing houses out of mountains, and, as it appears from here and 54:28, the springs of water seem to have been few, and access to these was probably specially guarded, so that they were open only at particular times. Sáliḥ seems to have demanded that the she-camel should be allowed a drink at such times. See note on 54:28, where the words كل شرب محتضر occur, meaning that every share of the water shall be attended by the she-camel, or that she shall have access to water at all times when a drink is allowed to others. A similar demand as regards her pasture is contained in 11:64 in the words, "leave her to pasture on Allah's earth," followed by the same words as those following this demand for drink: "And do not touch her with evil."

The word *shirb* signifies either *an act of drinking*, or *a share*, or *portion that falls to one's*

156 And do not touch her with evil, lest the chastisement of a grievous day should overtake you.

وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ۝

157 But they stabbed her, then *regretted*; (Ar. *became regretting ones.*)

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ ۝

158 So the chastisement overtook them. Most surely there is a sign in this, *but* (Ar. *and.*) most of them do not believe.

فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

159 And most surely *your* (Ar. *thy.*) Lord is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 9

History of Lot

160 The people of Lot[a] gave the lie to the apostles.

a 917.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ۝

161 When their brother Lot said to them: Will you not guard (against evil)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا
تَتَّقُونَ ۝

162 Surely I am a faithful apostle to you:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

163 Therefore guard against (the punishment of) Allah and obey me:

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

164 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ
إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

165 What! do you come to the males from among the creatures,

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۝

166 And leave what your Lord has created for you of your wives? nay, you are a people exceeding limits.

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ
أَزْوَاجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ۝

167 They said: If *you* (Ar. *thou.*) desist not, O Lot! *you shall* (Ar. *thou shalt.*) surely be of those who are expelled.

قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ لَتَكُونَنَّ
مِنَ الْمُخْرَجِينَ ۝

168 He said: Surely I am of those who utterly abhor your doing:

قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ ۝

169 My Lord! deliver me and my followers from what they do.

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ۝

170 So We delivered him and his followers all,

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝

171 Except an old woman, among those who remained behind.[1822]

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝

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lot, of water, or *a watering place*, or *a time of drinking*. And in law it signifies *the use of water for the watering of sown fields and of beasts* (LL).

1822 This was Lot's wife.

172 Then We utterly destroyed the others.

173 And We rained down upon them a rain,[a] and evil was the rain on those warned.

174 Most surely there is a sign in this, *but* most of them do not believe.

175 And most surely *your* Lord is the Mighty, the Merciful.

a 918.

Ar. *and*.

Ar. *thy*.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ۝
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۚ فَسَاءَ مَطَرُ
الْمُنذَرِينَ ۝
إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 10

History of Shu'aib

176 The dwellers of the thicket gave the lie to the apostles.[1823]

177 When Shu'aib said to them: Will you not guard (against evil)?

178 Surely I am a faithful apostle to you:

179 Therefore guard against (the punishment of) Allah and obey me:

180 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

181 Give a full measure and be not of those who diminish:

182 And weigh (things) with a right balance:

183 And do not wrong men of their *things*, and do not act corruptly in the earth, making mischief:

184 And guard against (the punishment of) Him Who created you and the former nations.[1824]

185 They said: *You are* only of those deluded:

186 And *you are* naught but a mortal like ourselves, and we know *you* to be certainly of the liars:

Or, *dues*.

Ar. *thou art*.

Ar. *thou art*.

Ar. *thee*.

كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ الْمُرْسَلِينَ ۝
إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝
وَمَا أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ
إِلَّا عَلَىٰ رَبِّ الْعَٰلَمِينَ ۝
أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ
الْمُخْسِرِينَ ۝
وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا
تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝
وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ
الْأَوَّلِينَ ۝
قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ ۝
وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ
لَمِنَ الْكَٰذِبِينَ ۝

1823 They are the same as the people of Midian.

1824 The word *jibillat* means *nature*, *quality*, or *property*, and is here considered as being equivalent to ذوى الجبلة, i.e. *the created things* (Kf, Bd, JB). But *jibillat* is also synonymous with *jibill*, and the lexicologists recognize the two words as conveying the same meaning, viz. *a great company of men, or nation, or people* (Q-LL).

187 Therefore cause a portion of the heaven to come down upon us, if *you are* one of the truthful.[1825]

Ar. *thou art.*

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝

188 He said: My Lord knows best what you do.[1826]

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ۝

189 But they called him a liar, so the chastisement of the day of covering overtook them; surely it was the chastisement of a grievous day.[1827]

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ۝

190 Most surely there is a sign in this, *but* most of them do not believe.

Ar. *and.*

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

191 And most surely *your* Lord is the Mighty, the Merciful.

Ar. *thy.*

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 11

The Meccans are warned

192–195. The Prophet warns Meccans. 196–199. Prophecies in earlier revelations. 200–209. They hasten for punishment. 210–223. Invitation to righteousness and truth cannot be the devil's work. 224–227. It is not the work of a poet.

192 And most surely this is a revelation from the Lord of the worlds.

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ۝

193 The Faithful Spirit has descended with it,[1828]

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝

194 Upon *your* heart that *you may* be of the warners,[1829]

Ar. *thy.*
Ar. *thou mayest.*

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝

1825 *Kisaf* means *a portion* (Rgh), and a *portion of the heaven* signifies *a punishment from heaven*, such as the Midianites thought they were threatened with by Shu'aib. According to JB, *kisaf* means *punishment.*

1826 It should be noted that the demand for the threatened punishment is always met with expressions signifying that the matter rests in the hands of Allah. This is as much true as regards the demands of the opponents of the previous prophets as those of the Quraish. Such statements are really equivalent to saying that the thing will certainly be accomplished.

1827 *Ẓullah* signifies a *shade*, or a *covering*, and the day of punishment is called *the day of covering* because it covered them with punishment.

1828 The Faithful Spirit is the angel Gabriel, who brought the Divine revelation to the Holy Prophet; thus *Al-Amín* received the *Rúḥ-ul-Amín* from on high.

1829 The addition of the words *upon your heart* is to indicate that the Prophet's heart, being the receptacle of the mighty revelation, was no doubt truly responsive to the great truths contained in it. The high morals and the broad humanitarian truths which the Qur-án contains give us a true picture of the great mind and of the high morals which are referred to in one of the earliest revelations in the words: "And most surely you conform yourself to sublime morality" (68:4). The pithy but most beautiful statement of that intelligent lady, 'Ayesha, than whom none was more familiar with the recipient of the Quranic revelation, remains unsurpassed in depicting the character of the Holy Prophet; when asked about it she replied: كان خلقه القرآن, i.e. *his character is the Qur-án.* She thus intimated in

195 In plain Arabic language.

196 And most surely the same is in the scriptures of the ancients.[1830]

197 Is it not a sign to them that the learned men of the Israelites know it?

198 And if We had revealed it to any of the foreigners,

199 So that he should have recited it to them, they would not have believed therein.[1831]

200 Thus have We caused it to enter into the hearts of the guilty.[1832]

201 They will not believe in it until they see the painful chastisement;

202 And it shall come to them all of a sudden, while they shall not perceive;

203 Then they will say: Shall we be respited?

204 What! do they still seek to hasten on Our chastisement?

Ar. *hast thou.*

205 *Have you* then considered if We let them enjoy themselves for years,

206 Then there comes to them that with which they are threatened,

207 That which they were made to enjoy shall not avail them?

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝
وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ۝
أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَٰٓؤُا
بَنِي إِسْرَاءِيلَ ۝
وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ۝
فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ
مُؤْمِنِينَ ۝
كَذَٰلِكَ سَلَكْنَٰهُ فِي قُلُوبِ الْمُجْرِمِينَ ۝
لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ۝
فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝
فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ۝
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ۝
أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ۝
ثُمَّ جَاءَهُم مَّا كَانُوا
يُوعَدُونَ ۝
مَا أَغْنَىٰ عَنْهُم مَّا كَانُوا
يُمَتَّعُونَ ۝

brief words that all those wonderful pictures of moral sublimity drawn in the Holy Qur-án were pictures of the noble mind to which the Qur-án was revealed.

1830 The prophecies of the earlier books, especially of the scriptures of the Israelites, are clearly referred to here. Some of these prophecies have been quoted in these foot-notes. We may, however, add one more that is met with in Isa. 54, where "the children of the desolate" are given preference above "the children of the married wife." References to the Jews and the Christians constantly occur in the Meccan revelations, and there is not the least ground for the statement of Sayooti and others that the verse, because of the mention of "the learned men of the Israelites," must have been revealed at Medina.

1831 Because prophecy plainly showed that the Arabs were to be the recipients of the revelation; see Isa. 42:11: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit." In the Old Testament, Kedar, the son of Ishmael, stands for the Arab nation. Hence earlier prophecy required that the final revelation should be granted to an Arab.

1832 The meaning is that the Qur-án was made to enter into their hearts by reason of the convincing proof of its truth, but they rejected it, as the next verse shows. It appealed to their hearts and convinced them very often of its truth, as is plainly stated elsewhere in the Holy Qur-án, but they would not submit until they saw a sign like that granted to the former prophets.

208 And We did not destroy any town but it had (its) warners

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ۝

209 To remind, and We are never unjust.

ذِكْرَىٰ ۚ وَمَا كُنَّا ظَٰلِمِينَ ۝

210 And the devils have not come down with it.

وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ۝

211 And it behoves them not, and they have not the power to do (it).

وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ۝

212 Most surely they are far removed from the hearing of it.[1833]

إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ۝

213 So call not upon another god with Allah, lest *you* be of those who are chastised. (Ar. *thou.*)

فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ۝

214 And warn *your* nearest relations,[1834] (Ar. *thy.*)

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝

215 And *be kind* to him who follows *you* of the believers. (Ar. *lower thy wing.* Ar. *thee.*)

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ۝

216 But if they disobey *you*, then say: Surely I am clear of what you do. (Ar. *thee.*)

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ۝

217 And rely on the Mighty, the Merciful,[1835]

وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ۝

218 Who sees *you* when *you stand* up. (Ar. *thee.* Ar. *thou dost stand.*)

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ۝

219 And *your* turning over and over among those who prostrate themselves before Allah. (Ar. *thy.*)

وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ۝

220 Surely He is the Hearing, the Knowing.

إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝

1833 The argument here is similar to that advanced by Jesus Christ when he said: "And if Satan cast out Satan, he is divided against himself" (Matt. 12:26). The evil one cannot be the source of the Qur-án, for the Qur-án calls to righteousness, and the evil-doers do not even hear its call, whereas, if it were the devil's work, none would have accepted it more greedily than the doers of evil. See also vv. 221–223 and 1836.

1834 When this verse was revealed, the Holy Prophet, standing on the Mount Ṣafá, invited every tribe by name, and when the representatives of all the tribes had gathered together—among those assembled being also the Quraish and that inveterate enemy of the Holy Prophet, Abú Lahab—the Holy Prophet thus addressed them: "Tell me, if I inform you that a great army in the valley lies in wait to make a raid upon you, would you believe me?" "Aye!" was the reply in one voice, "for we have never found anything but truth emanating from your lips." "Then," said the Prophet, "know that I am a warner to you of an approaching doom." "May you perish!" cried out the ill-tempered Abú Lahab; "was it for this that you called us together?" (Bkh). It, however, does not mean that the Holy Prophet had not previously warned them. Long before the revelation of this chapter he had been declared a warner to all the nations (25:1).

1835 The Prophet is here told to rely on the Mighty, the Merciful, the very words that are repeated at the end of almost every section of this chapter, thus showing that the fate of the opponents of former prophets was spoken of simply to warn his own opponents. The attribute of *mightiness* is used to indicate the power to punish the wicked, while *mercy* indicates the deliverance and triumph of the righteous.

221 Shall I inform you (of him) upon whom the devils descend?

222 They descend upon every lying, sinful one,

223 They incline their ears, and most of them are liars.[1836]

224 And as to the poets, those who go astray follow them.

225 *Do you* not see that they wander about bewildered in every valley?[1837]

Ar. *dost thou.*

226 And that they say that which they do not do,[1838]

227 Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed;[1839] and they who act unjustly shall know to what final place of turning they shall turn back.

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ
الشَّيٰطِيْنُ ۝
تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيْمٍ ۝
يُلْقُوْنَ السَّمْعَ وَأَكْثَرُهُمْ كٰذِبُوْنَ ۝
وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ۝
أَلَمْ تَرَ أَنَّهُمْ فِيْ كُلِّ وَادٍ
يَهِيْمُوْنَ ۝
وَأَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ۝
إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا
اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْ بَعْدِ مَا ظُلِمُوْا وَسَيَعْلَمُ
الَّذِيْنَ ظَلَمُوْٓا أَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ۝

1836 The subject of v. 212 is reverted to here, and it corroborates what is said in 1833.

1837 That is, they pursue an aimless course.

1838 The first suggestion of the unbelievers was that the Qur-án is the work of the devil. That being shown to be inconsistent with its very nature and with the righteousness it preaches, they make another suggestion, viz. that it is the work of a poet. As against this they are told that none of the characteristics of a poet's work are to be met with in the Qur-án. The poet pursues an aimless course, while the Qur-án has a set purpose before it, viz. a pure transformation in the lives of those who follow it. In the second place, the poets say the things they do not perform, whereas the Prophet is not only a preacher of righteousness, but also an exemplar who translated into practice what he taught in theory. And the weightiest consideration of all is that the poets cannot utter prophecies like those which are met with in the Qur-án. It is to this that attention is called in the next verse.

1839 The passage gives a description of the true believers in general, a new statement being introduced with *illá* (or *except*); or it may refer particularly to the poets from among the believers.

CHAPTER XXVII

THE NAML

(An-Naml)

REVEALED AT MECCA

(*7 sections and 93 verses*)

Abstract:

Sec. 1. The Prophet is called as Moses was called.
Sec. 2, 3. History of Solomon.
Sec. 4. Ṣáliḥ and Lot.
Sec. 5. The faithful shall be exalted.
Sec. 6. The spiritual resurrection.
Sec. 7. Passing away of the great opponents.

The Title.

THE title of this chapter is taken from the mention of a tribe known as the *Naml* in v. 18, in connection with Solomon's march against the Queen of Sheba. By the Naml is meant a tribe of that name, and not *ants*, as shown in 1590.

Subject-matter.

As regards the date of the revelation of this chapter and its place in the Qur-án, see head-note to the preceding chapter. The subject-matter, as there pointed out, is almost the same as the subject-matter of the last chapter. The Qur-án is the word of Allah which the Holy Prophet received from on high, just as Moses received a call at Mount Sinai, and the enemies of the former would be dealt with even as those of the latter. This is the substance of the first section. The second and third are devoted to Solomon's history, wherein the Holy Prophet's future greatness is indicated. It is really a part of the Mosaic history, for the Israelite kingdom attained its full glory under Solomon, and, as is well known, Moses passed away before any Israelite kingdom was established. On the other hand, the Holy Prophet Muhammad was destined to combine prophetic greatness with kingship, the glory of Solomon with the prophetic meekness of Moses. In his lifetime he was recognized as the king of Arabia, yet, notwithstanding his being crowned with kingly glory, he led a life of marked simplicity which even Moses did not practise, though he passed his life as the head of a nation wandering in the wilderness. The rest of the chapter is taken up with a brief reference, in the fourth section, to the histories of Ṣáliḥ and Lot, whose opponents were destroyed, and the fifth may be regarded as the natural sequel of it, viz. that the faithful shall be exalted. The sixth section states, however, that the Prophet's triumph was not to be marked by the utter destruction of his enemies, as in the case of these prophets, but by the ultimate spiritual resurrection of those who seemed to be quite deaf, dumb, and dead. That none but the great opponents would pass away is shown in the last section.

SECTION 1

The Prophet is called as Moses was called

1–3. Qur-án a guidance. 4, 5. Warning for evil doers. 7–12. Moses called. 13–14. Consequences of his rejection.

In the name of Allah, the Beneficent, the Merciful.

> a 1802.

1 Benignant, Hearing God ![a] These are the verses of the Qur-án and the book that makes manifest,[b]

> b 1803.

2 A guidance and good news for the believers,

3 Who keep up prayer and pay the poor-rate, and of the hereafter they are sure.

4 As to those who do not believe in the hereafter, We have surely made their deeds fairseeming to them, but they blindly wander on.[1840]

5 These are they who shall have an evil chastisement, and in the hereafter they shall be the greatest losers.[1841]

> Ar. *thou art.*

6 And most surely *you are* made to receive the Qur-án from the Wise, the Knowing God.

7 When Moses said to his family: Surely I see fire: I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

8 So when he came to it a voice was uttered, saying: Blessed is *he who is after* the fire and whatever is about it; and glory be to Allah, the Lord of the worlds:[1842]

> Or, *whatever is in.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
طٰسٓ ۫ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ
مُّبِيْنٍ ۝
هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۝
الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝
اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا
لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ۝
اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَهُمْ
فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ۝
وَاِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ
عَلِيْمٍ ۝
اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّيْٓ اٰنَسْتُ
نَارًا ۭ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ
بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ۝
فَلَمَّا جَآءَهَا نُوْدِيَ اَنْ بُوْرِكَ
مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا ۭ وَسُبْحٰنَ
اللّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

1840 By *their deeds* are meant the deeds which they ought to perform, not the mischievous deeds which they were performing. For as to the latter we find it plainly stated elsewhere: "And the devil made what they did fairseeming to them" (6:43), where instead of *their deeds* we have *what they did*. Thus it is clear that mischievous deeds are made fairseeming to evil-doers by the devil, while Allah commends good deeds. In support of the same we may quote 49:7, where we find: "But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience."

1841 The latter part of the verse shows that the evil punishment spoken of here is the punishment which should overtake them in this life: a greater loss being in store for them in the hereafter.

1842, see next page.

9 O Moses! surely I am Allah, the Mighty, the Wise:

Ar. *thy.*
10 And cast down *your* rod. So when he saw it in motion as
a 926, 1581.
if it were a serpent,[a] he turned back retreating and did not return: O Moses! fear not; surely the apostles shall not fear in My presence:

11 Neither[1843] he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

Ar. *thy.*
12 And enter *your* hand into
Ar. *thy.*
the opening of *your* bosom, it shall come forth white without
b 926, 1582.
c 935.
evil:[b] among nine signs[c] to Pharaoh and his people, surely they are a transgressing people.

13 So when Our clear signs came to them, they said: This is clear enchantment.

14 And they denied them unjustly and proudly while their souls had been convinced of them; consider, then, how was the end of the mischief-makers.

يٰمُوْسٰٓى اِنَّهٗٓ اَنَا اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۙ
وَاَلْقِ عَصَاكَ ۭ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا
جَاۗنٌّ وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ۭ يٰمُوْسٰى
لَا تَخَفْ ۣ اِنِّىْ لَا يَخَافُ لَدَيَّ الْمُرْسَلُوْنَ ۝
اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْۗءٍ
فَاِنِّىْ غَفُوْرٌ رَّحِيْمٌ ۝
وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَاۗءَ
مِنْ غَيْرِ سُوْۗءٍ ۣ فِيْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ
وَقَوْمِهٖ ۭ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝
فَلَمَّا جَاۗءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝
وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا
وَّعُلُوًّا ۭ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِيْنَ ۝

1842 The words من في النار have been explained in a number of ways. The best explanation is that in which the word *fí* (lit. *in*) may be rendered as meaning *after* or *in search of*. Thus one of the explanations of the phrase given by AH is *he who is in the place or follows the direction in which the fire appears to him to be burning*. Rz says Moses may be said to be *fin-nár*, because of his *nearness* to the fire, for he says that *one who is very near a thing is spoken of as being in it*. The Táj-ut-Tafásír puts this explanation in very lucid terms, saying من في طلبها و قصدها, i.e. *he who is in search of it and after it*. Another explanation is that by *man* is not meant here *who* but *what*, and the place where fire was seen by Moses to be burning is meant (AH, Rz, Bd). By من حولها, or *whatever is about it*, is meant the *blessed land of promise*, on account of its being the place where many prophets rose (Bd).

1843 The word *illá* here is equivalent to *wao* (i.e. *and*) according to Mughni, who quotes Akhfash, Farra, and Abú 'Ubaida in support of *illá* being a simple conjunction. But as the negative *lá* in the previous passage, to which the latter is conjoined, would be regarded as understood after *wao*, hence the correct translation of *illá* here is *and not* or *neither*. Others consider *illá* here as introducing a new statement (Bd). Or *illá* is equivalent to *lákin*, i.e. *but* (Rz), the meaning being: But as to him who has been unjust, then does good after evil, then surely I am the Forgiving, the Merciful.

SECTION 2

History of Solomon

15–19. Vastness of Solomon's kingdom. 20–31. The queen of Sheba.

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَ
قَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى
كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ○
وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَقَالَ يٰۤاَيُّهَا
النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَاُوْتِيْنَا مِنْ
كُلِّ شَيْءٍ ۭ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ○
وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَ
الْاِنْسِ وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ ○

15 And certainly We gave knowledge to David and Solomon, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

16 And Solomon was David's heir, and he said: O men! we have been taught (the significance of) the voices of birds,[1844] and we have been granted *abundance*:[1845] most surely this is manifest grace.

Ar. *of every thing.*

17 And his hosts of the jinn and the men and the *birds* were gathered to him, and they were formed into groups.[1846]

Or, *horses.*

1844 The root word *nutq*, from which the word *manṭiq* is derived, signifies originally *articulate speech or jointed voices uttered by the tongue and kept by the ears* (Rgh). Its use with regard to other than human beings is looked upon as a kind of metaphor, and the use of the word is allowable when one understands the significance, though it may not be articulate speech (Rgh). Solomon's understanding the significance of the voices of birds may imply the use he might have made of birds in conveying messages from one place to another, so that these messages may metaphorically be called the speech of the birds. Or, it may signify any other means of communication. See also 1846, where the meaning of the word *ṭair*, occurring in v. 17, is explained. The grant of *abundance* spoken of immediately afterwards shows clearly that, whatever significance may be taken, the reference is here to the great resources of Solomon's kingdom in his victorious marches against near and distant enemies.

1845 من كل شئ is here explained by the commentators as meaning كثرة ما اوتى i.e. *the abundance of what was given to him*, the use of *kull* or *all*, for *kasrah* or *abundance*, being looked upon as a metaphor (Rz). JB gives a similar explanation, for he says: You say فلان يعلم كل شئ lit. *such a one knows everything*, the significance being that *he has a vast* or *abundant knowledge*. Or the meaning may be, *of everything pertaining to kingdom.*

1846 The hosts of Solomon are here divided into three classes, the jinn, the men, and the *ṭair*. As regards the jinn, it has been shown in 1647 that these were men belonging to certain mountain tribes whom Solomon had subjugated. The question now is what is meant by *ṭair*. The gathering together of all three classes and their division into groups shows that all three were human beings. The word *ṭair*, or *ṭâir*, is derived from *ṭâra*, which indicates *it flew*, and is applied not only to birds, but "is also said of other things than those which have wings" (LL). *Ṭâir* signifies *a flying thing*, and as the root word applies to other than winged beings, *ṭâir*, of which *ṭair* (the word used here) is a plural, may also be applied to *swift animals such as horses*. Thus *ṭayyâr*, which is an intensive form of *ṭâir*, signifies, when standing alone, *a sharp, spirited, vigorous horse that is almost made to fly by reason of the vehemence of its running* (TA-LL). It also means *a company of men* (O-LL). *Ṭayyâr*, which is another intensive form of the nominative *ṭâir*, signifies *a man who is sharp and quick*, as in the proverb هو طيور فيور meaning *he is sharp and quick in returning* (Q-LL). Thus the context taken in the light of these explanations would justify

18 Until when they came to the valley of the Naml,[1847] a Namlite said: O Naml! enter your houses, (that) Solomon and his hosts may not crush you while they do not know.

19 So he smiled, wondering[1848] at her word, and said: My Lord! grant me that I should be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

20 And he reviewed the *birds*, then said: How is it I see not Hudhud, or is it that he is of the absentees?[1849]

Or, *horses*.

حَتّٰىٓ اِذَآ اَتَوْا عَلٰى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ
يّٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ
سُلَيْمٰنُ وَجُنُوْدُهٗ وَهُمْ لَا يَشْعُرُوْنَ ۝
فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ
اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ
عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ
صَالِحًا تَرْضٰىهُ وَاَدْخِلْنِيْ بِرَحْمَتِكَ
فِيْ عِبَادِكَ الصّٰلِحِيْنَ ۝
وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ اَرَى
الْهُدْهُدَ اَمْ كَانَ مِنَ الْغَآئِبِيْنَ ۝

the conclusion that *ṭair* here means *horse*, i.e. *cavalry*, because it could be moved quickly. This is corroborated by the statement regarding Solomon's love of horses in 38:31–33. For those who would take the words literally, it may be added that the use of birds in conveying messages, particularly in time of war, made the birds a necessary adjunct to a military expedition, while for the birds following a victorious army see 1387.

1847 Many of the fables regarding Solomon have been due to a misconception of the word *naml*, or *namlat-un*. It should be noted that وادی النمل cannot be properly translated as *the valley of the ants*, for it is a proper noun, and according to TA (see under the root *wady*) وادی النمل بین جبرین و عسقلان i.e. the valley of the *Naml* is situated between *Jibrín* and *'Asqalán*. And *Namla* is the name of a tribe, like *Mázin*, which literally signifies *the eggs of the ants* (Tabrizi on Hamasa under the verse لو کنت من مازن i.e. *were I one of the Mázin*); and *namil* means رجل حاذق i.e. *a clever man* (TA). The name *Namlah* used also to be given to a child in whose hands an ant was placed at its birth, because it was said such a child would be wise and intelligent (TA). And the *Namlah* are plainly spoken of as a tribe in the Qámús, which says under the word *barq* والابرقة من میاه نملة i.e. *and Abriqa is of the waters of Namlah.*

1848 *Dáḥik* means *wondering*, for according to Rgh the word *ḍiḥk* is used as well for simple *joy* as for simple *wonder*. See also LL, which says *ḍaḥaka*, said of a man, signifies also *he wondered*, synonym *'ajiba* (TA).

1849 By *Hudhud* is not to be understood the *lapwing*, but a *person of that name*. Even if *ṭair* be taken as meaning birds, the mention of a person named *Hudhud* may have been due to a similarity of the name. In every language many of the proper names given to men will be found to be identical with the names of animals. The Arab writers speak of a king of Himyar as *Hudad* (LA), which is almost identical with *Hudhud* mentioned in the Qur-án. This shows that there is nothing strange in such a name being given to man. The verses that follow show clearly that Solomon was speaking of one of his own officers: the infliction of severe punishment on a small bird by such a mighty monarch as Solomon, and the exposition of the great religious doctrine of Unity by the lapwing, are quite incomprehensible.

21 I will most certainly chastise him with a severe chastisement, or kill him, or he shall bring to me a clear plea.

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَاذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطٰنٍ مُّبِينٍ ○

22 And he tarried not long, then said: I comprehend that which *you do* not comprehend and I have brought to *you* a sure information from Sheba.[1850]

Ar. *thou dost.*
Ar. *thee.*

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُّ بِمَا لَمْ تُحِطْ بِهٖ وَجِئْتُكَ مِنْ سَبَإٍۢ بِنَبَإٍ يَّقِينٍ ○

23 Surely I found a woman ruling over them, and she has been given *abundance*[a] and she has a mighty throne:

Ar. *of everything.*
a 1845.

إِنِّي وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَأُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَّلَهَا عَرْشٌ عَظِيمٌ ○

24 I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fairseeming to them and thus turned them from the way, so they do not go aright:

وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللّٰهِ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُوْنَ ○

25 That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:

أَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ ○

26 Allah, there is no god but He: He is the Lord of mighty power.[b]

b 895, 978.

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ○

27 He said: We will see whether *you have* told the truth or whether *you are* of the liars:

Ar. *thou hast.*
Ar. *thou art.*

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ○

28 Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.

اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ○

29 She said: O chiefs! surely an honourable letter has been delivered to me:

قَالَتْ يٰٓأَيُّهَا الْمَلَؤُا إِنِّيْٓ أُلْقِيَ إِلَيَّ كِتٰبٌ كَرِيْمٌ ○

30 Surely it is from Solomon, and surely it is in the name of Allah, the Beneficent, the Merciful:

إِنَّهُ مِنْ سُلَيْمٰنَ وَإِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

31 That exalt not yourselves against me and come to me in submission.

أَلَّا تَعْلُوْا عَلَيَّ وَأْتُوْنِيْ مُسْلِمِيْنَ ○

1850 Saba is the same as the Sheba of the Bible. That the story as given here is not met with in the Bible, though known to Jewish rabbis, is no argument against its truth. The Bible speaks of the coming of the queen of Sheba to Solomon with large presents to test him. See 1 Kings 10 and 2 Chron. 9. And later on it speaks of many strange women as Solomon's wives (1 Kings 11).

SECTION 3

History of Solomon

32-44. The queen's submission to Solomon.

32 She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.

قَالَتْ يٰۤاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْۤ اَمْرِيْ ۚ مَا
كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ۝

33 They said: We are possessors of strength and possessors of mighty prowess,
Ar. thine. and the command is *yours*,
Ar. thou wilt. therefore see what *you will* command.

قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّاُولُوْا بَاْسٍ شَدِيْدٍ ۙ
وَّالْاَمْرُ اِلَيْكِ فَانْظُرِيْ مَاذَا تَاْمُرِيْنَ ۝

34 She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do:

قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا
وَجَعَلُوْۤا اَعِزَّةَ اَهْلِهَاۤ اَذِلَّةً ۚ وَكَذٰلِكَ
يَفْعَلُوْنَ ۝

35 And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.

وَاِنِّيْ مُرْسِلَةٌ اِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌ
بِمَ يَرْجِعُ الْمُرْسَلُوْنَ ۝

36 So when he came to Solomon, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present:

فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ
فَمَاۤ اٰتٰىنِۦَ اللّٰهُ خَيْرٌ مِّمَّاۤ اٰتٰىكُمْ ۚ بَلْ
اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ۝

37 Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ
لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ
مِّنْهَاۤ اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ۝

38 He said: O chiefs! which of you can bring to me a throne for her before they come to me in submission?[1851]

قَالَ يٰۤاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ
بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ۝

39 One audacious among the
Ar. thee. jinn said: I will bring it to *you*
Ar. thou. before *you* rise up from *your*
Ar. thy. place; and most surely I am strong (and) trusty for it.[1852]

قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ
بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَ
اِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ۝

1851 As usual, the narrative here omits the return of the messengers to the queen, and her willingness to submit to Solomon on receiving the threat mentioned in the last verse, but continues at the point where Solomon makes preparations to receive her. *'Arsha-hâ* signifies *a throne for her*, being *the throne that was prepared for her* by Solomon, not her own throne in Sheba.

1852 The *rising up from the place* does not signify his standing up from the sitting posture, but his marching away from the place where he was at the time. The reference to being

40 One who had the knowledge of the Book said: I will bring it to *you* in *the twinkling of an eye*.[1853] Then when he saw it settled beside him,[1854] he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honoured.

Ar. *thee*.
Ar. *before thy eye returns to thee*.

41 He said: Alter her throne for her; we will see whether she follows the right way or is of those who do not go aright.

42 So when she came, it was said: Is *your* throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.

Ar. *thy*.

43 And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.

44 It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and prepared herself to meet the difficulty.[1855]

قَالَ الَّذِىْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ
اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ
اِلَيْكَ طَرْفُكَ ؕ فَلَمَّا رَاٰهُ مُسْتَقِرًّا
عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ
رَبِّىْ ۖ لِيَبْلُوَنِىْٓ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ
وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ
كَفَرَ فَاِنَّ رَبِّىْ غَنِىٌّ كَرِيْمٌ ○
قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِىْٓ
اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ○
فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ
كَاَنَّهٗ هُوَ ۚ وَاُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا
وَكُنَّا مُسْلِمِيْنَ ○
وَصَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ
اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ○
قِيْلَ لَهَا ادْخُلِى الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ
حَسِبَتْهُ لُجَّةً وَّكَشَفَتْ عَنْ سَاقَيْهَا ؕ

trusty shows that the execution of the work required an honest worker. The audacious jinn is apparently one of the Amalekites, who were men of large stature.

1853 The word *ṭarf* means an *eye* as well as *a man generous* or *noble in respect of ancestry* (TA-LL). Adopting the first significance, the *returning of the eye* would mean *the twinkling of an eye*, the idea conveyed being that he could do it without delay. Taking the other significance, the words may be translated as meaning, *before your noble* (*messenger*) *returns to you*. One having the knowledge of the Book is an Israelite.

1854 Strange and curious legends are introduced into the simple words of the Qur-án on the supposition that the events narrated took place in immediate succession. The words *so when he saw it settled beside him* do not indicate that he saw it settled in the course of the conversation given in the previous passage. It is an altogether different incident.

1855 The use of the word *sáq* to signify *difficulty* or *distress* in many phrases is a commonplace of Arabic literature, and only crass ignorance of the Arabic language would make any one adopt the too literal significance of the word *sáq* (i.e. *shank*) in the face of the recognized idiomatic uses of the word. الكشف عن الساق is a well-known idiomatic usage of the word, and refers to a man "when difficulty befalls him . . . ; meaning *he prepared himself for the difficulty*, so says I'Amb; and hence, he says (TA, in which a similar explanation is cited from Isd also), they mention the *sáq* when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby (Q, TA)" (LL). Thus the statement in 68:42 يوم يكشف عن ساق means *on a day*

He said: Surely it is a palace made smooth with glass.[1856] She said: My Lord! surely I have been unjust to myself, and I submit with Solomon to Allah, the Lord of the worlds.[1857]

قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ
مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ الْعَٰلَمِينَ ۝

SECTION 4

Ṣáliḥ and Lot

45–53. Ṣáliḥ and his opponents. 54–58. Lot's people are destroyed.

45 And certainly We sent to
a 911. Samood[a] their brother Ṣáliḥ,
b 1356. saying[b]: Serve Allah; and lo! they became two parties contending with each other.

46 He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

47 They said: We have met
Ar. *thee.* with ill luck on account of *you* and on account of those with
Ar. *thee.* *you.* He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ
اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ۝
قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ۝
قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ
قَالَ طَٰٓئِرُكُمْ عِندَ اللَّهِ ۖ بَلْ أَنتُمْ
قَوْمٌ تُفْتَنُونَ ۝

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when difficulty or calamity shall be disclosed (I'Ab, Mjd). And similarly قامت الحرب على ساق signifies *the battle became vehement* (Msb-LL), and Jal explains كشفت الحرب عن ساق similarly (LL). And والتفت الساق بالساق in 75 : 29 means *and the affliction of the present state of existence shall be combined with that of the final state* (TA-LL). And likewise قامت القوم على ساق *signifies the people became in a state of distress* (TA-LL). There are many other instances of this metaphorical use of the word *sáq*, but the few cited above will suffice to explain the translation of كشفت عن ساقيها which I have adopted. See also 2546, where it is shown that the commentators attach the same significance to these words.

1856 The Holy Qur-án's description of the palace, and the purpose which it served, show Solomon's wisdom in affording an illustration of the working of the Divine hand in nature. He had built a palace of glass, the floor of which was also of glass, and under it ran water. The queen of Sheba mistook the glass for the water which ran beneath, and when Solomon drew her attention to it, she at once realized her own error in worshipping outward objects, such as the sun, while the real force or the source of life was Allah, whose hand worked in these objects. It is for this purpose that the story is given.

1857 In this the Qur-án contradicts the Bible, the latter holding that Solomon had gone over to idol-worship on account of his non-Israelite wives, while the Qur-án states that his wives were converts to his religion and believers in Divine Unity. Recent investigation has shown the correctness of the statement made in the Qur-án; see 147.

48 And there were in the city nine persons who made mischief in the land and did not act aright.[1858]

49 They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.[1859]

50 And they planned a plan, and We planned a plan while they perceived not.

51 See, then, how was the end of their plan that We destroyed them and their people, all (of them).

52 So those are their houses fallen down because they were unjust; most surely there is a sign in this for a people who know.

53 And We delivered those who believed and who guarded (against evil).

a 917. 54 And (We sent) Lot,[a] when he said to his people: What! do you commit indecency while you see?

55 What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

56 But the answer of his people was no other except that they said: Turn out Lot's followers from your town; surely they are a people who would keep pure!

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ
فِي الْأَرْضِ وَلَا يُصْلِحُونَ ○
قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ
أَهْلِهِ وَإِنَّا لَصَادِقُونَ ○
وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ○
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا
دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ○
فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا
إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ
يَعْلَمُونَ ○
وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○
وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ○
أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ○
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ
أُنَاسٌ يَتَطَهَّرُونَ ○

1858 There is no doubt a reference here to the enemies of the Holy Prophet, the chief of them being nine in number, eight of whom were slain at Badr (the exception being Abú Lahab, who died at Mecca on hearing the news of the defeat at Badr). Their names were Abú Jahl, Mut'im bin 'Adiyy, Shaiba bin Rabi'a, 'Utba bin Rabi'a, Walíd bin 'Utbà, Umayya bin Khalf, Nadar bin Al-Ḥarṣ, 'Aqba bin Abi Mu'ait, and Abú Lahab.

1859 There seems to be a prophetical reference here to the plot against the Holy Prophet, for the same plan was ultimately agreed upon by the Quraish to do away with him. It should be borne in mind that the revelation of this chapter belongs to an early period; the plot against the Prophet's life was to have been executed in the following manner: one man from every tribe of the Quraish was selected, who should take the Prophet unawares. They were to thrust their swords into his body simultaneously, so that no particular tribe could be held guilty; this was agreed upon immediately before the Prophet's flight to Medina, and thus the incident as relating to Ṣáliḥ is meant as a prophecy.

57 But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

58 And we rained on them
a 918. a rain,[a] and evil was the rain of those who had been warned.

فَأَنجَيْنٰهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنٰهَا
مِنَ الْغٰبِرِينَ ۝
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ الْمُنذَرِينَ ۝

SECTION 5

The Faithful shall be exalted

59. Peace for chosen ones. 60-66. Power and knowledge of Allah.

59 Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِينَ
اصْطَفٰى ءَآللّٰهُ خَيْرٌ أَمَّا يُشْرِكُونَ ۝

PART XX

60 Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are a people who deviate.

61 Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the
b 1794. two seas a barrier.[b] Is there a god with Allah? Nay! most of them do not know!

62 Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.[1860] Is there a god with Allah? Little is it that you mind!

63 Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted be Allah

أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ وَأَنزَلَ
لَكُم مِّنَ السَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِ
حَدَآئِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ
أَن تُنۢبِتُوا شَجَرَهَا ءَإِلٰهٌ مَّعَ اللّٰهِ بَلْ
هُمْ قَوْمٌ يَعْدِلُونَ ۝
أَمَّن جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلٰلَهَا أَنْهٰرًا
وَجَعَلَ لَهَا رَوٰسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
ءَإِلٰهٌ مَّعَ اللّٰهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝
أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ
السُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْأَرْضِ ءَإِلٰهٌ
مَّعَ اللّٰهِ قَلِيلًا مَّا تَذَكَّرُونَ ۝
أَمَّن يَهْدِيكُمْ فِي ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ
وَمَن يُرْسِلُ الرِّيٰحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ ءَإِلٰهٌ مَّعَ اللّٰهِ تَعٰلَى اللّٰهُ

1860 How beautifully is prophecy mingled with the statements of the manifestation of Divine power in nature! And this is the real object of the Divine word in the whole of this section. The distressed ones here are no other than the Muslims, who were being cruelly persecuted at this time.

above what they associate (with Him).

عَمَّا يُشْرِكُونَ ۝

64 Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth. Is there a god with Allah? Say: Bring your proof if you are truthful.

أَمَّنْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ ۗ ءَإِلٰهٌ مَعَ اللّٰهِ ۗ قُلْ
هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صٰدِقِينَ ۝

65 Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ الْغَيْبَ
إِلَّا اللّٰهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝

66 Nay, their knowledge respecting the hereafter is slight and hasty;[1860A] nay, they are in doubt about it; nay, they are quite blind to it.

بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ ۚ بَلْ
هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ مِنْهَا
عَمُونَ ۝

SECTION 6

The Spiritual Resurrection

67–69. A lesson in the fate of the formers. 70–72. Time of fulfilment. 73. Allah's bounty. 74, 75. His knowledge. 76–79. A guidance and a judgment. 80–82. The deaf shall hear and the blind see.

67 And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?

وَقَالَ الَّذِينَ كَفَرُوا ءَإِذَا كُنَّا تُرٰبًا وَّ
اٰبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ ۝

68 We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients.

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَاؤُنَا مِنْ قَبْلُ
إِنْ هٰذَا إِلَّا أَسٰطِيرُ الْأَوَّلِينَ ۝

69 Say: Travel in the earth, then see how was the end of the guilty.

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ۝

70 And grieve not for them and be not distressed because of what they plan.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ
مِمَّا يَمْكُرُونَ ۝

71 And they say: When will this threat come to pass, if you are truthful?

وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صٰدِقِينَ ۝

72 Say: Maybe there may *have drawn near to you* somewhat of that which you seek to hasten on.[1861]

Or, come to you after I am gone.

قُلْ عَسٰى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ
الَّذِي تَسْتَعْجِلُونَ ۝

1860A Or the words may be translated thus: *Nay, has their knowledge continued unbroken so as to extend to the hereafter?*

1861 ردف لكم, according to IAr, means دنا لكم, and Farra gives the same significance when he says that the introduction of *lám*, as *silah*, makes the meaning to be قرب لكم, i.e. *drawn near to you.* Others say that the meaning is that *it will come to you after I am gone away from you* (LL).

Ar. *thy.* 73 And surely *your* Lord is the Lord of grace to men, but most of them are not grateful.

Ar. *thy.* 74 And most surely *your* Lord knows what their breasts conceal and what they manifest.

75 And there is nothing concealed in the heaven and the earth but it is in a clear book.

76 Surely this Qur-án declares to the children of Israel most of what they differ in.

77 And most surely it is a guidance and a mercy for the believers.

Ar. *thy.* 78 Surely *your* Lord will judge between them by His judgment, and He is the Mighty, the Knowing.

Ar. *thou art.* 79 Therefore rely on Allah; surely *you are* on the clear truth.

Ar. *thou dost.* Ar. *thou dost.* 80 Surely *you do* not make the dead to hear, and *you do* not make the deaf to hear the call when they go back retreating.[1862]

Ar. *canst thou.* Ar. *thou canst.* 81 Nor *can you* be a guide to the blind out of their error; *you can* not make to hear (any one) except those who believe in Our communications, so they submit.

82 And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our communications.[1863]

وَإِنَّ رَبَّكَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُوْنَ ○
وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ
وَمَا يُعْلِنُوْنَ ○
وَمَا مِنْ غَآئِبَةٍ فِي السَّمَآءِ وَالْأَرْضِ
إِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ○
إِنَّ هٰذَا الْقُرْاٰنَ يَقُصُّ عَلٰى بَنِيْٓ إِسْرَآءِيْلَ
أَكْثَرَ الَّذِيْ هُمْ فِيْهِ يَخْتَلِفُوْنَ ○
وَإِنَّهٗ لَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ○
إِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ بِحُكْمِهٖ وَهُوَ
الْعَزِيْزُ الْعَلِيْمُ ○
فَتَوَكَّلْ عَلَى اللّٰهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِيْنِ ○
إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ
الدُّعَآءَ إِذَا وَلَّوْا مُدْبِرِيْنَ ○
وَمَآ أَنْتَ بِهٰدِي الْعُمْيِ عَنْ ضَلٰلَتِهِمْ إِنْ تُسْمِعُ
إِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ○
وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ
دَآبَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ
كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ ○

1862 This verse is a clear testimony to what is meant by the Prophet's raising the dead; for here we are told that if the dead go back retreating, the Prophet cannot make them hear. Evidently this verse and the opening words of the following one speak of the reprobates who shut their eyes and close their ears to all truth.

1863 The creature from the earth that wounds men when they disbelieve stands for the calamities which overtake men, such as wars, famines, plagues, etc., and particularly the last of these, whose bacilli literally wound men by entering into their bodies. The reference here is to the punishment which is sometimes dealt out to the opponents of truth in this very life, because they would not allow the truth to live and prosper, or to the transgressors when their iniquities exceed all limits and virtue is almost entirely swept away. In such cases the evil-doers are made to taste of some punishment in this life. It is for this reason that while many of the prophecies met with in the sayings of the Holy Prophet clearly speak of wars, famines, plagues, and earthquakes in the latter days, one prophecy speaks of punishment being inflicted by means of *dábbat-ul-arḍ*, or *a creature of the earth*. Or, *dábbat-ul-arḍ* may stand for a people bent low upon the earth.

SECTION 7

Passing away of the Great Opponents

83-86. Rejecters called to judgment. 87, 88. Great opponents shall be brought low. 89, 90. Recompense of good and evil. 91. Mecca shall fall into the Prophet's hand. 92, 93. Warning to opponents.

83 And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.

84 Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?

85 And the word shall come to pass against them because they were unjust, so they shall not speak.

86 Do they not consider that We have made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.

87 And on the day when the *trumpet shall be blown*,[a] then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased.[1864]

Or, *life is breathed into forms*.
a 789.

88 And *you see* the mountains, *you think* them to be solid, and they shall pass away as the passing away of the cloud: the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.[1865]

Ar. *thou seest*.
Ar. *thou thinkest*.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ اُمَّةٍ فَوْجًا مِّمَّنْ
يُّكَذِّبُ بِاٰيٰتِنَا فَهُمْ يُوْزَعُوْنَ ○
حَتّٰٓى اِذَا جَآءُوْ قَالَ اَكَذَّبْتُمْ
بِاٰيٰتِىْ وَلَمْ تُحِيْطُوْا بِهَا عِلْمًا اَمَّاذَا
كُنْتُمْ تَعْمَلُوْنَ ○
وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا فَهُمْ
لَا يَنْطِقُوْنَ ○
اَلَمْ يَرَوْا اَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوْا فِيْهِ
وَالنَّهَارَ مُبْصِرًا ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يُّؤْمِنُوْنَ ○
وَيَوْمَ يُنْفَخُ فِي الصُّوْرِ فَفَزِعَ
مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ
اِلَّا مَنْ شَآءَ اللّٰهُ ۭ وَكُلٌّ اَتَوْهُ
دٰخِرِيْنَ ○
وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَّهِيَ تَمُرُّ مَرَّ السَّحَابِ ۭ صُنْعَ اللّٰهِ
الَّذِيْٓ اَتْقَنَ كُلَّ شَيْءٍ ۭ اِنَّهٗ خَبِيْرٌ
بِمَا تَفْعَلُوْنَ ○

1864 To show that it shall be so in the life after death, the prophecy was also brought to fulfilment in this life. The whole of Arabia recognized the Holy Prophet as its temporal and spiritual head, and the proud opponents were abased.

1865 That *jabal* signifies a *great man* has been shown in 1280. That in the passing away of the mountains there is a clear reference to the removal of the mighty men who opposed the Prophet's preaching is also shown by the concluding words of the verse, which clearly speak of the punishment of the evil deeds by One who is aware of what they do. The mountains or the mighty men were considered at the time of the utterance of the prophecy to be too great for removal, but the prophecy declared that they would pass away as vapour passes away.

89 Whoever brings good, he shall have better than it; and they shall be secure from terror on that day.

90 And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

91 I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things:[1866] and I am commanded that I should be of those who submit:

92 And that I should recite the Qur-án. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warners.

93 And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is *your* Lord heedless of what you do.[1867]

Ar. *thy*.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَهُمْ
مِّنْ فَزَعٍ يَّوْمَئِذٍ اٰمِنُوْنَ ۝
وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوْهُهُمْ فِي
النَّارِ ۚ هَلْ تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۝
اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ
الْبَلْدَةِ الَّذِيْ حَرَّمَهَا وَلَهٗ كُلُّ
شَيْءٍ ۫ وَّ اُمِرْتُ اَنْ اَكُوْنَ مِنَ
الْمُسْلِمِيْنَ ۝
وَاَنْ اَتْلُوَا الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى
فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ
فَقُلْ اِنَّمَآ اَنَا مِنَ الْمُنْذِرِيْنَ ۝
وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

1866 The statement here that the Prophet is commanded to serve the Lord of the city of Mecca contains an allusion that the servant of the Lord shall be the lord of that city, because all things are His, and so shall also be the city which is made sacred, inasmuch as sacred things cannot remain in impure hands.

1867 Mark the firmness of the tone in which the showing of signs is asserted.

CHAPTER XXVIII

THE NARRATIVE

(Al-Qaṣaṣ)

REVEALED AT MECCA

(9 sections and 88 verses)

Abstract:

Sec. 1-4. History of Moses.
Sec. 5. A prophet like Moses.
Sec. 6. The truth of revelation.
Sec. 7. Opponents shall be brought low.
Sec. 8. Korah's wealth leads him to ruin.
Sec. 9. The Prophet's ultimate triumph.

Date of revelation.

THIS chapter is said by some to have been revealed to the Holy Prophet when fleeing from Mecca on his way to Medina, at a place known as Jahfa (I'AB-AH). According to others, however, only v. 85, which predicted a triumphal return of the Holy Prophet to Mecca, was revealed there (I-Salam-AH). The latter seems to be the correct view. See introductory note on the 26th chapter.

Subject-matter.

The likeness to Moses is the chief theme of this chapter, and the revelation of Moses is here spoken of as a clear evidence of the truth of the revelation of the Holy Prophet Muhammad. The first four sections of the chapter are taken up with a recital of the chief incidents of the life of Moses from the time of his birth to the time that he successfully led the Israelites out of Egypt, together with the drowning of the hosts of Egypt. Many of the details of this period are to be met with here that are not given elsewhere. Moses' narrative is followed by showing that a prophet like him had now appeared, to whose truth the revelation of Moses bore a clear testimony. The sixth section upholds the truth of the revelation of the Qur-án, while the seventh shows that its opponents shall be humbled. The eighth instances Korah, whose very wealth led to his ruin, and is a warning to the Quraish against placing too great store upon earthly possessions, or it may be a warning to the Muslims against the time when they shall grow rich and powerful. The chapter ends with a declaration of the ultimate triumph of the Holy Prophet, and of his triumphal entry into the very city from whence he was now being expelled.

SECTION 1

History of Moses

1, 2. A plain-speaking book. 3–6. Pharaoh persecutes the Israelites. 7–13. Moses as a child thrown into river, saved and brought back to his mother.

In the name of Allah, the Beneficent, the Merciful.

1 Benignant, Hearing, Know-
a 1802. ing God ![a]
2 These are the verses of the
b 1803. Book that makes manifest.[b]
Ar. *thee*. 3 We recite to *you* from the account of Moses and Pharaoh with truth for a people who believe.
4 Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them :[1868] he slaughtered their sons and let their women live; surely he was one of the mischief-makers.
5 And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs,[1869]
6 And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared.[1870]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

طٰسٓمّٓ ○

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ
بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ○

اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا
شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ
اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ
مِنَ الْمُفْسِدِيْنَ ○

وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى
الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ○

وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَامٰنَ
وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ○

1868 The two parties were the Israelites and the Egyptians, the latter being made the task-masters of the former. This refers no doubt to the persecutions of the Muslims. The Quraish, the stronger party, wanted to crush the weaker party of the Muslims.

1869 By making them heirs is not meant that they would be made heirs to Pharaoh's possessions, but heirs to a kingdom in the promised land of Canaan. And this refers also to the establishment of the kingdom of Islam and the vanquishment of its persecutors.

1870 Pharaoh and his counsellors feared that the Israelites, who were aliens in the land of Egypt, might one day become powerful and supreme in the land. Hence they oppressed and persecuted them in various ways. Yet the Divine intention was to bring about what Pharaoh feared, and to make the Israelites hold in subjugation a powerful and ruling nation. Even such was the Divine intention with regard to the persecuted Muslims. That Abasuerus, a king of Persia, had a favourite named Haman, combined with the fact that the Bible does not mention a minister of Pharaoh bearing that name, is considered to be a valid reason why the Holy Prophet confused Pharaoh with that Persian king. It is certainly a curious mode of reasoning. An Egyptian could as well bear the name Haman as a Persian.

7 And We revealed to Moses' mother, saying:[a] Give him suck, then when *you fear* for him, cast him into the river and do not fear nor grieve; surely We will bring him back to *you* and make him one of the apostles.

a 1356.
Ar. *thou fearest.*
Ar. *thee.*

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝

8 And Pharaoh's followers took him up that he might be an enemy and a grief for them;[1871] surely Pharaoh and Haman and their hosts were wrong-doers.

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ۝

9 And Pharaoh's wife said: A refreshment of the eye to me and to *you*: do not slay him: maybe he will be useful to us, or we may take him for a son; and they did not perceive.

Ar. *thee.*

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝

10 And the heart of Moses' mother was free (from anxiety);[1872] she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ۝

11 And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ۝

12 And We *did not allow him to suck* before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?[1873]

Ar. *forbade sucking to him.*

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ۝

13 So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.[1874]

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

1871 This is a very clear instance of the *lám-al-'áqibah*, i.e. the *lám* used to denote the end or consequence. It was not the object of Pharaoh's people that the child should be their enemy, but this ultimately happened.

1872 Her heart became free from anxiety on account of the assurance which she had received through Divine revelation; the words that follow show that her heart had been strengthened with patience, so it cannot be said to have become devoid of patience. In fact, *fárigh* often, used elliptically, signifies *free from care* or *anxiety* or *disquietude* (LL).

1873 *Náṣiḥ* signifies *one who gives advice sincerely*, as well as *one who desires good for another or one benevolent* (Q-LL).

1874 The reference is clearly to the opponents of the Holy Prophet, who did not know that the promise of Allah as given to the faithful would prove true.

SECTION 2

History of Moses

14–21. Moses kills an Egyptian and is warned of danger.

14 And when he attained his maturity and became full-grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).

15 And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, *one* (Ar. *this.*) being of his party and *the other* (Ar. *this.*) of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Moses struck him with his fist and dispatched him. He said: This is on account of the devil's doing; surely he is an enemy, openly leading astray.[1875]

16 He said: My Lord! surely I have done harm to myself, so do Thou protect[a] me. So He protected him; surely He is the Forgiving, the Merciful.[1876]

a 2194.

17 He said: My Lord! because Thou hast bestowed a favour on me, I shall never be a backer of the guilty.

18 And he was in the city, fearing, awaiting, when lo, he who had asked his assistance

وَلَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰۤى اٰتَيْنٰهُ
حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى
الْمُحْسِنِيْنَ ۝
وَدَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ
اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ۫
هٰذَا مِنْ شِيْعَتِهٖ وَهٰذَا مِنْ عَدُوِّهٖ ۚ
فَاسْتَغَاثَهُ الَّذِىْ مِنْ شِيْعَتِهٖ عَلَى الَّذِىْ
مِنْ عَدُوِّهٖ ۙ فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۫ قَالَ
هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ ؕ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِيْنٌ ۝
قَالَ رَبِّ اِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْ لِىْ فَغَفَرَ
لَهٗ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝
قَالَ رَبِّ بِمَاۤ اَنْعَمْتَ عَلَىَّ فَلَنْ اَكُوْنَ
ظَهِيْرًا لِّلْمُجْرِمِيْنَ ۝
فَاَصْبَحَ فِى الْمَدِيْنَةِ خَآئِفًا
يَّتَرَقَّبُ فَاِذَا الَّذِى اسْتَنْصَرَهٗ

1875 The word "this," in Moses' statement, refers to the punishment which he had given to the Egyptian, the meaning being that it was on account of his devilish deed that the Egyptian had been so punished. The Rabbinical explanation of Exod. 2 : 12, which mentions Moses' slaying the Egyptian, is that the Egyptian merited death "because he had forced an Israelitish woman to commit adultery with him" (*Jewish En.*, vol. ix. p. 48). The Qur-án does not name the offence, but there is no doubt that it calls his offence *a devilish deed.* The allegation that Moses calls his assault on the Egyptian with his fist a devilish deed is untrue: v. 17 shows clearly that Moses did not consider himself as one who had done an unjust deed or helped a guilty person. See also 1808.

1876 Moses' prayer is not evidence of his being guilty, for the words ظلمت نفسي mean, *I have caused detriment to myself*, the primary significance of *ẓulm* being *naqṣ* (TA), or *making to suffer loss* or *detriment* (LL), and this is the meaning adopted in 7 : 160 and 18 : 33. *Ẓalama-hú* also signifies *he imposed upon him a burden that was above his power* or *ability*. The meaning here is that he had risked his own life in giving help to another.

the day before was crying out
to him for aid. Moses said to
Ar. *thou art.* him: *You are* most surely one
erring manifestly.

بالأمس يستصرخه ۚ قال له موسى
إنك لغوي مبين ○

19 So when he desired to
seize him who was an enemy
to them both, he said: O
Ar. *dost thou.* Moses! *do you* intend to kill
Ar. *thou didst kill.* me as *you killed* a person
yesterday? you desire nothing
Ar. *thou shouldst.* but that *you should* be a tyrant
Ar. *thou dost.* in the land, and *you do* not
desire to be of those who act
aright.

فلما أن أراد أن يبطش بالذي هو عدو
لهما ۙ قال يموسى أتريد أن تقتلني كما
قتلت نفسا بالأمس ۖ إن تريد إلا أن
تكون جبارا في الأرض وما تريد أن
تكون من المصلحين ○

20 And a man came running
from the remotest part of the
city. He said: O Moses!
surely the chiefs are consulting
Ar. *thee.* together to slay *you*, therefore
depart (at once); surely I am
of those who wish well to
Ar. *thee.* *ouy*.

وجاء رجل من أقصا المدينة يسعى ۚ قال
يموسى إن الملأ يأتمرون بك ليقتلوك
فاخرج إني لك من النصحين ○

21 So he went forth there-
from, fearing, awaiting, (and)
he said: My Lord! deliver me
from the unjust people.

فخرج منها خائفا يترقب ۚ قال رب
نجني من القوم الظلمين ○

SECTION 3

History of Moses

22–26. Flight to Midian. 27, 28. His marriage.

22 And when he turned his
face towards Midian, he said:
Maybe my Lord will guide me
in the right path.

ولما توجه تلقاء مدين قال عسى ربي
أن يهديني سواء السبيل ○

23 And when he came to the
water of Midian, he found on
it a group of men watering,
and he found besides them two
women keeping back (their
flocks). He said: What is the
matter with you? They said:
We cannot water until the
shepherds take away (their
sheep) from the water, and our
father is a very old man.

ولما ورد ماء مدين وجد عليه أمة
من الناس يسقون ۚ ووجد من دونهم
امرأتين تذودان ۚ قال ما خطبكما ۖ
قالتا لا نسقي حتى يصدر الرعاء ۖ
وأبونا شيخ كبير ○

24 So he watered (their
sheep) for them, then went
back to the shade, and said:
My Lord! surely I stand in
need of whatever good Thou
mayest send down to me.

فسقى لهما ثم تولى إلى الظل فقال
رب إني لما أنزلت إلي من خير
فقير ○

25 Then one of the two women came to him walking bashfully.[1877] She said: My father invites *you* that he may give *you* the reward of *your* having watered for us. So when he came to him and gave to him the account, he said: Fear not: *you are* secure from the unjust people.

Ar. *thee.* Ar. *thee.* Ar. *thy.* Ar. *thou art.*

26 Said one of them: O my father! employ him, surely the best of those that *you can* employ is the strong man, the faithful one.

Ar. *thou canst.*

27 He said: I desire to marry one of these two daughters of mine to *you* on condition that *you should* serve me for eight years; but if *you* complete ten, it will be of *your* own free will, and I do not wish to be hard to *you*: if Allah please, *you will* find me one of the good.[1878]

Ar. *thee.* Ar. *thou shouldst* Ar. *thou.* Ar. *thy.* Ar. *thee.* Ar. *thou wilt.*

28 He said: This shall be (an agreement) between me and *you*; whichever of the two terms I fulfil, there shall be no wrong-doing to me; and Allah is a witness of what we say.

Ar. *between thee.*

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِىْ عَلَى اسْتِحْيَآءٍ قَالَتْ
اِنَّ اَبِىْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ
لَنَا فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ
قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ○
قَالَتْ اِحْدٰىهُمَا يٰۤاَبَتِ اسْتَاْجِرْهُ
اِنَّ خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِىُّ
الْاَمِيْنُ ○
قَالَ اِنِّىْۤ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدَى
ابْنَتَىَّ هٰتَيْنِ عَلٰۤى اَنْ تَاْجُرَنِىْ ثَمٰنِىَ
حِجَجٍ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ
عِنْدِكَ وَمَاۤ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ
سَتَجِدُنِىْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ ○
قَالَ ذٰلِكَ بَيْنِىْ وَبَيْنَكَ اَيَّمَا الْاَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَانَ عَلَىَّ وَاللّٰهُ عَلٰى
مَا نَقُوْلُ وَكِيْلٌ ○

1877 Compare Exod. 2 : 15–21. The Qur-án does not state how many daughters the man had; it only speaks of two of them being in charge of their father's flock. Hence the alleged confusion of this story with that of Laban's two daughters is itself due to a confusion.

1878 Christian critical opinion discovers here another confusion. Because Jacob had made an agreement with Laban to serve him for seven years as a condition of marrying one of his daughters (Gen. 29 : 18), it is alleged that this fact in the *trustworthy* Bible history must have been present to the Prophet's mind in a confused state, giving rise to the story relating to Moses' marriage. The slightest similarity in incidents, like similarity of names, gives rise—in the mind of the Christian critic—to a conclusion of confusion and anachronism where the Qur-án is concerned. According to Rabbinical accounts Moses lived with Jethro for ten years, which corroborates the Quranic story in substance (see *Jewish En.*), and there is nothing improbable in the circumstance that he may have served him during that period in consideration of marrying one of his daughters.

SECTION 4

History of Moses

29-35. Moses called upon. 36-39. Pharaoh's contention with him. 40-42. Pharaoh is drowned.

29 So when Moses had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that
a 1578. you may warm yourselves.[a]

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ
آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا ۖ قَالَ لِأَهْلِهِ
امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ
أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ○

30 And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, say-
b 1356. ing:[b] O Moses! surely I am Allah, the Lord of the worlds.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ○

31 And saying: Cast down
Ar. *thy.* *your* rod. So when he saw it in motion as if it were a
c 926, 1581. serpent,[c] he turned back retreating, and did not return. O Moses! come forward and fear
Ar. *thou art.* not, surely *you are* of those who are secure:

وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَآهَا تَهْتَزُّ
كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ
يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ
مِنَ الْآمِنِينَ ○

Ar. *thy.* 32 Enter *your* hand into the
Ar. *thy.* opening of *your* bosom, it will
d 926, 1582. come forth white without evil,[d]
Ar. *thy.* Ar. *thyself.* and contract *your* side to *yourself* from fear: so these two shall be two arguments from
Ar. *thy.* *your* Lord to Pharaoh and his chiefs: surely they are a transgressing people.

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ
سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ
فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَ
مَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ○

33 He said: My Lord! surely I killed one of them, so I fear lest they should slay me:

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يَقْتُلُونِ ○

34 And my brother, Aaron, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ
مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ
يُكَذِّبُونِ ○

35 He said: We will streng-
Ar. *thy.* Ar. *thy.* then *your* arm with *your* brother, and We will give you both an authority, so that they shall not reach you:[1879] (go) with Our signs; you two and those who follow you shall be uppermost.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ
لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا ۚ
أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ○

1879 The meaning is, so that they will not be able to injure you.

36 So when Moses came to them with Our clear signs, they said : This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

37 And Moses said : My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode ; surely the unjust shall not be successful.

38 And Pharaoh said : O chiefs! I do not know of any god for you besides myself ; therefore kindle a fire for me, O Haman, on dust, then prepare for me a lofty building so that I may obtain knowledge of Moses' God, and most surely I think him to be one of the liars.[1880]

39 And he was unjustly proud in the land, he and his hosts, and they deemed that they will not be brought back to Us.

40 So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.

41 And We made them leaders who call to the fire, and on the day of resurrection they shall not be assisted.[1881]

42 And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those *removed from good*.

Or, *made to appear hideous.*

فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا
مَا هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا
بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ○
وَقَالَ مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى
مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ
اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ○
وَقَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ
مِّنْ اِلٰهٍ غَيْرِيْ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى
الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى
اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ○
وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ وَظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ○
فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ○
وَجَعَلْنٰهُمْ اَئِمَّةً يَّدْعُوْنَ اِلَى النَّارِ وَ
يَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ○
وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَ
يَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ○

1880 Pharaoh mocks at the idea of the Lord of the heavens and the earth, and derisively commands one of his ministers to prepare bricks (such being the significance of *kindling a fire on dust*) and to erect a lofty building so that he may have a peep into the heavens to discover the Lord of the heavens and the earth.

1881 Pharaoh is thus made a prototype of evil, and the opponents of the Holy Prophet are warned that walking in Pharaoh's footsteps they will meet a similar fate.

SECTION 5

A Prophet like Moses

43–46. Moses foretold of the Prophet by Divine revelation. 47–50. Prophet comes in truth.

43 And certainly We gave Moses the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْ بَعْدِ مَآ
اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ
وَهُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ○

Ar. *thou wert.*

44 And *you were* not on the western side when We revealed to Moses the commandment, and *you were* not among the witnesses;[1882]

Ar. *thou wert.*

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى
مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ○

45 But We raised up generations, then life became prolonged to them; and *you were* not dwelling among the people of Midian, reciting to them Our communications, but We were the senders.

Ar. *thou wert.*

وَلٰكِنَّآ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ
الْعُمُرُ ۚ وَمَا كُنْتَ ثَاوِيًا فِيْٓ اَهْلِ مَدْيَنَ
تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَلٰكِنَّا كُنَّا
مُرْسِلِيْنَ ○

46 And *you were* not on this side of the mountain when We called, but a mercy from *your* Lord that *you may* warn a people to whom no warner came before *you*, that they may be mindful.[1883]

Ar. *thou wert.*
Ar. *thy.*
Ar. *thou mayest.*
Ar. *thee.*

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰكِنْ
رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ
مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○

47 And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us an apostle so that we should have followed Thy communications and been of the believers!

وَلَوْلَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌ ۢ بِمَا قَدَّمَتْ
اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ
اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَنَكُوْنَ
مِنَ الْمُؤْمِنِيْنَ ○

48 But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوْا لَوْلَآ اُوْتِيَ مِثْلَ مَآ اُوْتِيَ

1882 How was it then that Moses spoke so clearly of the advent of the Holy Prophet? Were it not by Divine revelation, Moses could not have spoken so clearly of the Holy Prophet two thousand years before his advent. The repetition of the phrase *you were not* at such and such a place in this and the following two verses is simply to lay stress upon the clear fulfilment of the prophecy, which is so clear that one should think Moses were speaking of one whose presence at the time made him fully well known to him.

1883 This verse throws light on the purpose of the foregoing verses: You were not there, but it was Divine mercy that put a prophecy into the mouth of Moses regarding you. This is made clear by the words *a mercy from your Lord that you may warn* . . . . The people to whom no warner had come before were the Arabs. Compare 32:3, 36:4.

Moses? What! did they not disbelieve in what Moses was given before? They say: Two enchantments backing up each other; and they say: Surely we are unbelievers in all.[1884]

مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۚ قَالُوا سِحْرَانِ تَظَاهَرَا ۟ وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ ۝

49 Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.[1885]

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِنْ كُنْتُمْ صَادِقِينَ ۝

50 But if they do not answer *you*, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

Ar. *thee.*

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

SECTION 6

The Truth of Revelation

51–53. Connection with previous revelation established. 54–57. Believers must be patient under trials. 58–60. Towns already destroyed afford warning.

51 And certainly We have made the Word to have many connections on account of them so that they may be mindful.[1886]

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

1884 The unbelievers did not adopt any one firm position against the Holy Prophet, and whenever one objection was shown to be erroneous they took refuge in another. At the advent of the Prophet they said that he should have received a revelation like the revelation of Moses, but when the likeness was pointed out to them, and they were told that their fate was to be like the fate of the opponents of Moses, they are found saying that both, i.e. Moses and Muhammad—may peace and the blessings of Allah be upon them!—were deceivers who enchanted people by their eloquence, the one helping the other, and therefore they believed neither in the one nor in the other.

1885 The meaning is that if you do not admit the truth of either revelation, you should show some other revelation existing in the world which should offer better rules of guidance. This statement only draws attention to the fact that the revelation granted to Moses and that granted to the Holy Prophet both occupy a higher position than any other revelation. And this is in fact true, for among all the sacred books of the world the Bible occupies a position second only to the Holy Qur-án. The words, however, do not signify that the Bible occupies a position equal to the Holy Qur-án. For their comparative merits see 697, 703. See also 152.

1886 The form *fa'ala* indicates either *intensity* (*mubálagha*) or *extensiveness* (*taksír*) in the meaning of the verb, and accordingly *waṣṣala* signifies *he joined* or *connected much* or *he made* (a string) *to have many joinings* (TA-LL). What is implied here is that the word of Allah, as contained in the Qur-án, is made to have many points of connection with previous revelation, so that it may be the easier for them to be reminded of its truth. Even if they did not believe in previous revelation, the broad points of likeness in the principles of two different prophets appearing at such a distance of time from each other, among entirely different nations, and

52 (As to) those whom We gave the Book before it, they are believers in it.[1887]

53 And when it is recited to them they say: We believe in it; surely it is the truth from our Lord; surely we were submitters before this.

54 These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.[1888]

55 And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds: peace be on you, we do not desire the ignorant.

Ar. *thou canst.* Ar. *thou lovest.*

56 Surely *you can* not guide whom *you love*, but Allah guides whom He pleases, and He knows best the followers of the right way.[1889]

Ar. *thee.*

57 And they say: If we follow the guidance with *you*, we shall be carried off from our country. What! have we not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?—a sustenance from Us; but most of them do not know.[1890]

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم
بِهِ يُؤْمِنُونَ ۝
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ
مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ۝
أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝
وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا
لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ ۝
إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ
يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝
وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ
أَرْضِنَا أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ
إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَ
لَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

under totally different circumstances, and the fulfilment of the prophecies uttered by one in the other, afford conclusive evidence of the truth of them both. That the reference is to the connection with the previous revelation is also shown by the verse that follows, where those who have been given the Book are clearly spoken of.

1887 It is not meant that all those who have been previously given the scriptures believe in the Qur-án. The verse only draws attention to the fact that all believe in the truth of revelation from Allah, and they cannot deny the points of connection between the two revelations, the truth of the fundamental principles and the fulfilment of prophecies. But only those would believe who have submitted themselves already to Allah, as the verse that follows shows.

1888 It is not meant that those who believed in the previous scriptures and now believe in the Holy Prophet shall have a double reward for that reason. The reason of a double reward —which only means a *greater reward*—is given in the words that follow: *Because they are steadfast and they repel evil with good and spend out of what we have given them.* They had to suffer persecutions, and not only did they remain steadfast in these great trials, but repelled the evil of their persecutors with good, and in addition to all this made great sacrifices in the cause of truth. See also 1653A on 33:31 and 2458.

1889 It is related that when Abú Ṭálib was on his death-bed the Holy Prophet asked him to believe in Divine Unity. Abú Jahl, being by him at the time, dissuaded him from doing so, saying that he should not desert the religion of his fathers. Abú Ṭálib died an unbeliever, and the words *you cannot guide whom you love* were a comfort to the Prophet (Bkh).

1890 The verse speaks first of the unfounded fears of those who thought that the weakness of the Muslims would result in the seizure, death, or expulsion of those who accepted the

58 And how many a town have We destroyed which exulted in its means of subsistence; so these are their abodes: they have not been dwelt in after them except a little, and We are the inheritors.[1891]

وَكَمْ اَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيْشَتَهَا ۚ
فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْ بَعْدِهِمْ
اِلَّا قَلِيْلًا ۚ وَكُنَّا نَحْنُ الْوٰرِثِيْنَ ○

Ar. *thy.*

59 And *your* Lord never destroyed the towns until He raised in their metropolis an apostle, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَتّٰى يَبْعَثَ
فِيْۤ اُمِّهَا رَسُوْلًا يَّتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۚ وَ
مَا كُنَّا مُهْلِكِي الْقُرٰۤى اِلَّا وَاَهْلُهَا
ظٰلِمُوْنَ ○

60 And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?

وَمَاۤ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا
وَزِيْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى ۚ
اَفَلَا تَعْقِلُوْنَ ○

SECTION 7

Opponents shall be brought low

61–66. Leaders desert their followers. 67–73. Power and knowledge belong to Allah. 74, 75. Helplessness brought home to opponents.

61 Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?[1892]

اَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ
لَاقِيْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ
الْمُحْضَرِيْنَ ○

62 And on the day when He will call them and say: Where are those whom you deemed to be My associates?

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِيَ
الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ○

Or, *word... proved true.*

63 Those against whom the *sentence* has *become confirmed* will say: Our Lord! these are

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰۤؤُلَآءِ

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faith of Islam. In reply they are told that the prophecies which declare Mecca to be a safe and sacred territory, to which people will flock in all ages, must come to fulfilment, and Mecca will ultimately be theirs for whose sake these prophecies are uttered.

1891 That is, even now the Divine kingdom will be established, and the true believers in God shall be made masters of the country.

1892 There are two parties spoken of here: the Prophet and his followers, who have received a goodly promise from Allah, though weak and oppressed at the time, and the powerful enemy, who has all the provisions of life in his possession, but who will one day be called upon to receive the judgment.

they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them): they never served Us.[1893]

الذين اغوينا اغوينهم كما غوينا
تبرانا اليك ما كانوا ايانا
يعبدون ○

64 And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the chastisement; would that they had followed the right way!

وقيل ادعوا شركاءكم فدعوهم
فلم يستجيبوا لهم وراوا العذاب لو
انهم كانوا يهتدون ○

65 And on the day when He shall call them and say: What was the answer you gave to the apostles?

ويوم يناديهم فيقول ماذا اجبتم
المرسلين ○

66 Then the pleas shall become obscure to them on that day, so they shall not ask each other.[1894]

فعميت عليهم الانباء يومئذ فهم
لا يتساءلون ○

67 But as to him who repents and believes and does good, maybe he will be among the successful.

فاما من تاب وامن وعمل صالحا
فعسى ان يكون من المفلحين ○

Ar. *thy.* 68 And *your* Lord creates and chooses whom He pleases: to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

وربك يخلق ما يشاء ويختار ما كان
لهم الخيرة سبحن الله وتعلى
عما يشركون ○

Ar. *thy.* 69 And *your* Lord knows what their breasts conceal and what they manifest.

وربك يعلم ما تكن صدورهم
وما يعلنون ○

70 And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.

وهو الله لا اله الا هو له الحمد في
الاولى والاخرة وله الحكم واليه ترجعون ○

71 Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?

قل ارءيتم ان جعل الله عليكم
اليل سرمدا الى يوم القيمة
من اله غير الله ياتيكم بضياء
افلا تسمعون ○

1893 All commentators agree that by those against whom the sentence has been confirmed are meant *the leaders in unbelief* (JB, Kf). Hence their saying *they never served* or *worshipped us* shows that these very leaders are spoken of as the gods whom their followers worship.

1894 They shall not be able to offer an excuse, for the vanity of the false excuses which satisfied them here would then become manifest to them. Nor shall they ask each other, for each shall know the falsity of the excuses of the others.

72 Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

73 And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

74 And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

75 And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

قُلْ أَرَءَيْتُمْ إِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ
النَّهَارَ سَرْمَدًا إِلٰى يَوْمِ الْقِيٰمَةِ مَنْ إِلٰهٌ
غَيْرُ اللّٰهِ يَأْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ
أَفَلَا تُبْصِرُوْنَ ۝
وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ
لَعَلَّكُمْ تَشْكُرُوْنَ ۝
وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ أَيْنَ شُرَكَآءِيَ
الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ۝
وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيْدًا فَقُلْنَا
هَاتُوْا بُرْهَانَكُمْ فَعَلِمُوْا أَنَّ الْحَقَّ لِلّٰهِ وَ
ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ۝

SECTION 8

Korah's Wealth leads him to Ruin

76–80. Korah rebels against Moses and exults in his wealth. 81, 82. His ruin.

76 Surely Korah was of the people of Moses, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant:[1895]

إِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى
عَلَيْهِمْ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ إِنَّ
مَفَاتِحَهٗ لَتَنُوْٓأُ بِالْعُصْبَةِ أُولِي
الْقُوَّةِ إِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ
إِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ۝

1895 The story of Korah or *Qárún*, his revolt against the leadership of Moses and Aaron, and his being swallowed up by the earth, is given in Num. 16. The only addition of any importance to the story as given in the Qur-án is the mention of his wealth, a fact noticed in Rabbinical literature (*Jewish En.*), according to which the fabulous renown of his wealth is so great that the keys of his treasures formed a load for three hundred mules. The word *mafátiḥ* as occurring in the Qur-án is plural of *maftaḥ*, which means a *hoard*, or *treasure*, or *buried property* (TA-LL). It is also plural of *miftaḥ*, meaning a *key*, but *kunúz* (meaning *treasures*, singular *kanz*) being in the plural, the personal pronoun in *mafátiḥa-hú* does not refer to *kunúz* but to Korah; accordingly *mafátiḥ* denotes the *treasures*.

77 And seek by means of what Allah has given *you* the future abode, and do not neglect *your* portion of this world, and do good (to others) as Allah has done good to *you*, and do not seek to make mischief in the land: surely Allah does not love the mischief-makers.

Ar. *thee.*
Ar. *thy.*
Ar. *thee.*

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

78 He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.[1896]

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ

79 So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Korah is given; most surely he is possessed of mighty good fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

80 And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ

81 Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah, nor was he of those who can defend themselves.[1897]

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

82 And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

1896 They shall not be asked to give explanations for their sins, as Allah is All-knowing.

1897 The meaning conveyed is that he perished. *Khasf* also signifies *abasing*, *humbling*, or *lowering* another, and the verb is *khasafa* in this case (LL on the authority of Ham, Q, and TA). I adopt this significance in the next verse in translating لخسف بنا

SECTION 9

The Prophet's ultimate Triumph

83, 84. The meek shall triumph. 85. Mecca shall be conquered by the Prophet. 86–88. Prophet to remain steadfast.

83 (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief; and the good end is for those who guard (against evil).

84 Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

85 Most surely He who has made the Qur-án binding on
Ar. *thee.* Ar. *thee.* *you* will bring *you* back to the
destination.[1898] Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

Ar. *thou didst.* 86 And *you did* not expect that the Book would be inspired
Ar. *thee.* to *you*, but it is a mercy from
Ar. *thy.* *your* Lord, therefore be not a backer up of the unbelievers.

87 And let them not turn
Ar. *thee.* *you* aside from the communications of Allah after they
Ar. *thee.* have been revealed to *you*, and
Ar. *thy.* call (men) to *your* Lord and be not of the polytheists.

88 And call not with Allah any other god; there is no god but He; every thing is perish-
Ar. *His face or His person.* able but *He*; His is the judgment, and to Him you shall be brought back.[1899]

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا
يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا
وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝
مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَمَنْ
جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا
السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ۝
اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَآدُّكَ
اِلٰى مَعَادٍ ۚ قُلْ رَّبِّيْٓ اَعْلَمُ مَنْ جَآءَ
بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝
وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً
مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ۝
وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ
اُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا
تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۝
وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ اِلَّا
هُوَ ۣ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۭ لَهُ
الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۝

1898 The word *ma'ád* means *the ultimate place of one's returning* (from *'áda*, meaning *he returned*) (LL). The word *ma'ád* in لرادك الى معاد has been taken to mean *Mecca*, according to an interpretation given by I'Ab, and TA accepts this interpretation, because the conquest of it was promised to the Prophet, so that it was the place to which he would return. O gives another reason for Mecca being called *ma'ád*, viz. because the pilgrims return to it (LL). According to some this verse was revealed on the Prophet's departure from Mecca, i.e. on his way to Medina. At any rate it contains a clear promise of the Prophet being brought back to Mecca.

1899 The Prophet being the recipient of the revelation containing the commandments in this and the previous verse, the commandments really give us a picture of his mind. It is a distorted imagination which can deduce from commandments like this an inclination to polytheism in the Prophet's mind. So far from showing an inclination of this nature, the commandments show that his heart was entirely free from any such inclination.

CHAPTER XXIX

THE SPIDER

(*Al-'Ankabút*)

REVEALED AT MECCA

(7 *sections and* 69 *verses*)

Abstract :

Sec. 1. Trials purify.
Sec. 2, 3. Histories of Noah, Abraham, and Lot.
Sec. 4. Frailty of false beliefs : a lesson in the fate of earlier nations.
Sec. 5. The Qur-án is a purifier.
Sec. 6. Unbelievers warned and believers comforted.
Sec. 7. Triumph of the faithful.

The Title, context, and date of revelation.

THIS chapter is entitled *The Spider* from the fact that false, idolatrous, and polytheistic beliefs are here compared to a spider's web : *And surely the frailest of the houses is the spider's house* (v. 41). The significance is clear : false beliefs will not stand the test of time, and they shall be swept away before the strong current of truth. This chapter and the three following form another group of Meccan revelation, each being headed by the letters *alif, lám, Mím*. The present chapter deals chiefly with the persecutions of the Muslims and the trials which they underwent, and hence some have thought that some portions of this chapter, particularly the opening verses, were revealed at Medina and refer to the battles which the Muslims fought. But to consider that the persecution and the trials of the Muslims began at Medina and with fighting is to ignore the whole of the earlier history of Islam. The Muslims had a very hard time at Mecca, and even if no account of the cruel persecutions of the early converts to Islam had been left, the earlier flight to Abyssinia and the later one to Medina should be sufficient testimony of the great trials which the Muslims suffered at Mecca. This chapter speaks of the time when persecution was rife and it comforts the converts to Islam. Hence, in all probability the chapter belongs to the close of the early Meccan, or the beginning of the middle Meccan, period.

Connection and subject-matter.

The last chapter predicted in plain words a triumphal return of the Holy Prophet to Mecca, thus indicating the triumph of Islam. Here we are told that the great object of the triumph of truth has never been achieved except by suffering sore afflictions and severe trials in its cause. Hence trials and persecutions were necessary. Starting thus, there is a reference to the persecution of children by their very parents, and the converts to Islam are told that they must yield to their parents in all other matters, but must resolutely reject false doctrines. The second, third, and fourth sections make brief references to the histories of Noah, Abraham, Lot, and other prophets, showing how the righteous had always to undergo trials and how they were subjected to persecutions, but false beliefs had no basis and had always been swept away by truth. At the end of the fourth section, false beliefs are com-

SECTION 1

Trials purify

1–5. Trials are necessary. 6, 7. Striving will bring reward. 8, 9. Obedience to idolatrous parents. 10, 11. Persecution separates the faithful from the hypocrites. 12, 13. The burden of evil.

In the name of Allah, the Beneficent, the Merciful.

a 11. 1 I am Allah, the best Knower.[a]

2 Do men think that they will be left alone on saying, We believe, and not be tried?[1900]

3 And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly

b 999. know the liars.[b]

4 Or do they who work evil think that they will escape Us? Evil is it that they judge![1901]

Or, *hopes*. 5 Whoever *fears* to meet Allah, the doom appointed by Allah will then most surely come; and He is the Hearing, the Knowing.

6 And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.[1902]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

الٓمّٓ ○

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا
اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ○
وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ
اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ○
اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ
يَّسْبِقُوْنَا ۭ سَآءَ مَا يَحْكُمُوْنَ ○
مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ
لَاٰتٍ ۭ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○
وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ۭ اِنَّ
اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ○

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pared to a spider's web, thus illustrating their extreme frailty. The fifth section refers to the purifying effect of the Qur-án, and the repeated demand for more signs is met with the simple answer that the holy word of God was in itself a sufficiently clear sign, because it wrought a transformation in the lives of those who followed it. The sixth section warns the unbelievers of the fate in store for them and of the consequences of their tyrannical persecutions of the Muslims; it also comforts the latter by stating that their sufferings will soon be changed into a state of happiness. The seventh section shows that Allah, who deals mercifully even with the unbelievers, will not allow the exertions of the faithful in the cause of truth to remain unfruitful, and that those who strive hard and earnestly will be guided in the right way, which is the way to success.

1900 By the trials spoken of in these verses is meant the persecution of the believers by the unbelievers at Mecca. This is made clear in v. 10. A misconception as to the nature of these trials has led some critics to think that the first ten verses must have been revealed at Medina.

1901 That is, the persecutors shall not go unpunished.

1902 As has been shown in 1793, the word *jihád* occurs in Meccan revelation frequently, and carries its proper significance of *striving hard* in Allah's way. The suffering of persecutions and tortures at the hands of their enemies for the sake of their faith was no less a *jihád* of the Muslims at Mecca than their fighting in defence of Islam at Medina.

7 And (as for) those who believe and do good, We will most certainly do away their evil deeds and We will most certainly reward them the best of what they did.[1903]

8 And We have enjoined on man goodness to his parents, and if they contend with *you* that *you should* associate (others) with Me, of which *you have* no knowledge, do not obey them; to Me is your return, so I will inform you of what you did.[1904]

9 And (as for) those who believe and do good, We will most surely cause them to enter among the good.

10 And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah;[1905] and if there come assistance from *your* Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind?

Ar. *thee.*
Ar. *thou shouldst.*
Ar. *thou hast.*
Ar. *thy.*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ○

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ○

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ۖ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ○

1903 The word rendered by *do away* here is *nukaffiranna*, from which is derived the *kaffārah* or *atonement* of the Christian doctrine. The Qur-án points out that the true *kaffārah* or *atonement* for evil deeds is the doing of good deeds, so that the latter, taking the place of the former, change the whole course of a man's life. The atonement of sin by virtue is the true doctrine of nature, while atonement by blood is absolutely unnatural and incomprehensible.

1904 This verse, while signifying the importance of obedience to parents, at the same time warns against attaching over-importance to even the filial duty. It shows that when even an important duty clashes with a still higher one, the former is to be sacrificed to the latter. It is related that when Sa'd ibn-i-Abi-Waqqas became a convert to Islam, his mother swore that she would neither eat nor drink until he reverted to unbelief, and that this verse was revealed on that occasion. If the incident is true, it is a further proof that these verses were revealed at Mecca, because Sa'd was one of the early converts. At any rate Noldeke's argument, that since these verses were revealed at Medina therefore the incident cannot be true, carries no weight. It is quite conceivable that such a verse was more needed for the guidance of early converts at Mecca than the later converts at Medina, for it was at Mecca that children had to leave their parents on account of their conversion to Islam, the parents not allowing them to forsake their old religion.

1905 The meaning is that those who are weak in faith consider the persecution by the unbelievers which was necessary to strengthen and purify their faith as if it were a chastisement from Allah for their change of faith. The latter part of the verse is a prophecy as to what the weak in faith will say when they see the assistance of Allah coming to the Muslims and destroying the unbelievers.

11 And most certainly Allah will know those who believe, and most certainly He will know the hypocrites.[a]

12 And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.

13 And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.[1906]

وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ
الْمُنٰفِقِيْنَ ۝
وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا
سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ؕ وَمَا هُمْ
بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ؕ اِنَّهُمْ
لَكٰذِبُوْنَ ۝
وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ
وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ۝

a 494.

SECTION 2

Noah and Abraham

14, 15. Noah. 16–18. Abraham. 19–22. New nations take the place of old ones.

14 And certainly We sent Noah to his people, so he remained among them a thousand years save fifty years.[1907] And the *deluge* overtook them, while they were unjust.[b]

15 So We delivered him and the inmates of the ark, and made it a sign to the nations.

16 And (We sent) Abraham, when he said to his people: Serve Allah and be careful of

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ
فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ؕ
فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ۝
فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَآ
اٰيَةً لِّلْعٰلَمِيْنَ ۝
وَاِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ ؕ

Or, *wide-spread death.*
b 901, 902.

1906 It should be noted that the Qur-án does not anywhere say that the burden of one shall be taken away by another. Each one is responsible for what he does. The "other burdens" are really their own burdens in misleading others, and thus the two burdens spoken of here are the burden of one's own wrong-doing and the burden of misleading others.

1907 The Christians, of course, have no objection to the statement made here as to Noah having lived for 950 years, for the Bible gives that to be the age of that patriarch. It is not improbable that the span of man's life may have been greater in his earlier history than at present, and Noah may have attained an extraordinary age among his compatriots. But there are indications that the reference here is to the abiding for 950 years of the law preached by Noah, his place being then taken by Abraham, who is for this reason mentioned immediately after Noah. According to the dates given in the Bible, a period of 952 years elapsed between the birth of Noah and that of Abraham, and the reference may be to these 950 years, as the mention of Abraham immediately afterwards shows. It should be noted that the concluding words, *and the deluge overtook them*, are separated by a full stop from the first part of the verse, and it is for this reason that the words do not signify that the deluge overtook the people after he had dwelt among them 950 years. Or, the *ṭúfán* may have here the significance given in the margin, and the reference may be not to the deluge, but to some later calamity. For this significance of the word see 934.

(your duty to) Him: this is best for you, if you did but know:
17 You only worship idols besides Allah and you create a lie; surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him: to Him you shall be brought back.
18 And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is incumbent on the Apostle but a plain delivering (of the message).
19 What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.[1908]
20 Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.[1909]
21 He chastises whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.
22 And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.

ذٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ○
إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللّٰهِ أَوْثَانًا وَّتَخْلُقُونَ
إِفْكًا ۗ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللّٰهِ
لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللّٰهِ
الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ
تُرْجَعُونَ ○
وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّنْ قَبْلِكُمْ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ○
أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ ۗ إِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيرٌ ○
قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ
بَدَأَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْأَةَ
الْآخِرَةَ ۗ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○
يُعَذِّبُ مَنْ يَّشَاءُ وَيَرْحَمُ مَنْ يَّشَاءُ ۚ وَ
إِلَيْهِ تُقْلَبُونَ ○
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ
وَمَا لَكُمْ مِّنْ دُونِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيرٍ ○

1908 The law of creation and destruction of things which is constantly working in nature finds an expression in the lives of nations: a nation is brought into existence, then it is swept away and a new nation raised in its stead. It is to this law that the verse refers as a warning to the idolatrous Meccans that the time had now come when their place should be taken by another nation. This is made clearer in the verses that follow.

It should be noted that vv. 18–23 are parenthetical, being an address to the opponents of the Holy Prophet. The Qur-án frequently adopts this method of warning in the middle of another narration, for its object is not to relate a story, but to warn those who opposed the spread of the truth as revealed to the Holy Prophet.

1909 Elsewhere, the words *travel in the earth* are always followed by *then see what was the end of the rejecters*, instead of which we have here *how He makes the first creation, then Allah creates the latter creation.* The apparent identity of the significance of these two statements is thus made clearer by the comparison, which shows that what is meant is the disappearance of one nation to give place to another.

SECTION 3

Abraham and Lot

23–25. Abraham is persecuted. 26, 27. He flies and is blessed. 28–30. Lot.

23 And (as to) those who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful chastisement.

24 So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered
a 1641 him from the fire;[a] most surely there are signs in this for a people who believe.[1910]

25 And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.

26 And Lot believed in him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.[1910A]

27 And We granted him
b 1549. Isaac and Jacob,[b] and caused the prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ
أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ ۝
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ۝
وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ
أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا
ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ
يَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ
وَمَا لَكُمْ مِنْ نَاصِرِينَ ۝
فَآمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ
إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ
أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ
لَمِنَ الصَّالِحِينَ ۝

1910 As in 21:69, so here, it is not stated that Abraham was actually cast into the fire. On the one hand, the expression used here, *then Allah delivered him from the fire*, shows that the opponents were unable to cast him into the fire. On the other hand, the plan was either to *slay* or to *burn* him, and therefore the *fire* may only stand for the opposition which these plans involved.

1910A The words *I am fleeing to my Lord* indicate his flight to another country whither he was commanded to flee by his Lord (Bd). This is more clearly stated in 19:49: "And I will withdraw from you," being followed by the statement made in 19:50: "So when he withdrew from them." This makes it further clear that his deliverance from the fire was brought about by his flight to another country.

28 And (We sent) Lot when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعٰلَمِينَ ○

29 What! do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies?[1911] But nothing was the answer of his people except that they said: Bring on us Allah's chastisement, if
Ar. *thou art.* *you are* one of the truthful.

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصّٰدِقِينَ ○

30 He said: My Lord! help me against the mischievous people.

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ○

SECTION 4

Frailty of False Beliefs: A Lesson in the Fate of Earlier Nations

31–35. Lot's people destroyed. 36, 37. People of Shu'aib. 38. 'Ád and Samood. 39. Pharaoh and others. 40. Punishment in various forms. 41–44. False beliefs likened to spider's web.

31 And when Our messengers came to Abraham with the
a 1187, 11:69. good news,[a] they said: Surely We are going to destroy the people of this town, for its people are unjust.

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرٰهِيمَ بِالْبُشْرٰى قَالُوا إِنَّا مُهْلِكُو أَهْلِ هٰذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظٰلِمِينَ ○

32 He said: Surely in it is Lot. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind.

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغٰبِرِينَ ○

33 And when Our messengers came to Lot he was grieved on account of them, and he was lacking of strength in their affair;[1912] and they said: Fear not, nor grieve; surely we will
Ar. *thee.* deliver *you* and *your* followers,
Ar. *thy.* Ar. *thy.* except *your* wife; she shall be of those who remain behind:

وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغٰبِرِينَ ○

1911 Three evils are ascribed to Lot's people—unnatural crime, highway robbery, and openly committing evil deeds in their assemblies. Therefore it is a mistake to explain all incidents in connection with Lot's story only with reference to unnatural crime as the sole evil of which they were guilty. قطع السبيل is, according to Kf, "the work of robbers, killing men and seizing their property." JB adds after the words تقطعون السبيل by way of explaining them, "for they used to murder the passers-by and rob them of their property." Other commentators give similar explanations. 1912, see next page.

34 Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.

35 And certainly We have left a clear sign of it for a people who understand.[1913]

36 And to Midian (We sent)
a 919. their brother Shu'aib,[a] so he
said: O my people! serve Allah and fear the latter day, and do not act corruptly in the land, making mischief.

37 But they rejected him, so a severe earthquake overtook them, and they became motionless bodies in their abode.

38 And (We destroyed) 'Âd
Or, *some of their dwellings are.* and Samood, and *from their dwellings* (*this*) *is* apparent to you indeed; and the devil made their deeds fairseeming to them, so he kept them back from the path, though they were endowed with perceptive faculties of the mind;

39 And (We destroyed)
b 1895. Korah[b] and Pharaoh and
c 1870. Haman;[c] and certainly Moses came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

40 So each We punished for his sin: and of them was he on whom We sent down a
d 910 violent storm,[d] and of them was he whom the rumbling
e 915, 918. overtook,[e] and of them was he whom We made to be swal-
f 1897. lowed up by the earth,[f] and of them was he whom We
g 82, 902. drowned;[g] and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ الْقَرْيَةِ
رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ۝
وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ
يَعْقِلُونَ ۝
وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ
يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ
وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝
فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا
فِي دَارِهِمْ جَاثِمِينَ ۝
وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ
مَسَاكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ
كَانُوا مُسْتَبْصِرِينَ ۝
وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۖ وَلَقَدْ
جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي
الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ۝
فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَنْ أَرْسَلْنَا
عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ
الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ
الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا ۚ وَمَا
كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ۝

1912 *Zar'-un*, which signifies literally *the stretching forth of the arm*, means *power* or *ability* or *extent of power*; and ضاق بالامر ذرعا means *he was unable to accomplish the affair* (TA-LL); or *he lacked strength to accomplish the affair* (Q-LL).

1913 Sodom and Gomorrah, the cities destroyed, are in the neighbourhood of the Dead Sea, on the road from Arabia, as is said in 15:76: "And surely it is on a road that still abides."

41 The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house: did they but know.[1914]

42 Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.

43 And (as for) these parables, We set them forth for men, and none understand them but the learned.

44 Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللّٰهِ أَوْلِيَاءَ
كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۘ لَوْ كَانُوا يَعْلَمُونَ ۝
إِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ
شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا
يَعْقِلُهَا إِلَّا الْعَالِمُونَ ۝
خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ
فِي ذٰلِكَ لَآيَةً لِلْمُؤْمِنِينَ ۝

SECTION 5

The Qur-án is a Purifier

45. The Qur-án effects a release from the bondage of sin. 46. Principle of controversy. 47–49. The Qur-án contains all religious truths. 50, 51. Transformation wrought by the Qur-án is a sign of its truth.

PART XXI

45 Recite that which has been revealed to *you* of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.[1915]

Ar. *thee.*

اُتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتٰبِ وَأَقِمِ
الصَّلٰوةَ ۖ إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللّٰهِ أَكْبَرُ ۗ وَاللّٰهُ يَعْلَمُ
مَا تَصْنَعُونَ ۝

1914 A trust in false deities, which really stands for all false beliefs, is here compared to a spider's web to express the nature of its extreme frailty. It may prosper for a time, but no sooner is the light of criticism and research brought to bear upon it than it vanishes and leaves no trace behind. Or, as the spider's web is entirely changed when it is once destroyed, so, like the web, false beliefs do not retain their original form, and every objection causes a new doctrine to spring forth in the place of the old, which is really devoid of solidity and strength.

There may also be a reference here to the plans of the Holy Prophet's opponents, which were destined to be brought to naught by reason of their inability to withstand the overwhelming advance of truth.

1915 This verse invites the followers of the Book to accept the Qur-án on account of its purifying effect upon life, whereas their own scriptures had ceased to effect a release from the bondage of sin, which is the real object of revelation. The verse also lays down the right principle for getting rid of the bondage of sin in the words *the remembrance of Allah is the greatest*, i.e. the most powerful and effective restraint upon sin. That this is the right principle is borne out by the testimony of all the prophets and righteous men, and reason

46 And do not dispute with the followers of the Book except by what is best,[1916] except those of them who act unjustly,[1917] and say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit.

47 And thus have We revealed the Book to *you*. So those whom We have given the Book believe in it, and of these there are those who believe

Ar. *thee.*

وَلَا تُجَادِلُوٓا أَهْلَ الْكِتٰبِ إِلَّا بِالَّتِيْ
هِيَ أَحْسَنُ ۖ إِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ
وَقُوْلُوٓا اٰمَنَّا بِالَّذِيٓ أُنْزِلَ إِلَيْنَا وَ
أُنْزِلَ إِلَيْكُمْ وَإِلٰهُنَا وَإِلٰهُكُمْ وَاحِدٌ
وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ۝
وَكَذٰلِكَ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ ۚ فَالَّذِيْنَ اٰتَيْنٰهُمُ
الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ

also leads us to the same conclusion. It is a living belief in Divine power, knowledge, and goodness that restrains man from walking in the ways of His displeasure, and this is what is implied in the remembrance of Allah. A sure and certain knowledge that every evil action leads to an evil consequence, that there is a Supreme Being Who knows what is hid from human eyes and Whose moral law is effective where the moral force of society altogether fails, that He is the source of all goodness and it is through goodness that man can have communion with Him, are the only effective restraints upon evil. These are the principles wherein every fresh revelation inspires a living faith.

It should also be noted that the recitation of the Book, the keeping up of prayer, and the remembrance of Allah are really all identical; for the Qur-án is recited in prayers, and the Qur-án is the best means of the remembrance of Allah: every line of it brings before the mind of the reader the goodness, power, and knowledge of the Divine Being, while there is no other book which fulfils this requirement. The Qur-án is neither a book of law, though it contains the principles of the laws necessary for the guidance of man, nor a book of sacred history, though it contains the necessary sacred history, but it is pre-eminently a Book that manifests the glory, greatness, grandeur, goodness, love, purity, power, and knowledge of the Supreme Being.

1916 It should be noted that this passage deals only with the mode of controversy to be adopted in inviting those who already had scriptures in their hands—which the Arabs had not—to the truth of Islam and the revelation of the Qur-án. The diseased imagination that discovers a recommendation for the use of force altogether fails to understand the meaning of the passage, for it is absurd to speak of a religious controversy being carried on by the use of force. This may be the method which the Christian missionary of the latter day has found most effective, but the Qur-án makes its own meaning quite clear when it explains what it regards as *best*, and that it is the broad principles of religion that should demand paramount consideration. The two fundamental principles of religion are the existence of the Divine Being and Divine revelation, these being common to all revealed religions. The only difference is that a Muslim's is a purer monotheism, a conception of the Divine Being which gives the most perfect attributes to Him while declaring Him to be free from all imperfections and weaknesses, a conception which cannot reasonably be criticized by any one who admits a belief in a Supreme Being. A Muslim's conception of Divine revelation is wider than that of the follower of any other religion, recognizing, as it does, that Divine revelation is granted in all ages and to all nations. A Muslim, therefore, admits the truth of all the prophets and revelations, and the follower of any other religion has nothing to lose but everything to gain by accepting Islam.

1917 The significance of the words *except those who act unjustly* is not that controversy is to be carried on with these in a different manner, but that the unjust would not accept this reasonable interpretation of the principles of religion. This is made clear in the verse that follows.

in it, and none deny Our communications except the unbelievers.[1918]

Ar. *thou didst.* Ar. *didst thou.* Ar. *thy.*

48 And *you did* not recite before it any book, nor *did you* transcribe one with *your* right hand, for then could those who say untrue things have doubted.[1919]

Ar. *it is.*

49 Nay! *these are* clear communications in the breasts of those who are granted knowledge;[1920] and none deny Our communications except the unjust.

50 And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.[1921]

بِهٖ ۚ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ۝
وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ
لَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ
الْمُبْطِلُوْنَ ۝
بَلْ هُوَ اٰيٰتٌ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ
اُوْتُوا الْعِلْمَ ۗ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا
الظّٰلِمُوْنَ ۝
وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ۗ قُلْ
اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ۗ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ۝

1918 *And thus have We revealed the Book*; that is, by confirming the truth of all previous revelation. The reference in *these* is to the Arabs, who possessed no sacred scriptures.

1919 The broad principles of religion and the beautiful moral and spiritual truths which find expression in the Qur-án could not have been collected, if such a collection by human exertion were possible, except by one who had knowledge of all the previous scriptures; but, to say nothing of all the scriptures, the Holy Prophet had not read even a single book. What might have been said against a prophet like Jesus, that he had read the previous scriptures and collected some beautiful truths from them, could not be said against the Holy Prophet, for the latter could neither read nor write, and his inability to do either is thus a confirmation of his truth. Leaving aside all the principles and truths, if we consider the broad principle that Islam taught with regard to the truth of Divine revelation in all ages and to all nations, a truth never taught or recognized by any religion or by any man before the Holy Prophet, it is remarkable that such a broad truth should have been preached in such clear and forcible words by one who had never read the scriptures of any religion and who lived in a country which was almost cut off from all communication with other countries. That an Arab of the desert should proclaim a truth which it was not vouchsafed to any of the great prophets to preach, and which after thirteen centuries of learning and intercommunication of nations is recognized as the essential truth of all religious preaching, is alone sufficient to show that the source from which this teaching was drawn was far above the knowledge possessed by any human being.

1920 While the previous verse asserts that the truths of the religious scriptures, which were never read by the Holy Prophet, were to be found in the Qur-án, this verse goes further, and claims that not only those truths, but also others which are not to be found in any scripture, and which are only in the breasts of the learned ones, or those that shall ever be conceived by the learned ones, are to be seen in the pages of the Holy Qur-án. That what the most progressive religious thought of to-day considers desirable for the basis of a common religion of humanity is met with in Islam is a clear testimony to the truth of this assertion.

1921 As remarked elsewhere, it should be noted that this expression is not a denial of the coming of signs, but an assertion that they shall be shown. The Prophet is a warner, and gives warning in due time that the signs are with Allah, whose power to send these signs they deny. Read also in this connection vv. 53–55, which uphold, in most clear and forcible language, the coming of the punishment—which, however, the unbelievers would have hastened on—leaving no doubt as to the meaning of signs being *with Allah*.

Ar. *thee.* 51 Is it not enough for them that We have revealed to *you* the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe.[1922]

اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ
يُتْلٰى عَلَيْهِمْ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّ
ذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ۝

SECTION 6

Unbelievers warned and Believers comforted

52–55. Certainty of punishment. 56–62. Believers shall have a great reward. 63. Dead earth shall be restored to life.

52 Say: Allah is sufficient as a witness between me and
Ar. *between you.* *you*; He knows what is in the heavens and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.

قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا
يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَالَّذِيْنَ
اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ اُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ۝

Ar. *thee.* 53 And they ask *you* to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَوْلَآ اَجَلٌ
مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ وَلَيَاْتِيَنَّهُمْ
بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ۝

Ar. *thee.* 54 They ask *you* to hasten on the chastisement, and most surely hell encompasses the unbelievers;[1923]

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَاِنَّ جَهَنَّمَ
لَمُحِيْطَةٌ بِالْكٰفِرِيْنَ ۝

55 On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.[1924]

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَ
مِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا
كُنْتُمْ تَعْمَلُوْنَ ۝

1922 This is another reply to those who demanded the sign which involved their own destruction. The Qur-án is a mercy: if they would only accept it, and mould their lives according to its directions, they would be dealt with most mercifully. They could see how the believers had benefited by it; how a wonderful transformation had been wrought in their lives. Was it not a sufficient sign for them of the truth of the Holy Qur-án? Indeed, this was direct evidence of the truth of the holy word, for to effect a pure transformation in the lives of those who would follow it was its avowed object, while the overthrow of its enemies was only an indirect testimony.

1923 Even the punishment of this life, which the unbelievers would hasten, is called *a hell.* But even if this verse is taken as indicating the punishment of the life after death, as some commentators think, it is a transition from the one to the other—from the punishment of this life to the punishment after death—which is of frequent occurrence in the Holy Qur-án, both being spoken of in several places in such conjunction that it is hardly possible to separate the one from the other.

1924 The expression used is simply to indicate the all-encompassing nature of the punishment, which will not leave them a way to escape. Or, the punishment from above is the drought, and punishment from beneath, the battles.

56 O My servants who believe! surely My earth is vast, therefore Me alone should you serve.[1925]

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ
فَاِيَّايَ فَاعْبُدُوْنِ ۝

57 Every soul must taste of death, then to Us you shall be brought back.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ۝

58 And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers:[1926]

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ
مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ؕ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝

59 Those who are patient, and on their Lord do they rely.

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

60 And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.[1927]

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ
يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

Ar. *thou.*

61 And if *you* ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى
يُؤْفَكُوْنَ ۝

62 Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases); surely Allah is Cognizant of all things.

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ
وَيَقْدِرُ لَهٗ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Ar. *thou.*

63 And if *you* ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand.[1928]

وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً
فَاَحْيَا بِهِ الْاَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُوْلُنَّ اللّٰهُ ۚ قُلِ الْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ
لَا يَعْقِلُوْنَ ۝

1925 This is to comfort the Muslims against the severe persecutions by their enemies. If they are persecuted at Mecca, they shall find a refuge elsewhere, where they shall not find such hindrances.

1926 This promise was abundantly fulfilled in this life when the Muslims were given the grand palaces of the Chosroes and Cæsars to dwell in.

1927 This is a consolation to the Muslims that the giving up of their concerns and business at Mecca will not be productive of distress.

1928 Most of them do not understand that the dead earth of Arabia is now about to be raised to life.

SECTION 7

Triumph of the Faithful

64–66. Divine mercy shown even to unbelievers. 67. Security of Mecca. 68, 69. The believers shall be successful.

64 And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life: did they but know!

65 So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him);

66 Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know.

67 Do they not see that We
have made a sacred territory
a 469. secure,[a] while men are carried
off by force from around
them?[1928A] Will they still believe in the falsehood and disbelieve in the favour of Allah?

68 And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in hell be the abode of the unbelievers?

69 And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّ
لَعِبٌ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ
لَوْ كَانُوْا يَعْلَمُوْنَ ○
فَاِذَا رَكِبُوْا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ فَلَمَّا نَجّٰهُمْ اِلَى الْبَرِّ اِذَا هُمْ
يُشْرِكُوْنَ ○
لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ وَلِيَتَمَتَّعُوْا فَ
سَوْفَ يَعْلَمُوْنَ ○
اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّ
يُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ اَفَبِالْبَاطِلِ
يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ○
وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ اَلَيْسَ فِيْ
جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ○
وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ
سُبُلَنَا وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ○

1928A The *ḥaram* includes the city of Mecca and several miles of territory around it. War is forbidden within these limits. The reference in *men* being *carried off by force* is to the great insecurity of life and property in Arabia, while no one dare violate the sacredness of Mecca. The inviolability of the *ḥaram* in such a warlike country and among such ignorant people for long ages was no doubt a wonderful manifestation of Divine power and knowledge.

CHAPTER XXX

THE ROMANS

(*Ar-Rûm*)

REVEALED AT MECCA

(6 *sections and* 60 *verses*)

Abstract:

Sec. 1. A great prophecy.
Sec. 2. The two parties.
Sec. 3. Manifestation of Divine power in nature.
Sec. 4. Islam responds to human nature.
Sec. 5. A transformation.
Sec. 6. Overthrow of opposition.

The Title, context, and date of revelation.

THE chapter receives its name from the important prophecy regarding the victory of the Romans over the Persians, who, at the time of the utterance of this prophecy, had overrun the whole of the Roman Empire and were almost knocking at the gates of Constantinople. But the importance of this chapter does not lie in this prophecy alone, but in another and grander declared along with it. This is the prophecy of the victory of the Muslims over their mighty foe, the Quraish ; a circumstance which, in the light of all events on which human inference could be based, was as clear an impossibility as ever existed in the world. This prophecy saw its fulfilment in the battle of Badr, which took place in the same year as the victory of the Romans over the Persians. Indeed, the one thing common to this group of the four Meccan chapters, 29th, 30th, 31st, and 32nd, which begin with *Alif*, *lám*, *mím*, is the grand and majestic utterance that a great nation was about to be raised from the dead land of Arabia, and this prophecy, though clearly mentioned in all these chapters, finds the clearest expression here. The date of revelation of this chapter, which is unanimously regarded as a Meccan revelation (AH), is put by the best authorities in the sixth or seventh year before the Hejira, and thus in subject-matter as well as in revelation it may be classed with the last chapter, being placed in the early middle period of Meccan revelation.

Subject-matter.

The chapter opens with a reference to the Roman vanquishment, and immediately declares a prophecy of Rome's triumph over her foe, and adds a prophecy of a great Muslim victory over their oppressors at the same time. The second section speaks of the two parties of believers and unbelievers, stating that their respective conditions will soon be reversed, the Muslims getting the upper hand. The third section refers to the manifestation of Divine power in nature as an indication that a manifestation of the same power will bring about the triumph of Islam. The fourth section shows that the spiritual triumph of Islam is a certainty, because, responding as it does to human nature and answering

SECTION 1

A Great Prophecy

1–3. Prophecy of vanquishment of Persians by Romans. 4–7. Muslims shall have a victory over unbelievers at the same time. 8–10. Powerful nations brought low.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

a 11. 1 I am Allah, the best Knower.[a]

الٓمّٓ ۚ

2 The Romans are vanquished,[1929]

غُلِبَتِ الرُّوْمُ ۙ

3 In a near land, and they, after being vanquished, shall overcome,[1930]

فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۙ

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all the requisites of the natural religion of man, it must ultimately appeal to man's nature and be accepted universally. This triumph, it is stated in the next section, was to be accomplished by a great and wonderful transformation in Arabia. Those who doubted the accomplishment of such a revolution, on account of the mighty opposition to the progress of Islam, are told in the concluding section that the overthrow of opposition was absolutely certain.

1929 The people of the empire called themselves Romans, and to them Greek, which was synonymous with heathen, was a term of reproach (Butler's *Arab Conquest of Egypt*, foot-note, p. 141). Hence the rendering of *Rúm* into Greeks, generally adopted by English translators, does not convey the correct idea.

1930 The struggle between Persia and the Roman Empire had existed for a long time. The great struggle, in which Persia was victorious, began in 602 of the Christian era, when Chosroes II of Persia began war with Rome to avenge the death of Maurice, who was murdered by Phocas. "His armies plundered Syria and Asia Minor, and in 608 advanced to Chalcedon. In 613 and 614 Damascus and Jerusalem were taken by the general Shahabaraz, and the Holy Cross was carried away in triumph. Soon after, even Egypt was conquered. The Romans could offer but little resistance, as they were torn by internal dissensions and pressed by the Avars and Slavs" (*En. Br.*, Art. "Chosroes II"). When the news of this conquest reached Mecca the Quraish were jubilant, as their sympathies were with the fire-worshipping Persians more than with the Christians, who, being the followers of the scriptures, were classed by them with the Muslims. One reason for their joy seems to have been founded on the belief that this defeat of the Christians foreboded vanquishment for the Muslims, to whom the Qur-án had repeatedly prophesied success and triumph over themselves. It was in the year 615 or 616 that the Qur-án announced this revelation, containing two different prophecies, one about the vanquishment of the victorious Persians, who had reached the very gates of Constantinople, by the Romans, who were by this time quite exhausted, and the other about the vanquishment of the powerful Meccans by the handful of persecuted Muslims.

As to the fulfilment of these two prophecies, which utterly turned the tables against the powerful Persian Empire and the mighty opponents of the helpless and homeless Muslims within the short period of nine years, that being the time-limit given in the prophecy (the word *biḍ'-un* denoting, according to all authorities, a period from three to nine or ten years), one need only cast a glance at history in and after the year 624. "In 624 he (Heraclius) advanced into northern Media, where he destroyed the great fire-temple of Goudzak" (*En. Br.*, Art. "Chosroes II").

In the same year, 313 Muslims, many of whom were raw, inexperienced youths without

4 Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,
5 With the help of Allah;[1931] He helps whom He pleases; and He is the Mighty, the Merciful;

فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ○ بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ○

any arms, routed a strong force of about a thousand of the Quraish warriors, killing all the leaders and dealing a death-blow to the power of the enemy. The successes of the Muslim army, on the one hand, and of the Romans on the other, continued until the Quraish were utterly crushed by the conquest of Mecca in 630, while "the Persian Empire, from the apparent greatness which it had reached ten years ago, sank into hopeless anarchy" (*En. Br.*).

I leave it for the unbiased judgment of the reader to consider whether it is possible for mere political forecast to determine such highly improbable events with such exactness, or whether there is a single instance in history in which a political forecast may claim equal rank with the two prophecies contained here. When did forecast have the courage to declare that a mighty conqueror that had laid waste another mighty empire, taking province after province during a long course of years, until its soldiers came to the door of the vanquished enemy's capital, would, within a fixed period—a period too short to either bring about *débâcle* in the conquering troops or to allow the vanquished and almost annihilated armies to regain sufficient strength and organization—not only recapture its lost territory, but attack the very heart of the victorious country? Or when was forecast ever able to say that a handful of men whose numbers did not exceed a hundred, and who were so persecuted and oppressed that most of them had to take refuge in another country, would within nine years vanquish a whole nation of warriors? The Arabians, too, had the gift of forecast with which Mr. Wherry's "daily newspapers are gifted," and they called these prophecies, as a similar prophecy would be called in our day, *the ravings of a madman*. And here is Palmer's opinion, which gives the lie to Wherry's note: "The Greeks were so distressed that there appeared little likelihood of their being able to retrieve their fortune, and in the following year the Persians proceeded to lay siege to Constantinople itself."

Rodwell contrives to mitigate the force of the prophecy by saying that the vowel-points were given later, and therefore the prophecy could be read either way, i.e. either as translated above, "And they, after being vanquished, shall overcome," or reading *sayughlabún*, "And they, after being vanquished, shall be vanquished." Apart from the apparent absurdity of the words becoming quite meaningless, what would be the significance of *on that day the believers shall rejoice?* for, adopting Rodwell's reading, we should have *grieve* instead of *rejoice*, and the vowel-points cannot change *yafraḥún* into *yaḥzanún*. But there is no doubt that the actual ignorance of the manner in which the revelation of the Qur-án was propagated is the only excuse we can offer for such an absurd suggestion. Every portion revealed was committed to memory by many men and was repeated over and over in prayers in congregation, and the vowel-points *could not* be left undecided. Moreover, there is clear evidence that when this verse was revealed Abú Bakr asserted in a public assembly that the Romans would overcome (the correct rendering of *sa-yaghlibún*) their enemies within three years, and Ubayy bin Khalf, an unbeliever, denied this, and ten camels were betted on the issue. This coming to the Holy Prophet's knowledge, he told Abú Bakr that the time-limit of three years was not correct, for *biḍ'-un* signified *from three to ten years*. The time-limit was accordingly extended and the bet raised to a hundred camels. This shows how sure were the companions and the Holy Prophet himself of the fulfilment of the prophecy (Rz).

1931 The help of Allah is the help that was over and over again promised to the believers against the idolatrous Meccans. Thus we have here a clear prophecy of the victory of the Muslims over the Meccans within nine years from the pronouncement of the prophecy. It was fulfilled in the battle of Badr.

6 (This is) Allah's promise! Allah will not fail His promise, but most people do not know.

7 They know the outward of this world's life, but of the hereafter they are absolutely heedless.

8 Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

9 Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth,[1932] and built on it in greater abundance than these have built on it, and there came to them their apostles with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

10 Then evil was the end of those who did evil,[1933] because they rejected the communications of Allah and used to mock them.

وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○
يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۖۚ
وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ○
اَوَلَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ ۫ مَا خَلَقَ
اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ
اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَاِنَّ كَثِيْرًا مِّنَ
النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُوْنَ ○
اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا
كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ
كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً وَّاَثَارُوا الْاَرْضَ
وَعَمَرُوْهَآ اَكْثَرَ مِمَّا عَمَرُوْهَا وَجَآءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنٰتِ ؕ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○ ؏
ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا السُّوْٓاٰۤى
اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ○

SECTION 2

The two Parties

11–18. The righteous and the wicked shall each have their reward. 19. A living nation shall be raised from the dead.

11 Allah originates the creation, then reproduces it, then to Him you shall be brought back.

a 8. 12 And at the time[a] when the hour shall come the guilty shall be in despair.

13 And they shall not have any intercessors from among

اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ
اِلَيْهِ تُرْجَعُوْنَ ○
وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ○
وَلَمْ يَكُنْ لَّهُمْ مِّنْ

1932 The digging of the earth includes its ploughing for cultivation, its digging for minerals and the making of aqueducts, as also the laying of the foundations of buildings.

1933 How beautifully set out is the law of evil being followed with evil consequences.

Or, *gods they have joined with God.*

their *associate-gods*, and they shall be deniers of their associate-gods.

شُرَكَآئِهِمْ شُفَعٰٓؤُا وَكَانُوْا بِشُرَكَآئِهِمْ
كٰفِرِيْنَ ۝

a 8. b 8.

14 And at the time[a] when the hour shall come, at that time[b] they shall become separated one from the other.

وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّتَفَرَّقُوْنَ ۝

15 Then as to those who believed and did good, they shall be made happy in a garden.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَهُمْ
فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ۝

16 And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.

وَاَمَّا الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا
وَلِقَآئِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي الْعَذَابِ
مُحْضَرُوْنَ ۝

17 Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning,

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ۝

Or, *at nightfall.*

18 And to Him belongs praise in the heavens and the earth, and *in the after-noon*, and when you are at midday.[1934]

وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا
وَّحِيْنَ تُظْهِرُوْنَ ۝

19 He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.[1934A]

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا
وَكَذٰلِكَ تُخْرَجُوْنَ ۝

SECTION 3

Manifestations of Divine Power in Nature

20–25. Various manifestations of Divine power. 26, 27. All submit to His power.

c 862, 1716.

20 And one of His signs is that He created you from dust,[c] then lo! you are mortals (who) scatter.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ
اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ۝

Or, *incline to.*

21 And one of His signs is that He created mates for you from yourselves that you may *find quiet of mind in* them, and He put between you love and

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ
اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا
اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّ

1934 The five times of prayer are clearly indicated in this and the previous verse, the evening prayer comprising both the prayer at sunset and the later evening prayer. The five times of prayer were observed at Mecca, and places at which the Muslims gathered for prayers are mentioned in reports relating to very early days of the Prophet's mission.

1934A This clearly points to the rising of a great nation from the Arabs, who were spiritually as well as intellectually dead.

compassion;[1935] most surely there are signs in this for a people who reflect.

22 And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; most surely there are signs in this for the learned.

23 And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.

24 And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand.

25 And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out the earth, lo! you come forth.

26 And His is whosoever is in the heavens and the earth: all are obedient to Him:

27 And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His *is the most exalted state* in the heavens and the earth, and He is the Mighty, the Wise.

Or, *are the most exalted attributes.*

رَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ ○
وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ
وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِلْعَالِمِينَ ○
وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ
وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ○
وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَ
يُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ○
وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ
بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ
الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ○
وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ
لَهُ قَانِتُونَ ○
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَ
هُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ○

1935 The close relation between the male and the female (i.e. husband and wife) is expressed in words which indicate the closeness of the union to such an extent as to have misled many to suppose that the act of the physical creation of the female from the male is implied. But the Qur-án explains itself when it refers to the ties of love and compassion, and to the quietness of mind which a married person finds in his mate. The verse gives us the Islamic ideal of the union of husband and wife.

SECTION 4

Islam responds to Human Nature

28, 29. Unity appeals to human nature. 30–32. Natural religion of man. 33, 34. Allah is called upon in distress. 35–37. No authority for polytheism. 38–40. Charity for man and Unity of Allah are the two principles of natural religion.

28 He sets forth to you a parable relating to yourselves:[1936] Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ
لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَآءَ
فِيْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِيْهِ سَوَآءٌ تَخَافُوْنَهُمْ
كَخِيْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ
الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ○

29 Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err?[a] and they shall have no helpers.

a 44.

بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ
عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ؕ وَمَا
لَهُمْ مِّنْ نّٰصِرِيْنَ ○

30 Then set *your* face upright for religion in the right state—the nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion, but most people do not know—[1937]

Ar. *thy*.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ
اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ
لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ
اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

31 Turning to Him, and be careful of (your duty to) Him, and keep up prayer and be not of the polytheists,

مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ
وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ○

1936 This parable can be very easily understood by everybody, and there can be no doubt as to its appropriateness. If the master and the slave are not equal, how can inanimate objects such as stones from among His creatures be equal to the Creator, Who is the intelligent cause and Controller of all?

1937 Islam according to this verse is the natural religion of man, or a religion to the truth of which human nature bears testimony. Its fundamental principles, the Unity and all-comprehensive providence of Allah, the universality of Divine revelation, and the accountability for all actions in a life after death, are recognized by all religions and all nations, and their universal acceptance is a clear evidence that it is the very nature of man that bears testimony to their truth. Islam removes all limitations upon these three fundamental doctrines of the religion of humanity, and gives them as wide a significance as humanity itself. No other religion in the world has claimed to be the natural religion of man. A saying of the Holy Prophet to the same effect is reported by Abú Huraira: "Every child that is born conforms to the true religion (literally, human nature), then his parents make him a Jew or a Christian or a Magian, as a beast is born entire in all its limbs (or without a defect); do you see one born maimed and mutilated?" Then he repeated (i.e. in support of what he said): "The nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion" (Bkh).

32 Of those who divided their religion and became parties, every sect rejoicing in what they had with them.

33 And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

34 So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.

35 Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?[1938]

36 And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.

37 Do they not see that Allah makes ample provision for whom He pleases, *or* straitens? most surely there are signs in this for a people who believe.

Ar. *and*.

38 Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.[1939]

39 And whatever you lay out at usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity,

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ط
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝
وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ
إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا
فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ۝
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ط فَتَمَتَّعُوا فَسَوْفَ
تَعْلَمُونَ ۝
أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ
بِمَا كَانُوا بِهِ يُشْرِكُونَ ۝
وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ط
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ۝
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ ط إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِقَوْمٍ يُؤْمِنُونَ ۝
فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَ
ابْنَ السَّبِيلِ ط ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ
وَجْهَ اللَّهِ ز وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي
أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ
اللَّهِ ج وَمَا آتَيْتُمْ مِنْ زَكَاةٍ

1938 The absence of any authority for associate-gods with the Supreme Being is clear from the fact that no prophet can be shown to have received a revelation from the Divine Being setting up creatures on an equal or co-operative plane with the Creator. Every such doctrine, besides being against the testimony of human nature and reason, stands condemned because of the absence of any revelation in its support.

1939 Charity to man is the practical outcome of the doctrine of the brotherhood of man, which is one of the two principles of the natural religion of man, the other, called the Fatherhood of God (according to the Qur-án, the Lordship of Allah), is referred to in the concluding verse of this section. As Islam has made the doctrine of the brotherhood of man a practical doctrine, therefore it is always referred to in the Qur-án in words enjoining charity on man for his brother-man.

desiring Allah's pleasure—it is these (persons) that shall get manifold.[1940]

40 Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

تريدون وجه الله فأولئك هم المضعفون ۝
الله الذي خلقكم ثم رزقكم ثم
يميتكم ثم يحييكم هل من شركائكم
من يفعل من ذلكم من شيء سبحنه
وتعلى عما يشركون ۝

SECTION 5

A Transformation

41, 42. Prevailing corruption. 43–45. Right course to be persevered in. 46–50. Signs of the change that must come. 51–53. The dead shall be raised to life gradually.

41 Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.[1941]

42 Say: Travel in the land, then see how was the end of those before: most of them were polytheists.[1942]

ظهر الفساد في البر والبحر بما كسبت
أيدي الناس ليذيقهم بعض الذي
عملوا لعلهم يرجعون ۝
قل سيروا في الأرض فانظروا كيف كان
عاقبة الذين من قبل كان أكثرهم مشركين ۝

1940 This verse lays stress upon the doctrine of charity to our fellow-man. It says that some men there are who seek to increase their wealth by means of getting interest on money, i.e. they seek an increase of their wealth at the expense of other men's property; but that a Muslim should seek an increase of his wealth by giving it, for the sake of Allah, to help his brother-man.

1941 History bears evidence to the truth of these words. Before the advent of the Holy Prophet corruption prevailed in all countries of the world. The *sea* may here signify the *islands*. Darkness prevailed over all countries of the world, affecting the beliefs of men as well as their deeds. Judaism, Hinduism, Buddhism, Confucianism, and Zoroastrianism had long ceased to have any healthy effect on the lives of their votaries, and the followers of these religions had not only ceased to practise virtue, but, worst of all, they had begun to look upon vice as virtue, and many of them attributed indecent and immoral practices to their sages and their gods. Christianity, which was the youngest of the then religions of the world, had lost all its purity. "The Christianity of the seventh century was itself decrepit and corrupt," is Muir's verdict. Such widespread corruption had never previously existed in the world's history. No heavenly light had shone in any corner of the world for six centuries. With the light of Islam, and through the torch of knowledge and civilization lit up in Arabia, a new era dawned not only over Arabia, but also over other countries. Europe remained the longest in darkness, and it was only after the torch of knowledge was lighted in Spain by the Muslims that both the Renaissance and the Reformation came.

1942 The doctrine of Unity had been forgotten by all nations; even the Jews submitted to the decisions of their learned men with a submission which was only due to God. That Christianity had long before forsaken the doctrine of Unity goes without saying.

Ar. *thy face.*
Or, *religion.*

43 Then set *yourself* upright to the right *course* before there come from Allah the day which cannot be averted : on that day they shall become separated.

Ar. *on him is.*

44 Whoever disbelieves, *he shall be responsible for* his disbelief, and whoever does good, they prepare (good) for their own souls,

45 That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

46 And one of His signs is that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.[1943]

Ar. *thee.*

47 And certainly We sent before *you* apostles to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.

48 Allah is He Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful,

49 Though they were before this, before it was sent down upon them, confounded in sure despair.

50 Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He is the quickener of the dead; and He has power over all things.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ
يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ ○
مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَمَنْ عَمِلَ صَالِحًا
فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ○
لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْ
فَضْلِهٖ ؕ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ○
وَمِنْ اٰيٰتِهٖۤ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ
وَّلِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ الْفُلْكُ
بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ
تَشْكُرُوْنَ ○
وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى
قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا
مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَكَانَ حَقًّا عَلَيْنَا
نَصْرُ الْمُؤْمِنِيْنَ ○
اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا
فَيَبْسُطُهٗ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهٗ
كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ
فَاِذَآ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖۤ
اِذَا هُمْ يَسْتَبْشِرُوْنَ ○
وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ
مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ○
فَانْظُرْ اِلٰۤى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ
الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْيِ
الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

1943 The verse calls attention to the change that was already coming over the peninsula; this was a clear indication of the mighty transformation that was ultimately to be brought about.

51 And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve.[1944]

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا
لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ○

Ar. *thou canst not.* Ar. *thou canst not.*

52 For surely *you can not* make the dead to hear and *you can not* make the deaf to hear the call, when they turn back retreating.

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ○

Ar. *canst thou.*

Ar. *thou canst not.*

53 Nor *can you* lead away the blind out of their error. *You can not* make to hear any but those who believe in Our communications so they shall submit.

وَمَا أَنتَ بِهَادِ الْعُمْيِ عَن ضَلَالَتِهِمْ إِن
تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ○

SECTION 6

Overthrow of Opposition

54–57. The mighty shall be made weak. 58, 59. Persistence in rejection. 60. Truth of the promise.

54 Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength;[1945] He creates what He pleases, and He is the Knowing, the Powerful.

اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ
مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ
قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ
وَهُوَ الْعَلِيمُ الْقَدِيرُ ○

a 8.

55 And at the time[a] when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ
مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ○

56 And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ
لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا
يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ○

57 But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.

فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ ○

1944 *It*, in this verse, refers to *the seed-produce*, which is meant by the expression "gives life to the earth" in the previous verse; the meaning is, the seed-produce may be rendered yellow or caused to wither away by a blast of the wind. The allusion is to the disasters which would strike a blow at the unbelievers' plans. It also refers to their persistence in unbelief, in spite of the afflictions which they shall experience, such as the great famine, or the evident signs of the weakening of their power, such as they saw at Badr and on other fields of battle.

1945 There is a deeper reference here to the law of the rise, growth, and decay of nations.

58 And certainly We have set forth for men every kind of parable in this Qur-án; and if *you should* bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.

Ar. *thou shouldst.*

59 Thus does Allah set a seal on the hearts of those who do not know.[1946]

60 Therefore be patient; surely the promise of Allah is true, and let not those who have no certainty hold *you* in light estimation.[1947]

Ar. *thee.*

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هٰذَا الْقُرْاٰنِ مِنْ
كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ
الَّذِيْنَ كَفَرُوْٓا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ ○
كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ
لَا يَعْلَمُوْنَ ○
فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ
الَّذِيْنَ لَا يُوْقِنُوْنَ ○

1946 It is here pointed out in the clearest terms that Allah's setting a seal over the hearts really means their own persistence in unbelief, as the preceding verse shows.

1947 That is, though they mock at you now, a time will come when, the truth of the Divine promise being firmly established, they shall not any more hold you in light estimation.

CHAPTER XXXI

LUQMAN

(*Luqmán*)

REVEALED AT MECCA

(4 *sections and* 34 *verses*)

Abstract:

Sec. 1. Believers shall be successful.
Sec. 2. Luqman's advice to his son.
Sec. 3. Greatness of Divine power.
Sec. 4. The doom comes.

The Title, context, and date of revelation.

THE name of this chapter is taken from that of the sage to whose story it refers. *Luqmán* was an Ethiopian, and his mention here testifies to the breadth of the fundamental principles of Islam alluded to in the last chapter. The reference to *the words of Allah* in v. 27, which cannot come to an end though all the trees were made into pens and the seas converted into ink, is also to show that the good and righteous people were not limited to any one age or country or to any individual nation, and that Divine revelation was granted to all nations, that the white Jew and the black Ethiopian could equally be the recipients of Divine favours and Divine revelation. As Jesus was a word of Allah, so was the Ethiopian Luqman, who is generally identified with the Greek Æsop. The aim of this chapter is, like its sister chapters, to ensure the success of the believers. As regards the date of revelation, the subject-matter makes it clear that it belongs, like its two predecessors, to the middle Meccan period, notwithstanding the diversity of opinion as to some of its verses, or even the major portion of it, having been revealed at Medina, for which there is no foundation in fact.

Subject-matter.

The chapter consists only of four sections. The first asserts in unmistakable terms the success of the Muslims; the second refers to the advice of Luqman to his son, which was now meant for the Muslims; the third speaks of the greatness of Divine power, which could bring about such an impossible thing as the triumph of the Muslims over their enemies; and the fourth foretells the doom of the mighty opponents.

SECTION 1

Believers shall be successful

1-5. Who shall be successful. 6, 7. A disgraceful punishment for rejecters. 8-11. Believers shall have bliss.

In the name of Allah, the Beneficent, the Merciful.

1 I am Allah, the best
a 11. Knower.[a]
2 These are verses of the Book of Wisdom,
3 A guidance and a mercy for the doers of goodness,
4 Those who keep up prayer and pay the poor-rate and they are certain of the hereafter.
5 These are on a guidance from their Lord, and these are they who are successful.
6 And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.[1948]
7 And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.[1949]
8 (As for) those who believe and do good, they shall surely have gardens of bliss,
9 Abiding in them; the promise of Allah: (a) true (promise), and He is the Mighty, the Wise.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
الٓمّٓ ○
تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ○
هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ○
الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○
اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ ○
وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ
لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا
هُزُوًا ۚ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ○
وَاِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا
كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ
فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ○
اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ جَنّٰتُ النَّعِيْمِ ○
خٰلِدِيْنَ فِيْهَا ۗ وَعْدَ اللّٰهِ حَقًّا ۗ وَ
هُوَ الْعَزِيْزُ الْحَكِيْمُ ○

1948 It is a mistake to think that a particular person is meant here. The concluding words of the verse show clearly that the statement is general and applies to all those who take the Qur-án for a mockery. Nadr-ibn-ul-Hars, who is said to have learned certain stories in Persia and recited these in the assemblies of the Quraish to divert their attention from the Holy Qur-án, was only one such person.

1949 This verse makes it clear how a man becomes deaf to truth: he turns back from the truth proudly, as if he had not heard it. It is thus by his own action that he becomes deaf. This verse is of immense importance in explaining those verses in which it is stated that Allah sets a seal upon the ears and hearts of men.

10 He created the heavens without pillars *as you see them*, and put mountains upon the earth *lest it might convulse with you*,[a] and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.

11 This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error.

Or, *that you can see*.
Or, *that they might furnish you with provision*.
a 1358.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ
اَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ
بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ وَاَنْزَلْنَا
مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ
كُلِّ زَوْجٍ كَرِيْمٍ ۝
هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِىْ مَاذَا خَلَقَ الَّذِيْنَ
مِنْ دُوْنِهٖ بَلِ الظّٰلِمُوْنَ فِىْ ضَلٰلٍ مُّبِيْنٍ ۝

SECTION 2

Luqman's Advice to his Son

12 And certainly We gave wisdom to Luqman,[1950] saying:[b] Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

13 And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity—

14 And We have enjoined man in respect of his parents—his mother bears him with faintings upon faintings and his weaning takes two years—saying: Be grateful to Me and to both *your* parents; to Me is the eventual coming.[1951]

15 And if they contend with *you* that *you should* associate with Me what *you have* no knowledge of, do not obey them,

b 1356.
Ar. *thy*.
Ar. *thee*.
Ar. *thou shouldst*.
Ar. *thou hast*.

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ
لِلّٰهِ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ حَمِيْدٌ ۝
وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ
يٰبُنَىَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيْمٌ ۝
وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ
اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِىْ
عَامَيْنِ اَنِ اشْكُرْ لِىْ وَلِوَالِدَيْكَ
اِلَىَّ الْمَصِيْرُ ۝
وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ
مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا

1950 Any historical fact related by Oriental people is a myth in the terminology of the "broad-minded" European, while the most absurd myths of Europe are considered very reliable history. From what is stated of him, Luqman seems to have been an Ethiopian, and it is a characteristic of the Qur-án that it accepts prophets of all nationalities. It is very probable that the Greek Æsop is a corruption of Ethiopian and is identical with Luqman.

1951 Verses 14 and 15 are parenthetical, enjoining the duty of obedience to parents, because it is a parent who is advising his son. They are not misplaced, as Wahl has hastily supposed them to be.

and keep company with them in this world kindly,[1952] and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did—

16 O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtilities, Aware:[1953]

17 O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls *you*: surely this is one of the affairs *earnestly enjoined*:

18 And do not turn *your* face away from people in contempt, nor go about in the land exulting overmuch: surely Allah does not love any self-conceited boaster:

19 And pursue the right course in *your* going about and lower *your* voice: surely the most hateful of voices is braying of the asses.[1954]

Ar. *thee.* (you)
Or, *to be laboured for.* (earnestly enjoined)
Ar. *thy.* (your face)
Ar. *thy.* (your going)
Ar. *thy.* (your voice)

وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَّاتَّبِعْ
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○
يٰبُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمٰوٰتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللّٰهُ
إِنَّ اللّٰهَ لَطِيفٌ خَبِيرٌ ○
يٰبُنَيَّ أَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوفِ
وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا أَصَابَكَ
إِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُورِ ○
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
الْأَرْضِ مَرَحًا إِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ○
وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ
صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ○ ع

1952 Notwithstanding the great stress that the Holy Qur-án lays here and elsewhere on the duty of obedience to parents, it also warns against attaching undue importance to that duty when the same clashes with a still higher duty, viz. one's duty to one's Maker. In fact any duty, however great, must be sacrificed before a higher duty, and one's duty to one's Maker is the highest of all duties.

1953 This was a warning to the Muslims, but they did not profit by it. They indulged in evil ways and tasted the evil consequences.

1954 Humility and meekness are taught in these verses, and the essence of the whole Sermon on the Mount is given here in a few words to show that Allah has not been partial in blessing only a single nation with high moral teachings. Even an Ethiopian could preach the meekness and humility of which the most materially advanced nations of the day may well feel proud.

SECTION 3

Greatness of Divine Power

20–26. Divine blessings and their rejection. 27. Words of Allah will not come to an end. 28. Arabia to be quickened to life. 29, 30. Falsehood will vanish before truth.

20 Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favours outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light.[1955]

أَلَمْ تَرَوْا أَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ
ظَاهِرَةً وَّبَاطِنَةً ۚ وَمِنَ النَّاسِ مَنْ
يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّ
لَا كِتٰبٍ مُّنِيْرٍ ○

21 And when it is said to them, Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the devil calls them to the chastisement of the burning fire!

وَإِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَا أَنْزَلَ اللّٰهُ
قَالُوْا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ
الشَّيْطٰنُ يَدْعُوْهُمْ إِلٰى عَذَابِ السَّعِيْرِ ○

22 And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

وَمَنْ يُّسْلِمْ وَجْهَهُ إِلَى اللّٰهِ وَهُوَ مُحْسِنٌ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ وَإِلَى
اللّٰهِ عَاقِبَةُ الْأُمُوْرِ ○

23 And whoever disbelieves, let not his disbelief grieve *you*; to Us is their return, then will We inform them of what they did; surely Allah is the Knower of what is in the breasts.

Ar. *thee*.

وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهُ ۚ إِلَيْنَا
مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ۚ إِنَّ اللّٰهَ
عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ○

24 We give them to enjoy a little, then will We drive them to a severe chastisement.

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ إِلٰى
عَذَابٍ غَلِيْظٍ ○

25 And if *you* ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

Ar. *thou*.

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ
وَالْأَرْضَ لَيَقُوْلُنَّ اللّٰهُ ۚ قُلِ الْحَمْدُ لِلّٰهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

1955 The words are meant as well for the Muslims as for the unbelievers. The Muslims occupied themselves too much with Greek philosophy, which gave no light to them, and forsook the Book which gave them light. So long as they adhered to the *Book giving light* they continued to advance in the world both materially and intellectually, but when other things occupied their attention to the exclusion of the Book of God, they fell from the height to which they had risen.

26 What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ اِنَّ اللّٰهَ
هُوَ الْغَنِيُّ الْحَمِيْدُ ○

27 And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.[1956]

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ
وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ
كَلِمٰتُ اللّٰهِ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○

28 Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ۭ
اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

Ar. *dost thou*

29 *Do you* not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ
وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَ
الْقَمَرَ كُلٌّ يَّجْرِيْٓ اِلٰٓى اَجَلٍ مُّسَمًّى وَّاَنَّ
اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

30 This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ
مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ
الْكَبِيْرُ ○

SECTION 4

The Doom comes

31, 32. Signs in the smaller afflictions. 33, 34. The day of punishment.

Ar. *dost thou.*

31 *Do you* not see that the ships run on in the sea by Allah's favour, that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.[1956A]

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ
اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ○

1956 I'Ab thinks this verse and the two that follow belong to Medinian revelation, but there is nothing to show that they were not revealed at Mecca. It is noteworthy that a man who himself could not use the pen and who lived in a country where pen and ink were at any rate scarce, expresses such an idea of the abundance of pens and ink. The words contain an allusion to the abundant use of pens and ink in transcribing the Holy Qur-án. See also 1529, where similar words occur, and where it is shown that the words are also directed against the divinity of Jesus Christ.

1956A The *signs for the patient endurer and the grateful one* no doubt contain a hint that the suffering but grateful Muslims shall one day be made such a great nation that they shall also have command of the sea.

32 And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ
مُخْلِصِينَ لَهُ الدِّينَ ۚ فَلَمَّا نَجّٰهُمْ
إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيٰتِنَا
إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ۝

33 O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the arch-deceiver deceive you in respect of Allah.[1957]

يٰأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا
لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ ۖ وَلَا مَوْلُودٌ
هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ
اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۖ
وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُورُ ۝

34 Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.[1958]

إِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ
وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ
مَاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ
بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللّٰهَ عَلِيمٌ خَبِيرٌ ۝

1957 *Gharúr*, which literally means *the great deceiver*, stands for the *devil*.

1958 By *the hour* is meant the *hour* of the fulfilment of prophecy and of the downfall of the Meccans. The verse refers to the transformation that was to be brought about in Arabia: the sending down of rain signifying the quickening of the spiritually dead; those that were in the wombs were ordained to be Muslims; the opponents of to-day would prove the supporters of to-morrow; and those who turned the Muslims out of their houses would themselves meet death when away from their habitations, even as they did when fighting against the Muslims. In a general sense, the knowledge of those in wombs specially refers to a knowledge whether they shall prove good or evil; that relating to earning to-morrow implies a knowledge of the good or the evil deeds which a person should do, and inability to state where a person shall die indicates inability to guess whether his death shall be with the righteous or with the evil-doers.

CHAPTER XXXII

THE ADORATION

(*As-sajdah*)

REVEALED AT MECCA

(3 *sections and* 30 *verses*)

SECTION 1

A Warning

1–3. A warning. 4–11. Allah, the Creator and Knower of the Universe and the Maker of man.

In the name of Allah, the Beneficent, the Merciful.

1 I am Allah, the best
a 11. Knower.[a]
2 The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
3 Or do they say: He has forged it? Nay! it is the truth
Ar. *thy.* from *your* Lord that *you may*
Ar. *thou mayest.* warn a people to whom no
Ar. *thee.* warner has come before *you*, that they may follow the right direction.[1958A]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

الٓمّٓ ۚ

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ
رَّبِّ الْعٰلَمِيْنَ ؕ
اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ
رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ
مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ○

Abstract:

Sec. 1. A warning.
Sec. 2. The believers and unbelievers.
Sec. 3. The judgment.

General remarks.

As regards the subject-matter and the date of revelation, this chapter does not differ much from the three that precede it. Suggestions that this or that verse was revealed at Medina are no more than conjectures. This is the last of the group of four chapters beginning with the 29th, and contains as it were their sum and substance, embodying no doubt an allusion to the future history of Islam. The warning is given, the fate of the believers and the unbelievers is compared, and the judgment is announced, and to these three subjects the three sections of this chapter are devoted.

1958A Mecca had not seen a prophet before the advent of the Holy Prophet Muhammad, who was the only prophet raised among the descendants of Ishmael.

4 Allah is He Who created the heavens and the earth and what is between them in six periods, and He *is firm in power*;[a] you have not besides Him any guardian *or* any intercessor; will you not then mind?

5 He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.[1959]

6 This is the Knower of the unseen and the seen, the Mighty, the Merciful,

7 Who made good everything that He has created, and He began the creation of man from dust.[b]

8 Then He made his progeny of an extract, of water held in light estimation.

9 Then He made him complete and breathed into him of His *spirit*,[1960] and made for you the ears and the eyes and the hearts; little is it that you give thanks.

10 And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.

11 Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

Or, *holds sway over (His) dominions.*
a 895.
Ar. *nor*.
b 1716.
Or, *inspiration.*

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا
بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ
مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ وَّلَا شَفِیْعٍ
اَفَلَا تَتَذَكَّرُوْنَ ○
یُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَی الْاَرْضِ ثُمَّ
یَعْرُجُ اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ
سَنَةٍ مِّمَّا تَعُدُّوْنَ ○
ذٰلِكَ عٰلِمُ الْغَیْبِ وَالشَّهَادَةِ الْعَزِیْزُ الرَّحِیْمُ
الَّذِیْۤ اَحْسَنَ كُلَّ شَیْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ
الْاِنْسَانِ مِنْ طِیْنٍ ○
ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِیْنٍ
ثُمَّ سَوّٰىهُ وَنَفَخَ فِیْهِ مِنْ رُّوْحِهٖ وَجَعَلَ
لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ قَلِیْلًا
مَّا تَشْكُرُوْنَ ○
وَقَالُوْۤا ءَاِذَا ضَلَلْنَا فِی الْاَرْضِ ءَاِنَّا لَفِیْ
خَلْقٍ جَدِیْدٍ بَلْ هُمْ بِلِقَآءِ رَبِّهِمْ كٰفِرُوْنَ
قُلْ یَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِیْ وُكِّلَ
بِكُمْ ثُمَّ اِلٰی رَبِّكُمْ تُرْجَعُوْنَ ○

1959 There seems to be a hint here that the *amr* (translated here as *affair*, but which also means *commandment*, and signifies the kingdom of God as represented by Islam) will be first established firmly on earth, and then it will receive a set-back extending over a period of a thousand years. Compare 1602, 1603.

1960 From this it appears that Allah breathes His spirit into every person whom He intends to make perfect. Really the *rūḥ* is the *word* or *inspiration* of Allah which makes a man perfect. At any rate, the breathing of the spirit into man is here spoken of in a general way and does not refer to any one man in particular. This corroborates what is said in 653, that the *rūḥ* really stands for Divine inspiration and not for the *animal soul*.

SECTION 2

Believers and Unbelievers

12–20. The guilty and the believers and the recompense of each. 21, 22. A punishment for the guilty in this life.

Ar. *couldst thou.*

12 And *could you* but see when the guilty shall hang down their heads before their Lord: Our Lord! We have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.

13 And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.

14 So taste, because you neglected the meeting of this day of yours: surely We forsake you; and taste the abiding chastisement for what you did.

15 Only they believe in Our communications who, when they are reminded of them, fall down making obeisance and celebrate the praise of their

a 978. Lord, and they are not proud.[a]

16 Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

Ar. *hidden.*

17 So no soul knows what is *in store* for them of that which will refresh the eyes: a reward for what they did.[1961]

18 Is he then who is a believer like him who is a transgressor? They are not equal.

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ
عِنْدَ رَبِّهِمْ ۭ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا
فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ○
وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا
وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَــَٔنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ○
فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَاۗءَ يَوْمِكُمْ
هٰذَا ۚ اِنَّا نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ
الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○
اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا
بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُوْنَ ○
تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ
خَوْفًا وَّطَمَعًا ۡ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○
فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ
اَعْيُنٍ ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ○
اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۭ
لَا يَسْتَوٗنَ ○

1961 This is a true description of what the blessings of paradise are: *No soul knows what is hidden for them.* These blessings are hidden from the physical eye of man, and therefore their description in words which convey to the mind an idea of the blessings of this life is metaphorical. Words cannot reveal to us the real nature of those blessings. The Holy Prophet's own comment on these words shows the truth of this statement, for he is reported to have said: "Allah says: I have prepared for My righteous servants what no eye has seen and no ear has heard, and what the heart of man has not conceived" (Bkh).

19 As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

20 And as for those who transgress, their abode is the fire; whenever they desire to go forth from it, they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.

21 And most certainly We will make them taste of the nearer chastisement *before* the greater chastisement, that haply they may turn.[1962]

Ar. *besides.*

22 And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ○
وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا
أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَ
قِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي
كُنْتُمْ بِهِ تُكَذِّبُونَ ○
وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ○
وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ○

SECTION 3

The Judgment

23. Moses' prophecy fulfilled. 24, 25. His followers. 26. Warning from the fate of previous people. 27–30. Signs of the coming judgment.

23 And certainly We gave the Book to Moses, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.[1963]

24 And We made of them leaders to guide by Our command when they were patient, and they were certain of Our communications.

25 Surely *your* Lord will judge between them on the day of resurrection concerning that wherein they differ.

Ar. *thy.*

26 Does it not point out to

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ
مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ ○
وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا
صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ○
إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○
أَوَلَمْ يَهْدِ لَهُمْ

1962 By the *near* chastisement is meant the earthly punishment which might serve as a warning against the greater punishment of the hereafter.

1963 The meaning of this verse is that a book was given to Moses containing a clear prophecy about the Holy Prophet. The book which according to that prophecy was to be given to the Holy Prophet is referred to in the word *it*. In fact, the Holy Prophet is here comforted by the knowledge that all the circumstances necessary to establish that likeness shall be brought about; the most important points in this likeness being the giving of a law, the deliverance of his people, and raising his followers to the position of a great and conquering nation

them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?

27 Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

28 And they say: When will this judgment take place, if you are truthful?[1964]

29 Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.

30 Therefore turn away from them and wait, surely they too are waiting.

كم اهلكنا من قبلهم من القرون
يمشون في مسكنهم ان في ذلك
لايت افلا يسمعون ○
اولم يروا انا نسوق الماء الى الارض
الجرز فنخرج به زرعا تاكل منه
انعامهم وانفسهم افلا يبصرون ○
ويقولون متى هذا الفتح ان
كنتم صدقين ○
قل يوم الفتح لا ينفع الذين كفروا
ايمانهم ولا هم ينظرون ○
فاعرض عنهم وانتظر انهم منتظرون ○

1964 The question makes it clear that the above verses speak of their punishment, hence they ask the time when it should come about.

CHAPTER XXXIII

THE ALLIES

(*Al-Aḥzāb*)

REVEALED AT MEDINA

(9 *sections and* 73 *verses*)

Abstract:

Sec. 1. Spiritual and physical relationship.
Sec. 2. The allies' attack on Medina.
Sec. 3. Allies' flight: Quraiẓa punished.
Sec. 4. Prophet's domestic simplicity.
Sec. 5. Prophet's marriage with Zainab.
Sec. 6. Objections against the Prophet's domestic life.
Sec. 7. Rules of conduct in domestic relations.
Sec. 8. Those who spread evil reports.
Sec. 9. An exhortation to the faithful.

The Title.

THIS chapter goes under the name of *The Allies*, by which are meant the Quraish confederated with other idolatrous tribes and the Jews, both those who were expelled and those remaining in Medina. All of these, with the exception of the last-mentioned, marched against Medina to administer to the Muslims a crushing and final defeat. This was surely the most powerful attack directed against the handful of Muslims within that city, and its failure was the most surprising that has ever been recorded in history. Though it cannot be said that the Muslims defeated the combined forces, numbering more than ten times the available Muslim force, yet the flight of the confederated host so disheartened the enemies of Islam, that they never again mustered sufficient courage to take the offensive against the Muslims. The battle, therefore, occupying as it does a most prominent place in the early history of Islam, richly deserves the importance it has been accorded.

Date of revelation.

The date of the revelation of this chapter, which is entirely Medinian, can be easily ascertained, for the battle of the Allies, or the battle of the Ditch, took place in the Shawwāl of the fourth year of Hejira (Bkh). Most of the other subjects treated herein, such as those relating to the Prophet's marriage with Zainab, and to his marriages in general, might be fixed a little later, but they cannot be placed beyond the seventh year of Hejira.

Context.

This chapter deals with the two mightiest weapons which have over and over again been wielded against Islam. The first of these is the employment of brute force to crush the Muslims, and the second is that of advancing objections against the purity of the domestic

life of the Holy Prophet. Both these weapons failed in the early history of Islam, and they are destined to fail again. The reason why this chapter occupies this place in the arrangement of the chapters of the Qur-án is quite obvious. The last group of Meccan chapters preceding this announces a series of mighty prophecies foretelling subsequent greatness of the Muslims, and here we are shown how the forces employed to crush Islam were made ineffective, thus paving the way for the Muslims to attain the promised greatness.

Subject-matter.

The internal arrangement of the verses may be explained in a few words. The chapter opens with an injunction requiring perfect obedience to Allah without regard to the wishes or carpings of the hypocrites and unbelievers. The first section deals with the question of physical and spiritual relationships to which the above injunction is a preliminary. Mere verbal allegation of relationship was not to be considered after the manner of the Arabs, who frequently deserted their wives by simply asserting that they were to them as their mothers, whilst they treated those whom they alleged to be sons as real sons in all respects. Both these customs were abolished. Yet there was a relationship far above all physical relationships, and this was the spiritual relationship existing between the Holy Prophet and his followers. It had its own sphere, and was to be respected. Thus what is stated in this section is a preliminary to the matters that are more fully discussed in the chapter. The powerful attack of the Quraish and their allies on the Muslims, spoken of in the second and third sections, was really a resort to brute force made with the object of utterly annihilating Islam. The combined forces, however, as previously stated, took to flight, and the internal enemies, the Jews, were punished for their treachery. The physical force of the enemy being thus broken, the second matter, which relates to the objections advanced against the Holy Prophet, is then introduced. The chief objection against the Holy Prophet which has found expression in our own day was answered by the Holy Qur-án thirteen hundred years ago. Thus all objections against the Prophet's domestic life are really refuted in the fourth section. The Holy Prophet's unrivalled simplicity of life is the key to the refutation of all objections, and that simplicity is shown in his readiness to part with his wives if they insisted on possessing those comforts of life which were being enjoyed by their sisters in the houses of the companions. The condition of the Muslim community was now being changed to one of affluence, and the wives of the Prophet naturally desired to share in the growing prosperity of the community. But this was not to be vouchsafed to them. Not only did the Prophet himself retain the utmost simplicity of life to his last days, no change coming over him though he had risen to be the ruler of the whole of Arabia, but he would not allow even his wives to depart from that high standard of simplicity. To call him a voluptuary is the greatest villainy. The simplicity of life which he retained while actually ruling a country is unparalleled, and is not met with even in the lives of the noblest men. It was within his means to furnish his wives with every material comfort, but instead of pandering to their earthly desires he informed them that if they required such provisions he could not retain them in his household. This abundantly proves the exalted purity of his motives in contracting all these marriages.

The fifth section deals with the Prophet's marriage with Zainab, and refutes the objections advanced against him on that score. The sixth generalizes on the objections raised against his domestic life. The seventh draws the attention of the Muslims to certain rules of conduct in their domestic relations. The eighth speaks of those who spread evil reports, and the ninth closes the chapter with an exhortation to the faithful.

SECTION 1

Spiritual and Physical Relationship

1-3. Hypocrites to be guarded against. 4, 5. Relationship by assertion. 6-8. Believers' relation to the Prophet.

In the name of Allah, the Beneficent, the Merciful.

1 O Prophet! be careful of (your duty to) Allah and do not *comply with* (*the wishes of*) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;[1965]

Or, *obey*.

2 And follow what is revealed to *you* from *your* Lord; surely Allah is Aware of what you do;

Ar. *thee*.
Ar. *thy*.

3 And rely on Allah; and Allah is sufficient for a Protector.

4 Allah has not made for any man two hearts within him;[1966] nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.[1967]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ
وَالْمُنٰفِقِيْنَ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ
وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ۭ اِنَّ
اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ
وَّتَوَكَّلْ عَلَى اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا
مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ
جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰۗـِٔيْ تُظٰهِرُوْنَ
مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَاۗءَكُمْ
اَبْنَاۗءَكُمْ ۭ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۭ وَاللّٰهُ
يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ

1965 The Prophet is enjoined to sever all connection with unbelievers and hypocrites and not to comply with their wishes, for *iṭā'at* signifies *complying with* or *consenting to what is desired of one* (LL). The chapter was revealed at a time when the powerful and combined forces of the Arabian tribes threatened Medina from without and the hypocrites assisted them from within to crush the Muslims. It was necessary at such a critical time that the Muslims (who are really meant by the phrase "O Prophet") should not in any way be compliant to their deadly enemies, of whose doings it is elsewhere said: "They do not fall short of inflicting loss upon you: they love what distresses you" (3:117).

If we adopt the ordinary translation of the word *tuṭi'* which I have given in the margin, the meaning would be that the Holy Prophet should not be troubled by his critics, for their object was only to carp, and one course of action was as well calculated to give them occasion for carping as another.

1966 This passage does not relate to what follows (Rz), but sums up what is said in the previous verse. The Prophet is there told not to be compliant to the unbelievers and the hypocrites, but to trust in Allah alone, because the same heart cannot simultaneously entertain love for Allah and love for His enemies.

1967 This passage abolishes two customs of the days of ignorance. The first of these is what is called *ẓihār* or *muẓāhirah*. It was not divorce in the true sense of the word. The word is derived from *ẓahr*, meaning *back*, and ظاهر من امرأته signified *he said to his wife* انت علی کظهر امی i.e. *thou art to me as the back of my mother*. No sooner were the words pronounced than the relation between husband and wife ended as by a divorce, but the

5 Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

6 The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers;[1968] and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends;[1969] this is written in the Book.

ادعوهم لآبائهم هو اقسط عند الله
فان لم تعلموا آباءهم فاخوانكم في
الدين ومواليكم وليس عليكم جناح
فيما اخطأتم به ولكن ما تعمدت
قلوبكم وكان الله غفورا رحيما ○
النبي اولى بالمؤمنين من انفسهم و
ازواجه امهتهم واولوا الارحام
بعضهم اولى ببعض في كتب الله
من المؤمنين والمهجرين الا ان تفعلوا
الى اوليئكم معروفا كان ذلك في
الكتب مسطورا ○

woman was not at liberty to leave the husband's house. She remained in the same house; she was now treated as a deserted wife, the conjugal relation having ended for ever. The other custom was that of regarding the adopted son as if he were a real son. This passage abolishes both customs on the same ground; a wife cannot be a real mother nor a stranger a real son. Mere assertion cannot establish the close ties of blood-relationship.

The mischievous statement that one of these customs was abolished by the Prophet to legalize his marriage with Zaid's divorced wife is shown to be false by the very combination of the abolition of two customs of a similar nature on similar grounds, no interested motive being possible in either of these cases; nor is there any proof to show that the passage was revealed after circumstances had arisen which led to the Prophet's marrying the divorced wife of Zaid. The separate treatment of the two in the Qur-án, on the other hand, shows that no relation exists between them.

The subject of *ẓihár* is fully discussed in the first section of the 58th chapter.

1968 The Prophet was indeed much more than a father to the believers. He had raised them to the dignity of manhood from a state of savagery, consequently he had a greater claim on them than their own people, and the tie of love which united the believers to him was stronger than the ordinary ties of love and friendship. The statement made in ازواجه امهاتهم only implies that as the Prophet stood in the spiritual relationship of fatherhood to the believers, his wives were to be respected as mothers, their marriage after the Prophet's death with any of the believers being forbidden further on in v. 53.

1969 When the Muslims first came to Medina a brotherhood was established between those who fled and the helpers, one of the former becoming a brother of one of the latter, and each of the two thus united was entitled to a share of inheritance on the death of the other, according to an old Arab custom. The passage abolishes this custom, maintaining only the brotherhood of Islam in a wider sense, allowing inheritance only to actual relatives. The Islamic brotherhood did not carry the title of inheritance, but a Muslim could assist his brother in Islam by a gift or by making a will in his favour. This is the significance of the words *except that you do some good to your friends*.

7 And when We made a covenant with the prophets and with *you*, and with Noah and Abraham and Moses and Jesus son of Mary, and We made with them a strong covenant,[1970]

Ar. *thee.*

8 That He may question the truthful of their truth, and He has prepared for the unbelievers a painful chastisement.

وَإِذْ أَخَذْنَا مِنَ النَّبِيّٖنَ مِيثَاقَهُمْ وَ
مِنْكَ وَمِنْ نُوحٍ وَإِبْرٰهِيمَ وَمُوسٰى وَعِيسَى
ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝
لِيَسْأَلَ الصّٰدِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ
لِلْكٰفِرِينَ عَذَابًا أَلِيمًا ۝

SECTION 2

The Allies' Attack on Medina

9-11. A severe attack on all sides. 12-20. The hypocrites and their treachery.

9 O you who believe! call to mind the favour of Allah to you when there came down upon you hosts,[1971] so We sent against them a strong wind[1972] and hosts that you saw not,[1973] and Allah is Seeing what you do.

يٰأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ
عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ
اللّٰهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝

1970 The covenant referred to here is generally supposed to be in relation to the delivery of the message with which the prophets are entrusted (Bd), the consequence of its delivery in each case being that those who followed the truth were rewarded and those who rejected it were punished. But see 3 : 80, where the making of a covenant with the prophets is spoken of, and that covenant is, with regard to the advent of the Holy Prophet, referred to in Acts 3 : 21 and elsewhere; for a full discussion on which see 458. The only difficulty may appear to be that here a covenant is also spoken of as having been made with the Holy Prophet himself. This evidently refers to the Prophet's verifying all previous revelation, a Muslim's article of faith being expressed clearly thus in the Holy Qur-án: "And who believe in that which has been revealed to you and that which was revealed before you" (2 : 4).

Or the making of the covenant with the prophets may signify raising them to the dignity of prophethood and giving them books for the guidance of their people. Every prophet had followers as well as opponents; and God's way of dealing with these two parties has always been the same: the faithful have been rewarded and the opponents punished. In the same way would the two parties be dealt with now.

1971 The events narrated in this section and a part of the following relate to the siege of Medina by the combined forces of the Quraish and their allies—viz. the Ghatfan, the 'Ashja' and Murra, the Fezara, the Suleim, and the Beni Sa'd and Asad, aided by the Jewish tribe of Bani Nadir and Bani Quraiza, the latter of whom had made a treaty of alliance with the Muslims—the entire forces numbering ten thousand according to some, while the Muslims were only about a tenth of that number. The Prophet decided to remain within the town, and a ditch was dug as a protective measure against the onrush of the powerful force. The battle continued for several days, the enemy eventually taking to flight on a stormy night without being able to inflict any loss upon the Muslims.

1972 The reference is to the great hurricane which caused the enemy to fly. Muir says: "Wearied and damped in spirit, the night set in upon them cold and tempestuous. Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown."

1973 The hosts which could not be seen were the angelic hosts which disheartened the

10 When they came upon you from above you and from below you,[1974] and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.[1975]

11 There the believers were tried and they were shaken with a severe shaking.

12 And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive.[1976]

13 And when a party of them said: O people of Yasrib![1977] there is no place to stand for you (here), therefore go back;[1978] and a party of them asked permission of the Prophet, saying, Surely our houses are exposed; and they were not exposed: they only desired to fly away.

14 And if an entry were made upon them from the outlying parts of it, then they would asked to wage war, they would

إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ۝
هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا
زِلْزَالًا شَدِيدًا ۝
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝
وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ
لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ
مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا
عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۛ إِنْ
يُرِيدُونَ إِلَّا فِرَارًا ۝
وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ

enemy. The storm alone would not have made an army of 10,000 to fly in such disorder, were it not that they had already been disheartened by the futility of their attacks upon the besieged Muslims. The angelic assistance is promised in 3:124 in the following words, which clearly refer to this headlong attack of the enemy: "Yea! if you remain patient and are on your guard and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels."

1974 The Ghatfan pitched on the east side of the town, on the higher part of the valley, and the Quraish on the west side, on the lower part of the valley (Bḍ).

1975 Becoming dull of the eyes and the rising of the hearts to the throats indicates the Muslim fear, which was only natural when such a large army was advancing against a mere handful of men. The diverse thoughts signify the fears of the weak-hearted and the hypocrites that Allah's promise would not prove true and that the enemy would certainly destroy them. As regards the thoughts of the faithful, see v. 22.

1976 That the prophecies of the Holy Qur-án regarding the ultimate triumph of Islam and the victory of the Muslims were not vague utterances, but clear and emphatic assertion, is shown by what the hypocrites are related to have said. There was an unmistakable promise of victory, but the circumstances were decidedly against the fulfilment of that promise, and hence the weak-hearted said that the promise of victory was given only to deceive them.

It should be noted that the weak-hearted, who did not believe in the ultimate triumph of Islam, are here classed with the hypocrites. How many of those who profess Islam would prove sincere Muslims if judged by that criterion!

1977 *Yasrib* was the name by which Medina was known before the Prophet's flight to that city.

certainly have done it, and they would not have stayed in it but a little while.[1979]

15 And certainly they had made a covenant with Allah[a] before, (that) they would not turn (their) backs; and Allah's covenant shall be inquired of.

a 126.

16 Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

17 Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy?[b] and they will not find for themselves besides Allah any guardian *or* a helper.

b 1982A.

Ar. *nor*.

18 Allah knows indeed those among you who hinder others and those who say to their brethren, Come to us; and they come not to the fight but a little,

19 Being niggardly with respect to you; but when fear comes, *you will* see them looking to *you*, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doings naught; and this is easy to Allah.

Ar. *thou wilt.*
Ar. *thee.*

20 They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

لَاٰتَوْهَا وَمَا تَلَبَّثُوْا بِهَآ اِلَّا يَسِيْرًا ○
وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ
الْاَدْبَارَ ۚ وَكَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا ○
قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ
اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ○
قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ
سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۭ وَلَا يَجِدُوْنَ لَهُمْ
مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ○
قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَاۗىِٕلِيْنَ
لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ
الْبَاْسَ اِلَّا قَلِيْلًا ○
اَشِحَّةً عَلَيْكُمْ ښ فَاِذَا جَاۗءَ الْخَوْفُ رَاَيْتَهُمْ
يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ
يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ
سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ۭ
اُولٰۗىِٕكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ۭ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ○
يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَاِنْ يَّاْتِ
الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِي
الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَاۗىِٕكُمْ ۭ وَلَوْ
كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا اِلَّا قَلِيْلًا ○

1978 That is, go back to idolatry to save your lives, or beat a retreat and return to your houses (Bd).

1979 These verses describe the condition of the hypocrites, who advanced excuses for not fighting against the opponents of the Muslims. If an enemy had entered into the city and invited them to join hands with him to fight against the Muslims, they would have been ready to fight. The concluding words show that they would have even left Medina to attack the Muslims and would not then have cared for the protection of their houses.

SECTION 3

Allies' Flight: Quraiza punished

21. The Prophet an exemplar. 22-24. Believers' faith strengthened by prophecy. 25. Enemy returns unsuccessful. 26, 27. Punishment of the Bani Quraiza.

21 Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.[1980]

22 And when the believers saw the allies, they said: This is what Allah and His Apostle promised us, and Allah and His Apostle spoke the truth; and it only increased them in faith and submission.[1981]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَ
رَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ع

1980 This verse points to a most significant truth and a distinguishing characteristic of the Holy Prophet, viz. that he is the best exemplar and the highest model of virtue for the faithful. The very circumstance which is used as a point of objection by his opponents is the real beauty of his life. A sentimentalist would tell us that as a persecuted reformer at Mecca he offered a noble example, but that as the head of a state at Medina he fought battles, contracted marriages, ordered the slaughter of his enemies, and did many acts of a similar nature which were better left undone. But the object of his advent was not to please sentimentalists by giving some moral precepts quite impracticable in the actual lives of men, and by merely offering a noble example of steadfastness under severe persecutions, but rather to give practicable rules of guidance to men living and working in the world and to illustrate them by his noble example. If he had not led armies he could not have served as a model for a general leading armies into battle; if he had not fought personally he could not have been an exemplar to a soldier laying down his life in the cause of truth, justice, and freedom; if he had not made laws for the guidance of his followers he could never have been regarded as an outstanding example to a legislator; if he had not decided cases he could not have served as a light to judges and magistrates; if he had not married he would have left men unguided practically in half of their everyday duties and could not have shown how to be a kind and affectionate husband and a loving father; if he had not taken revenge on tyrants for the wrongs inflicted on innocent persons, if he had not overcome his persecuting enemies and forgiven them, if he had not overlooked the faults of those attached to him, he could not have been an excellent *exemplar* and a *perfect model*, as he is here pronounced to be. Indeed, it is the distinguishing characteristic of his life that he not only gave practical rules of guidance in all walks of life, but gave by his life a practical illustration of all those rules.

Two more points are worth noting here. In the first place, the Prophet's being an exemplar is a sufficient answer to all those who carp at him, because the very necessity to guide men under varying mundane circumstances and conditions led him through all those circumstances. Secondly, the moral qualities which are latent within man remain in a dormant condition unless they are called into action. Hence no one can claim the possession of a high moral quality unless he has had occasion to display it, acquitting himself creditably.

The occasion on which the Prophet's being an exemplar to the faithful is pointed out is one on which he showed the greatest firmness in utmost danger, confidence in Divine assistance, and steadfastness in the hardest trials, and the believers are told that they must not lose heart, but follow the example of the Holy Prophet. It is, moreover, a reply to the carpings of the enemies of Islam, which are dealt with further on in this chapter.

1981, see next page.

23 Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed *in the least*;[1982]

Ar. *with any changing.*

24 That Allah may reward the truthful for their truth, and chastise the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.[1982A]

25 And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

26 And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts: some you killed and you took captive another part.[1983]

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ
يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ۝
لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَ
يُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ
عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا
خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَ
كَانَ اللَّهُ قَوِيًّا عَزِيزًا ۝
وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ
مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۝

1981 The reference here is to the Divine promise that a time would come when the combined forces of Arabia would be put to flight. This promise was given long before, and at a time when the Holy Prophet and his few followers were being severely persecuted at Mecca. These are the very words of the prophecy: "A mighty host of the allies shall be here put to flight" (38:11). So when the combined forces attacked Medina, the words of the prophecy were before the heart of every true Muslim. They rejoiced because they were certain that the combined forces of the enemy would be put to flight. It was only the hypocrites who had misgivings, as the last section shows. The battle had, in fact, inspired greater faith in the ultimate triumph of Islam, not only by bringing earlier prophecies to fulfilment but also because it was here that, when the Holy Prophet smashed a big stone with a hammer (a stone which had proved an obstacle in the digging of the ditch) and a flash of light followed, he announced the mighty prophecy that that flash of light had revealed to him the palaces of Kisra and Cæsar, and that he had been informed that his followers would be triumphant over both these empires.

1982 Some of the believers had become martyrs in the cause of truth; others yet waited, anxious to lay down their lives in the same cause.

1982A It is clearly stated here, as also in v. 17, that all the hypocrites would not be punished, but that Allah would be merciful to them, punishing only such as deserved to be punished. Thus it happened that most of them became afterwards sincere converts to Islam.

1983 The Bani Quraiza were in alliance with the Holy Prophet, and when the enemy laid siege to Medina they were bound to repel the attack (see 126). Instead of this they sided with the investing army. Muir admits that "it was agreed that the Quraiza would assist the Quraish," and though he doubts whether "they entered on active hostilities," there is the surest testimony that they had made an agreement with the Quraish to attack the Muslims from within. Thus from allies they had turned foes. Therefore, when the besieging army took to flight and the Quraiza returned to their fortress, it was besieged by the Holy Prophet, for to leave such an internal enemy unpunished would have been a source of ever-present danger to the safety of the Muslim community. They remained besieged for twenty-five days,

27 And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.[1984]

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَّمْ تَطَؤُهَا ۚ وَكَانَ اللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيرًا ۝

SECTION 4

Prophet's Domestic Simplicity

28, 29. Prophet's wives to retain their simplicity of life. 30–32. Purity enjoined on them. 33, 34. They should not display their finery.

Ar. *thy*.

28 O Prophet! say to *your* wives: If you desire this world's life and its ornature, then come, I will give you a provision and allow you to depart a goodly departing:[1985]

29 And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

يٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِنْ كُنْتُنَّ
تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۝
وَإِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُولَهٗ وَ
الدَّارَ الْاٰخِرَةَ فَإِنَّ اللّٰهَ أَعَدَّ لِلْمُحْسِنٰتِ
مِنْكُنَّ أَجْرًا عَظِيمًا ۝

and then expressed their willingness to surrender on condition that they would submit to the sentence of punishment pronounced by Sa'd bin Mu'az. Had they trusted the Prophet, he would probably have given them the same punishment as he gave to the Qainuqa', viz. emigration, but Sa'd was exasperated by their treachery, and his judgment was that the fighting men should be put to death and the rest made captives. Three hundred men suffered death under this sentence, and their lands fell into the hands of the Muslims. To say that the Prophet dealt with them harshly is to ignore facts. Such treachery would meet with a similar punishment to-day.

1984 *The land which you have not yet trodden* refers to the foreign lands which are here promised to the Muslims and which they conquered later.

1985 The introduction of the subject of the Holy Prophet's simplicity in domestic life is most fitting here. The Muslims were now growing powerful and wealthier. The victory at Badr, and the possession of the lands and property of the Quraiza, had increased their wealth. It was most natural, in the circumstances, that the wives of the Prophet should desire to be furnished with better necessities of life than they had previously enjoyed. But just at this time we find a revelation enjoining the strictest simplicity of life upon them. These strictures could not emanate from an impostor, nor even from a man of the world whose power and wealth were increasing daily. If the Prophet had allowed his wives to share in the general prosperity of the community, there could not have been the least objection. But he received a revelation which deprived him and those most nearly related to him of those material benefits which others could easily acquire. The splendours of this world could be obtained, and were not forbidden to any Muslim, but such transitory vanities were not to be admitted within the household of God's Prophet. As he possessed the means, his wives would be allowed to depart with rich and ample gifts if such was their desire. This passage also throws light on the object of the Prophet's marriages, for if his object were sensual enjoyment, he could not have been ready to sacrifice the ease and comforts attendant upon mere carnal desire to the retention of that Spartan simplicity enjoined upon his household.

30 O wives of the Prophet! whoever of you commits an open indecency, the chastisement shall be increased to her doubly; and this is easy to Allah.[1986]

يٰنِسَآءَ النَّبِيِّ مَنْ يَّأْتِ مِنْكُنَّ بِفَاحِشَةٍ
مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ○

PART XXII

31 And whoever of you is obedient to Allah and His Apostle and does good, We will give to her her reward doubly, and We have prepared for her an honourable sustenance.[1987]

32 O wives of the Prophet! you are not like any other of the women; if you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.[1988]

33 And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Apostle; Allah only desires to take away the uncleanness from you, O people of the household! and to purify you a (thorough) purifying.[1989]

وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَ
تَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ وَ
اَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ○
يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ
اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ
قَوْلًا مَّعْرُوْفًا ع
وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ
وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ
اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ○

1986 It should be noted that not only are the Prophet's wives denied the comforts of life which were available to other Muslim ladies, but any indecency on their part brought double the ordinary punishment. Let the Christians ponder. Could this be the work of an impostor? In their case the punishment is increased because, being in the Prophet's house, they had a better chance to be guided aright and to pass their lives in the greatest purity. It should be noted that there is no actual occurrence of the least indecency on the part of any of the Prophet's wives.

1987 The double reward spoken of here means only greater reward, as the words *honourable sustenance* show. The greater reward is due to their having denied themselves the ordinary comforts of life, which they could elsewhere obtain, by remaining in the Prophet's house. See 1985. See also the last foot-note, where an increased punishment for them is spoken of in case of ordinary indecency. Compare also 1888.

1988 Though the injunction is given in particular to the wives of the Prophet, it is really a rule of life for all Muslim women, and promotes purity of heart and chastity in the relations between the sexes. They are not forbidden to speak to men, but as a safeguard against possible inclination of the heart to evil thoughts they are told not to indulge in soft and amorous conversation with the opposite sex.

1989 The means of purification are suggested in the previous verses: to observe the utmost simplicity of life, to avoid every indecency, and not to display their beauty to others. The uncleanness which Allah will thus take away is the uncleanness of the desire for worldly

34 And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtilities, Aware.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيٰتِ اللّٰهِ وَالْحِكْمَةِ ۚ إِنَّ اللّٰهَ كَانَ لَطِيفًا خَبِيرًا ○

SECTION 5

Prophet's Marriage with Zainab

35, 36. Keeping of Divine ordinances. 37–39. Zainab divorced, and married by the Prophet. 40. Muhammad, as the last of the prophets and the most perfect of them, is the spiritual father of all future generations.

35 Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember —Allah has prepared for them forgiveness and a mighty reward.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِينَ وَالْقٰنِتٰتِ وَالصّٰدِقِينَ وَالصّٰدِقٰتِ وَالصّٰبِرِينَ وَالصّٰبِرٰتِ وَالْخٰشِعِينَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقٰتِ وَالصّٰٓئِمِينَ وَالصّٰئِمٰتِ وَالْحٰفِظِينَ فُرُوجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِينَ اللّٰهَ كَثِيرًا وَالذّٰكِرٰتِ أَعَدَّ اللّٰهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ○

Ar. *nor.* 36 And it behoves not a believing man *and* a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.[1990]

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللّٰهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلٰلًا مُبِينًا ○

riches. As the Prophet himself was an exemplar to the faithful, so was his household to be an example of simplicity and purity to Muslim women.

It should also be noted that the Prophet's wives are here addressed as *ahl-ul-bait*, or *the people of the household*, they being primarily so, while his children and children's children may also be included. The use of the phrase *ahl-ul-bait* on the only two other occasions in the Holy Qur-án is to signify the wife, as in the case of Abraham's wife (11 : 73) and Amran's wife or Moses' mother (28 : 12), and this use also shows that it is the wife, who is mistress of the house, that is indicated by the phrase *ahl-ul-bait*. Thus under this verse the Prophet's children could only claim a sanctity in which his wives also shared.

1990 All commentators agree that this verse was revealed on the occasion when the Holy Prophet demanded Zainab, his cousin through his aunt, in marriage for Zaid, his adopted son.

Ar. *thou didst say.*
Ar. *thou hadst.*
Ar. *thy.*
Ar. *thyself.*
Ar. *thou didst conceal.*
Ar. *thy.*
Ar. *thou didst fear.*
Ar. *thou shouldst.*
Ar. *thee.*

37 And when *you said* to him to whom Allah had shown favour and to whom *you had* shown a favour: Keep *your* wife to *yourself* and be careful of (your duty to) Allah; and *you concealed* in *your* soul what Allah would bring to light, and *you feared* men, and Allah had a greater right that *you should* fear Him. But when Zaid had accomplished his want of her, We gave her to *you* as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.[1991]

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ
عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ
اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ
وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ
فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا
لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ
وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ○

Both Zainab and her brother were averse to this match, because Zaid was a freedman, and it was in obedience to this revelation that their scruples were overcome and Zainab accepted Zaid for her husband (Rz, Kf, JB). The verse has no connection with the subsequent events which brought about the divorce and Zainab's marriage with the Holy Prophet. It, moreover, shows that it was the Prophet himself who had arranged this marriage between Zainab and Zaid, and were it not in deference to his wishes, the lady would never have consented to the alliance.

1991 This verse consists of two distinct and separate parts, the first dealing with Zaid's divorce of Zainab, and the second, beginning with *but when Zaid had accomplished, etc.*, with the Holy Prophet's marriage with Zainab. As Christian criticism leans in the direction of attaching too much importance to anything derogatory to the reputation of the Holy Prophet, a full explanation of the events in connection with this marriage is necessary. Zaid belonged to the tribe of Kalb, and was taken prisoner in childhood and sold as a slave at Mecca, where he was bought by Khadija's brother, who gave him over to his sister, and she in her turn presented him to the Holy Prophet, who, as was his wont, liberated him; but Zaid was so much attached to the Holy Prophet, that when the Prophet gave him the option to accompany his father to his home or to remain with him, Zaid chose the latter course. On account of his great attachment, Zaid was called the son of Muhammad, and he was one of the early converts to Islam. It is to these events that the opening words of the verse refer when they speak of Zaid as being one to whom Allah as well as the Prophet had shown favour.

Zainab was the daughter of the Prophet's own aunt, Umaima, daughter of Abdul Muttalib; she was one of the early converts to Islam, and the Holy Prophet proposed to her brother that she should be given in marriage to Zaid. Both brother and sister were averse to this match, and only yielded under pressure from the Holy Prophet, for which see the last note. It is related that they both desired that the Holy Prophet himself should marry Zainab (Rz), but the Prophet insisted that she should accept Zaid.

The marriage was, however, not a happy one. Zainab was harsh of temper, and she never liked Zaid on account of the stigma of slavery which attached to his name. Differences arose, and Zaid expressed a desire to the Holy Prophet of divorcing Zainab. The news was grieving for the Prophet, for it was he who had insisted upon the marriage, and he therefore advised Zaid not to divorce her He feared that people would object that a marriage which had been arranged by the Prophet was unsuccessful. It is to this circumstance that the words refer, *and, you feared men, and Allah had a greater right that you*

38 There is no harm in the Prophet doing that which Allah has ordained for him :[1992] such has been the course of Allah with respect to those who have gone before : and the command of Allah is a decree that is made absolute :

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ۝

should fear Him. It is also to the same matter that the words *and you concealed in your soul what Allah would bring to light* refer, for the Prophet did not like that the disagreements between Zainab and Zaid should become generally known. The Prophet's injunction to Zaid not to divorce his wife is contained in unmistakable terms in the Holy Qur-án. But it was all in vain, and Zaid at last divorced Zainab.

After she was divorced the Holy Prophet took her in marriage, that being the wish of the lady and her relatives before her marriage with Zaid, and the Prophet was, now that the marriage arranged by him proved unsuccessful, morally bound to accept the wishes of the lady and her relatives. Moreover, the Qur-án had declared against an adopted son being regarded as if he were a real son, and now there was an opportunity when the Holy Prophet could by his own example deal a death-blow to that custom. This reason is plainly given in the second part of the verse : *We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons.* The Qur-án does not give any other reason for the marriage.

This simple story is made the basis of a mean attack upon the Holy Prophet. It is stated that the Prophet, having seen Zainab by chance through a half-open door, was fascinated by her beauty, and that Zaid, having come to know of this, divorced her, and then she became the Prophet's wife. That Muir and Arnold, not to mention more prejudiced writers, accept this, only shows how far religious prejudice may carry "criticism." It is admitted that Zainab was the daughter of the Prophet's real aunt ; it is admitted that she was one of the early believers in Islam who fled to Medina ; it is admitted that the Prophet himself had arranged the marriage between Zaid and Zainab ; and finally it is admitted that Zainab desired, as did also her brother, before she was married to Zaid, that she should be taken in marriage by the Holy Prophet. What was it then which prevented the Holy Prophet from marrying her when she was a virgin ? Had he not seen her before ? He was so closely related to her that on the face of it such a supposition is absurd. Then, there was no seclusion of women before Zainab's marriage with the Prophet, a fact the truth of which is attested by Muir himself. Having not only seen the lady when she was a virgin, but knowing her full well on account of her close relationship to him and her early belief in Islam, while both the lady and her relatives were desirous that the Prophet should take her for a wife, what was it that made her beauty so unattractive to him when she was a virgin, while the same beauty seen through a half-open door at a later date so fascinated his heart that he ruthlessly disregarded the close spiritual and friendly relationship existing between Zaid and himself ? The story is so absurd that any man possessing ordinary common sense would unhesitatingly reject it, but Christian prejudice is too strong for even such unblushing calumny.

1992 It being lawful for the Prophet to marry Zainab, he should not have refrained merely for fear that some men might object to it. In fact, the Prophet's insisting at first that Zainab should marry Zaid, and her yielding to it at last only in deference to the Prophet's wishes, followed by disagreement and ultimate divorce, had given such a shock to Zainab that the only way to remove it was that the Prophet himself should yield to that which he had at first rejected, viz. the taking of Zainab in marriage for himself. It was out of sympathy with Zainab's feelings, and not from any desire on his own part, that the Prophet married her, for his own wishes, previous to her marriage with Zaid, were against it. But when she had shown her submission and faithfulness by accepting a match against her own desires, and it was Zaid now who would not retain her, the Prophet could no longer justifiably treat the lady's wishes with indifference.

39 Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.[1993]
40 Muhammad is not the father of any of your men, but he is the Apostle of Allah and the seal of the prophets; and Allah is Cognizant of all things.[1994]

الَّذِينَ يُبَلِّغُونَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهُ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللّٰهَ وَكَفٰى بِاللّٰهِ حَسِيبًا ○
مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ
وَلٰكِنْ رَّسُولَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ
وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيمًا ○

1993 The statement that those entrusted with Divine messages do not fear any one but Allah explains the statement of v. 37, where the Prophet is spoken of as fearing men, the significance, as shown in the foot-note, from the circumstances of the case, being that he *did not fear men* but *for them*, lest they should fall into an error.

1994 The word *Khátam* means primarily *a seal* and secondarily the *end* or *the last part* or *portion* of a thing, the latter being the primary significance of the word *khátim*. Though the Holy Prophet was admittedly the last of the prophets, and even history shows that no prophet appeared after him in the world, yet the Holy Qur-án has adopted the word *khátam*, and not *khátim*, because a deeper significance is carried in the phrase *seal of the prophets* than mere *finality*. In fact, it indicates *finality* combined with the *perfection of the attributes of prophethood*, along with *a continuance* among his followers *of certain blessings of prophethood*. He is *the seal of the prophets* because with him the *object of prophethood, the manifestation of Divine will in laws which should guide humanity, was finally accomplished in the revelation of a perfect law in the Holy Qur-án*, and he is also the *seal of the prophets* because *certain favours bestowed on prophets were for ever to continue among his followers*. The office of the prophet was only necessary to guide men, either by giving them a law or by removing the imperfections of a previously existing law, or by giving certain new directions to meet the requirements of the times, because the circumstances of earlier human society did not allow the revelation of a perfect law which should suit the requirements of different generations in different places. Hence prophets were constantly raised. But through the Holy Prophet a perfect law was given, suiting the requirements of all ages and all countries, and this law was guarded against all corruption, and the office of the prophet was therefore no more required. But this did not mean that the Divine favours bestowed on His chosen servants were to be denied to the chosen ones in future. Men did not need a new law, because they had a perfect law with them, but they did stand in need of receiving Divine favours. The highest of these favours is Divine inspiration, and it is recognized by Islam that the Divine Being speaks to His chosen ones now as He spoke in the past, just as He hears and sees as He heard and saw in the past. Human requirements may be satisfied in one way or another, but Divine attributes do not cease to work.

What is stated above is corroborated by a saying of the Holy Prophet: لم يبق من النبوة الا المبشرات i.e. *nothing has remained of prophethood except the receiving of good news*. Prophethood itself has gone, but one of its blessings remains, and shall exist for ever among the followers of the Holy Prophet. Hence also he is called their *spiritual father*, because he has made them to be for ever heirs to one of the blessings of prophethood. Thus, while prophethood terminated with the Holy Prophet, a phase of prophethood was made to continue for ever among the true followers of the Prophet.

SECTION 6

Objections against the Prophet's Domestic Life

41–44. Believers taken out of darkness. 45–48. Annoying talk of unbelievers. 49–52. Prophet's marriages and divorces.

41 O you who believe! remember Allah, remembering frequently,[1995]

42 And glorify Him morning and evening.

43 He it is who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.[1996]

44 Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.

45 O Prophet! surely We
Ar. *thee.* have sent *you* as a witness, and as a bearer of good news and as a warner,

46 And as one inviting to Allah by His permission, and as a light-giving torch.[1997]

47 And give to the believers the good news that they shall have a great grace from Allah.

48 And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk,[1998] and rely on Allah; and Allah is sufficient as a Protector.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ
ذِكْرًا كَثِيْرًا ۙ
وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝
هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلٰٓئِكَتُهٗ
لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ
وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝
تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚۖ وَاَعَدَّ
لَهُمْ اَجْرًا كَرِيْمًا ۝
يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا
وَّمُبَشِّرًا وَّنَذِيْرًا ۙ
وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ۝
وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ
فَضْلًا كَبِيْرًا ۝
وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ
وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

1995 As this section deals with the marriages and divorces of the Holy Prophet, on account of which his opponents had greatly vilified him, it opens with a statement ascribing purity to the Divine Being, giving rise to the inference that no impurity can be ascribed to His Holy Prophet.

1996 This statement suggests another argument of the Holy Prophet's purity. It was by means of the transformation wrought by the Holy Prophet that his companions were led out of the darkness of ignorance. Could it then be that the man who purified others was himself impure? This argument obtains breadth and lucidity in the verses that follow.

1997 The words clearly imply that one who could give light to others and raise them from the depth of vice and immorality to the height of purity and perfection could not himself be in the darkness of impurity.

1998 That the previous verses imply the absurdity of the objections of opponents and critics on the score of his marriages is made clear here, for the Prophet is told not to have any anxiety on account of the annoying talk of his opponents, and to rely on Allah, Who will guard him from the evil consequences of their fault-finding. Compare 3 : 185.

49 O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon;[1999] so make some provision for them and send them forth a goodly sending forth.

50 O Prophet! surely We have made lawful to *you your* wives[2000] whom *you have* given their dowries, and those whom

Ar. *thee.*
Ar. *thy.*
Ar. *thou hast.*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ
ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا
فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا
يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ
الّٰتِيْٓ اٰتَيْتَ اُجُوْرَهُنَّ وَمَا

1999 The reason for putting this ordinance here, in speaking of the Holy Prophet's marriages, seems to apply to the Holy Prophet's marriage with a woman named Asma, daughter of Numan Kindi; but before he went in to her she asked for a divorce, and the Prophet released her as she had desired. It is related that 'Umar decided against her being regarded as a wife of the Prophet.

2000 The marriages of the Holy Prophet have furnished his critics with the chief implement of attack, and the low-minded missionary has gone so far as to call him a voluptuary, although some of his own revered spiritual leaders were known to possess as many as a hundred wives. Therefore I give below full particulars regarding the Prophet's marriages. His first marriage was contracted while he was twenty-five years of age, and the widow Khadija whom he married was forty years old, i.e. fifteen years his senior. It was with her, and her alone, that he passed all the years of his youth and manhood until she died three years before the Hejira, when he was already an old man of fifty. This circumstance alone is sufficient to give the lie to those mean carpers who call him a voluptuary. After her death, while still at Mecca, he married Sauda and 'Ayesha, the latter of whom was his only virgin wife.

Then followed the flight to Medina, and subsequent to the Flight he had to fight many battles with his enemies, the Quraish, or such tribes as sided with the Quraish and persecuted the Muslims. The result of these battles was a great discrepancy between the number of males and females, and as his favourite followers fell in the field of battle fighting with his enemies, the care of their families devolved upon the Prophet and his surviving companions. In the battle of Badr fell Khunais, son of Huzafa, and the faithful 'Umar's daughter Ḥafṣa was left a widow. 'Umar offered her to 'Usman and Abu Bakr in turn, and she was at last married by the Holy Prophet in the third year of Hejira.

Abdulla, son of Jahsh, fell a martyr at Uhud, and his widow Zainab, daughter of Khuzaima, was taken in marriage by the Prophet in the same year. In the next year Abú Salma died, and his widow, Umm-i-Salma, was taken to wife by the Prophet. The events are narrated in the last section, leading to Zainab's divorce by Zaid; the Prophet married her in the fifth year of Hejira under circumstances already narrated. Umm-i-Habiba was one of his devoted followers who fled to Abyssinia with her husband 'Ubaidulla, who there became a Christian, and when he died his widow found comfort in being taken as a wife by the Holy Prophet in the seventh year of Hejira.

Besides these widows of his faithful followers whom it fell to his lot to take under his protection, the Prophet took three widows of his enemies in marriage, and in each case this step led to the union and pacification of a whole tribe. These three, Juwairiya, Maimoona, and Safiyya, he married in the years six and seven of Hejira. Regarding one of these, it is sufficient to note that when the Prophet took Juwairiya for a wife, over a hundred families of the tribe of Bani Mustalaq, to which tribe she belonged, were at once liberated by the Muslims.

Thus it will be seen that all the marriages of the Holy Prophet were due either to feelings of compassion for the widows of his faithful followers or to put a stop to bloodshed and ensure union with some tribe. Compare also 535, where it is shown that the permission

Ar. *thy*.
Ar. *thee*.
Ar. *thy*.
Ar. *thy*.
Ar. *thy*.
Ar. *thy*.
Ar. *thee*.
Ar. *thee*.
Ar. *thee*.
Ar. *thou mayest*.
Ar. *thou pleasest*.
Ar. *thou mayest*.
Ar. *thee*.
Ar. *thou pleasest*.
Ar. *thou desirest*.
Ar. *thou hadst*.
Ar. *thee*.
Ar. *thou givest*.

your right hand possesses out of those whom Allah has given to *you* as prisoners of war, and the daughters of *your* paternal uncle and the daughters of *your* paternal aunts, and the daughters of *your* maternal uncle and the daughters of *your* maternal aunts who fled with *you*; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for *you*, not for the (rest of) believers;[2001] We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to *you*; and Allah is Forgiving, Merciful.

51 *You may* put off whom *you please* of them, and *you may* take to *you* whom *you please*, and whom *you desire* of those whom *you had* separated provisionally, no blame attaches to *you*; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what *you give* them,[2002] and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.

ملكت يمينك مما افاء الله عليك و
بنت عمك وبنت عمتك وبنت
خالك وبنت خلتك التي هاجرن
معك وامراة مؤمنة ان وهبت
نفسها للنبي ان اراد النبي ان
يستنكحها خالصة لك من دون
المؤمنين قد علمنا ما فرضنا عليهم
في ازواجهم وما ملكت ايمانهم
لكيلا يكون عليك حرج وكان
الله غفورا رحيما ○
ترجي من تشاء منهن وتؤوي اليك
من تشاء ومن ابتغيت ممن عزلت
فلا جناح عليك ذلك ادنى ان تقر
اعينهن ولا يحزن ويرضين بما
اتيتهن كلهن والله يعلم ما في
قلوبكم وكان الله عليما حليما ○

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for polygamy was given under similar circumstances; in fact, many of the companions had to follow the example of the Holy Prophet. For another reason see 2007. See also 1985 and 1989.

2001 Two interpretations have been given of these words: according to Abu Hanifa, the meaning is, the taking of a woman in marriage without assigning any dowry, if a woman offers herself in marriage to the Prophet, is a special privilege of the Holy Prophet; according to Shafa'i the meaning is that a woman married by the Holy Prophet shall not be married by any other person (Rz). This, if any, is the only special privilege allowed to the Holy Prophet. But as against this the Prophet was not allowed to divorce his wives, while his followers could divorce theirs if they liked. See 200.

2002 This verse must be read along with vv. 28 and 29, where a choice is given to the Prophet's wives to remain with him or to part. A similar choice is given here to the Prophet. And when his wives preferred to lead simple lives with him rather than seek worldly goods by leaving him, the Prophet was no less considerate for their feelings; for notwithstanding the choice given to him to retain such of his wives as he liked, he did not exercise this choice to the disadvantage of any one of them, but retained them all, as they had chosen to remain with him. A reference is, indeed, contained to vv. 28 and 29 in the words *that they should be pleased, all of them, with what you give them*, which indicate that this was altogether a new arrangement in which both parties were given free choice and both sacrificed all other considerations to the sanctity of the marriage-tie.

52 It is not allowed to *you* to take women afterwards,[2003] nor that *you should* change them for other wives,[2004] though their beauty be pleasing to *you*, except what *your* right hand possesses;[2005] and Allah is Watchful over all things.

Ar. *thee*.
Ar. *thou shouldst*.
Ar. *thee*.
Ar. *thy*.

لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ أَنْ
تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَّلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ
اللهُ عَلٰى كُلِّ شَىْءٍ رَّقِيبًا ۝

SECTION 7

Rules of Conduct in Domestic Relations

53, 54. Prophet's house and separating of female compartments. 55. Near relations are allowed. 56–58. False charges against the Prophet and believers.

53 O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished—but when you are invited, enter, and when you have taken the food, then disperse—not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain;[2006] this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Apostle of Allah, nor that you

يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا لَا تَدْخُلُوا بُيُوتَ
النَّبِىِّ إِلَّآ أَنْ يُّؤْذَنَ لَكُمْ إِلٰى طَعَامٍ
غَيْرَ نٰظِرِينَ إِنٰىهُ وَلٰكِنْ إِذَا دُعِيتُمْ
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا
مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذٰلِكُمْ
كَانَ يُؤْذِى النَّبِىَّ فَيَسْتَحْىٖ مِنْكُمْ وَ
اللهُ لَا يَسْتَحْىٖ مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ
مَتَاعًا فَسْـَٔلُوهُنَّ مِنْ وَّرَآءِ حِجَابٍ ۚ ذٰلِكُمْ
أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللهِ وَلَآ أَنْ

2003 When the Prophet's wives chose to remain with him, limitation was placed upon the Holy Prophet, viz. that he should not take any other wife. The Prophet did not contract any marriage after the seventh year of Hejira, when this verse was revealed.

2004 This is another limitation, viz. that it was not after this allowed to the Prophet to divorce any one of those who had chosen to remain with him.

2005 By *those whom your right hand possesses* are indicated the wives of the Prophet whom he had lawfully married.

2006 Christian bigotry discovers personal motives even in these beautiful rules of conduct. It must be borne in mind that any rule of conduct to be observed in relation to the Holy Prophet is really a rule that must be observed by all in social relations. The Qur-án teaches not only high morals, but also good manners, for it is meant for all men. In this verse it disparages the custom of giving trouble to the owner of a house who invites his friends to a dinner by coming before the appointed time or staying after dinner to indulge in idle talk. This is a rule which the Muslims were desired to observe towards one another as well as towards the Holy Prophet. Similarly, the rule relating to strangers speaking to women from behind a curtain applies equally to all, and is not to be observed only towards the Prophet's wives.

should marry his wives after him ever;[2007] surely this is grievous in the sight of Allah.

54 If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.

55 There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.[2008]

56 Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.[2009]

57 Surely (as for) those who speak evil things[2010] of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.

تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ
ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝
اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ۝
لَا جُنَاحَ عَلَيْهِنَّ فِيْٓ اٰبَآئِهِنَّ وَلَا
اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اِخْوَانِهِنَّ
وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا
مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ؕ اِنَّ
اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ۝
اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ
سَلِّمُوْا تَسْلِيْمًا ۝
اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ
اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ۝

2007 It is difficult to see what jealous motive on the Prophet's part lies hidden beneath this injunction. With the exception of 'Ayesha, the Prophet's wives were all widows, Zainab alone being divorced. The respect due to the Prophet is alone a sufficient reason for the injunction, but a little consideration will show that the absence of the injunction would have led to difficulties. One of the objects which the Prophet's marriages served was the faithful communication of incidents that play an important part in the life of a man, but whose knowledge is only limited to a man's family circle. The remarriage of any of the Prophet's widows would have surely impaired this object to a great degree, as it would have had a possible effect upon the independence of opinion of the lady who entered into marital obligations with another man. Such incidents would have, moreover, given rise to schisms, which possibility assumes a high probability when the great schism dividing Islam into the Sunni and Shia sects is borne in mind, which was no doubt the result of a partisanship for the offspring of the Prophet's daughter Fatima.

2008 The verb *ittaqīna* (plural, fem. gen.) shows that the Prophet's wives are addressed.

2009 The invocation of Divine blessings on the Holy Prophet is mentioned in connection with the false imputations against him as regards his marital relations, the implication being that all such imputations would be brought to naught by the blessings which Allah would shower on him, showing that he is pure and holds communion with the fountain-head of purity.

2010 The word *yu'zūn* occurring here is from the root *aza*, which occurs in v. 48 in this chapter and in 3 : 185, and means the annoying talk of the unbelievers and the hypocrites in the form of false imputations against the Holy Prophet. This sense of the word is made very clear in the next verse, where the same word is used about the believers, and is explained in the concluding words of the verse as indicating a *false accusation against them*.

Ar. *bear*.

58 And those who speak evil things of the believing men and the believing women without their having earned (it), they *are guilty* indeed *of* a false accusation and a manifest sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ
بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَ
إِثْمًا مُّبِينًا ○ ع

SECTION 8

Those who spread Evil Reports

59. Women to wear an over-garment so that they may be respected. 60–62. Punishment of hypocrites. 63–67. Punishment of unbelievers.

Ar. *thy*.
Ar. *thy*.

59 O Prophet! say to *your* wives and *your* daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.[2011]

يٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنٰتِكَ
وَنِسَآءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَابِيبِهِنَّ ط ذٰلِكَ أَدْنٰىٓ أَنْ
يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ط وَكَانَ اللّٰهُ
غَفُوْرًا رَّحِيمًا ○

Ar. *thee*.
Ar. *thy*.

60 If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set *you* over them, then they shall not be *your* neighbours in it but for a little while:

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ
فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ
فِيْهَآ إِلَّا قَلِيْلًا ○ ق

Or, *cursed*.

61 *Driven off*: wherever they are found they shall be seized and murdered, a (horrible) murdering.[2012]

مَّلْعُوْنِيْنَ ج أَيْنَمَا ثُقِفُوْٓا أُخِذُوْا وَ
قُتِّلُوْا تَقْتِيْلًا ○

Ar. *thou shalt*.

62 (Such has been) the course of Allah with respect to those who have gone before; and *you shall* not find any change in the course of Allah.[2013]

سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ج
وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ○

Ar. *thee*.
Ar. *thee*.

63 Men ask *you* about the hour; say: The knowledge of it is only with Allah, and what will make *you* comprehend that the hour may be nigh.[2014]

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ط قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ط وَمَا يُدْرِيْكَ
لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ○

2011 The injunction to wear an over-garment is here given with the object that free women may be distinguished from slaves, so that they may not be annoyed and followed by men inclined to evil, who would come to know by this mark of distinction that these were pure and chaste women who would not tolerate insult or illtreatment (Rz).

2012 This and the following verse relate to hypocrites as well as to certain Jews who spread evil reports concerning the Muslims. Before the Prophet died Medina was cleared of these mischievous elements.

2013 Such has been the fate of the Jews all over the world, and such was also the fate of the hypocrites who were turned out of the mosque.

2014 By the *hour* is meant *the hour of their doom* as prophesied in the previous verses.

64 Surely Allah has cursed the unbelievers and has prepared for them a burning fire,
65 To abide therein for a long time;[a] they shall not find a protector *or* a helper.
66 On the day when their *faces* shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Apostle!
67 And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path:
68 O our Lord! give them a double chastisement and curse them with a great curse.

a 1201.
Ar. *nor*.
Or, *chiefs*.

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا
خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا
وَلَا نَصِيرًا
يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ
يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا
وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ
كُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا
رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ
الْعَنْهُمْ لَعْنًا كَبِيرًا

SECTION 9

An Exhortation to the Faithful

69. False imputations against Moses. 70, 71. The way to success. 72. Heaven and earth obey the law, but not man. 73. Punishment of hypocrites and unbelievers.

69 O you who believe! be not like those who spoke evil things of Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah.[2015]
70 O you who believe! be careful of (your duty to) Allah and speak the right word,
71 He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Apostle, he indeed achieves a mighty success.
72 Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;[2016]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَ
كَانَ عِنْدَ اللَّهِ وَجِيهًا
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا
قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا
إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ
الْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ
أَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا

2015 For a false imputation against Moses by his own people, and even his own sister; see Num. 12. As this chapter deals with false imputations, the case of a false imputation against the prophet in whose likeness the Holy Prophet came is cited, and attention is drawn to the fate of those who had taken part in the accusation. The false accusations against the Holy Prophet are all forged by his opponents, not by his followers, as in the case of Moses.

2016, see next page.

73 So[2017] Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women, and Allah is Forgiving, Merciful.

لِّيُعَذِّبَ اللَّهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ اللَّهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَكَانَ اللَّهُ غَفُوْرًا رَّحِيْمًا ۝

2016 حمل الامانة means *he was unfaithful to it* (LL). TA explains *yaḥmilna-há* as meaning *takhun-há*, i.e. *they were unfaithful to it*, and حملها الانسان as meaning خانها الانسان i.e. *man was unfaithful to it*. And the reason is thus given by Az, انها لم تحملها اى ادتها و كل من خان الامانة فقد حملها i.e. *not bearing the trust signifies that they paid it back, and everyone who is unfaithful to a trust is said to have borne it* (TA). The meaning is that nature is true to its laws which bring about its evolution, but man is not true to the laws on which depends his real happiness.

2017 The *lám* is the *lám-ul-'áqibah*, and is hence translated as meaning *so* or *therefore*, i.e. the result of being unfaithful to the Divine laws is that men suffer punishment. The hypocrites and the unbelievers are untrue to law and suffer, while the faithful submit to it and are happy.

CHAPTER XXXIV

THE SABA

(*As-sabā*)

REVEALED AT MECCA

(6 *sections and* 54 *verses*)

Abstract:

Sec. 1. Judgment is certain.
Sec. 2. Favours followed by retribution.
Sec. 3. A victory for the Muslims.
Sec. 4. The leaders of evil.
Sec. 5. Helplessness of the gods.
Sec. 6. Truth shall prosper.

The Title and context.

THE title of this chapter is taken from that of a city of the same name, i.e. *Saba*, which was situated in Yaman and was destroyed by a flood. The warning given in this chapter applies to all nations that are made great and prosperous but fall into luxurious habits. Ease engenders evil, which brings decay and ruin. Hence it was a warning to the Quraish, no doubt, but it was equally a warning to the Muslims, who were made masters of the earth but fell into the ways of ease and luxury and were now suffering the consequences. The warning to the Quraish is placed here appropriately, because the previous chapter deals with their hard struggle, actually carried on later, to destroy Islam.

Date of revelation and subject-matter.

It is a Meccan revelation and belongs to the early Meccan period. The first section asserts the truth of the judgment, a judgment the truth of which shall not be witnessed only in the life after death, but is clearly seen working in this very life. This judgment overtakes individuals as well as nations, and two instances are cited in the second section of how prosperous nations are swept out of existence when they fall into evil ways. Judgment shall therefore overtake the Quraish, and their false deities, we are told in the third section, shall not avail them in the least, and an encounter shall be brought about between the two parties, resulting in a victory for the Muslims. The fourth section describes the plight of the leaders of evil, the leaders and the followers blaming each other. The fifth section states that their very deities shall then be unable to help them, and that they shall be punished as deniers of truth have always been punished. The last section asserts that truth shall prosper and falsehood vanish before it.

SECTION 1

Judgment is certain

In the name of Allah, the Beneficent, the Merciful.

1 (All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.
2 He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.
3 And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens *or* in the earth, and neither less than that nor greater, but (all) is in a clear book,[2018]
4 That He may reward those who believe and do good; these it is for whom is forgiveness and an honourable sustenance.
5 And (as for) those who strive hard in opposing Our communications,[2019] these it is for whom is a painful chastisement *of an evil kind*.[2020]
6 And those to whom the knowledge has been given see that which has been revealed to *you* from *your* Lord, that is

Ar. *nor*.

Or, *on account of evil conduct*.

Ar. *thee*.
Ar. *thy*.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
الْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَ
مَا فِي الْاَرْضِ وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ وَ
هُوَ الْحَكِيْمُ الْخَبِيْرُ ۝
يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا
وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا
وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ۝
وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ
قُلْ بَلٰى وَرَبِّيْ لَتَاْتِيَنَّكُمْ عٰلِمِ الْغَيْبِ
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ
وَلَا فِي الْاَرْضِ وَلَآ اَصْغَرُ مِنْ ذٰلِكَ
وَلَآ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۝
لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝
وَالَّذِيْنَ سَعَوْ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ ۝
اُولٰٓئِكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ
وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ
اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ

2018 The verse states the immutable law that every deed is followed by a consequence, and nothing should be looked upon as too small to produce an effect. The two verses that follow are an illustration of this law: good meets with a good reward and evil with an evil punishment.

2019 *Mu'ājizīn* literally means *fighting and contesting* with another *to render him unable to do* a thing (LL).

2020 *Min rijz-in* either qualifies *'azāb*, the *min* being *bayāniyyah*, or it gives the reason of the *'azāb*, the *min* being *sababiyyah*. I give the latter interpretation in the margin. *Rijz* literally signifies *uncleanness*, hence *evil*, or *evil conduct*, or *idol-worship*.

that is the truth, and it guides into the path of the Mighty, the Praised.

7 And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

8 He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in
Ar. *remote.* torment and in *great* error.

9 Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please
Or, *disappear.* We will make them *low* in the land or bring down upon
Or, *a portion.* them *what will cover them* from the heaven; most surely there is a sign in this for every servant turning (to Allah).[2021]

هُوَ الْحَقَّ وَيَهْدِيْٓ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۝
وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى
رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ
اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۝
اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ۗ
بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِي
الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ۝
اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا
خَلْفَهُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ۗ اِنْ
نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ
عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ ۗ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۝

SECTION 2

Favours followed by Retribution

10–14. How kingdom of David and Solomon was ruined. 15–19. Saba destroyed in ease. 20, 21. Devil leads astray.

10 And certainly We gave to David excellence from Us: O mountains! repeat praises
a 1387. with him,[2022] and the birds;[a] and We made the iron pliant to him,[2023]

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ۗ يٰجِبَالُ
اَوِّبِيْ مَعَهٗ وَالطَّيْرَ ۚ وَاَلَنَّا لَهُ
الْحَدِيْدَ ۝

2021 This is the ever-recurring argument of the Holy Qur-án. The unbelievers deny the last resurrection, the life after death, the sublime principle of the accountability of human actions, which form the only basis of high morals, and they are told that, as a proof of the truth of the resurrection and of their evil deeds producing evil consequences, they shall be punished in this very life for their mischiefs: they will be brought to disgrace in the land of which they are the masters, and they shall be overtaken by a punishment which will cover them so effectively that they will not be able to save themselves from it.

2022 *Awwaba* literally signifies *he returned* (LL), and applied to a company of men, *it journeyed by day* (LL), and metonymically *ába* or *awwaba* signifies *he returned from disobedience to obedience* or *repeated the praises of God.* The phrase يا جبال اوبى معه is usually interpreted as meaning *O mountains, repeat with him the praises of Allah,* by which some understand the praising of Allah by the mountains in the sense in which all inanimate objects are stated in the Holy Qur-án to glorify Allah, while others think that the mountains' echoing of David's loud praises is meant. But the mention of *birds*, the attendants of a

2023, see next page.

Or, *do perfect deeds.*

11 Saying: *Make ample* (*coats of mail*), and assign a time to the making of coats of mail and do good: surely I am Seeing what you do.[2024]

12 And (We made) the wind (subservient) to Solomon,[a] which made a month's journey in the morning and a month's journey in the evening,[2025] and We made *an abundance* of molten brass to flow out for him;[2026] and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the chastisement of burning.[2027]

a 1646

Or, *a fountain.*

أَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا
صَالِحًا ۭ اِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝
وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا
شَهْرٌ ۚ وَاَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ۭ
وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ
بِاِذْنِ رَبِّهٖ ۭ وَمَنْ يَّزِغْ مِنْهُمْ عَنْ
اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ۝

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victorious army (see 1387), and *iron* along with it shows that the reference is to the conquests of David; and the singing of praises by the mountains therefore carries the significance of yielding to David. Or the *jibál* may here signify *mighty men* (see 1604), who are thus commanded to march along with him to conquer the enemy.

2023 The *making of the iron pliant* to him signifies the extensive use of iron by him in his battles, and so do the coats of mail in the next verse.

2024 The subject of the previous verse is continued. David is enjoined to prepare himself and his army for severe battles, hence the necessity of coats of mail to save life. Some think that the commandment signifies that David should not take anything from the treasury for his own livelihood, and that he should earn his livelihood by an industry, such as the making of coats of mail (Kf). *Sábighát* is the plural of *sábighah*, which is an adjective meaning *ample* or *vast*, and is here considered as standing for the noun which it qualifies, for you say درع سابغة meaning *an ample coat of mail.* But you also say نعمة سابغة i.e. *a complete benefit* (TA-LL), and by اعمل سابغات may only be meant *do perfect deeds*, which I give in the margin. *Sard* means *coats of mail* or *their rings* (LL), and *qaddara* signifies *he made it according to a measure* or *proportioned for it*, and also *he assigned a particular time for it* (Q-LL). Rz favours the latter interpretation as being meant here, i.e., David is commanded not to employ his whole time in such occupations, for the real object is to do good.

2025 The significance is that Solomon's ships were made to traverse a month's journey in a day by favourable winds. For Solomon's navy, see 1 Kings 9 : 26. But it should be noted that *ríḥ* means also *power* or *dominance* or *conquest* (S, TA-LL), and therefore the meaning may be that Solomon's kingdom was so large that it was a month's journey in the east and a month's journey in the west.

2026 "Also he made a molten sea of ten cubits from brim to brim" (2 Chron. 4 : 2).

2027 These jinn were no other than the strangers whom Solomon subjected to his rule and forced into service. See 2 Chron. 2 : 12–18: "And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountains." Note that the *jinn* of this verse are the *shayáṭín* of 38 : 37, where it is said that "We subjected to Solomon the *devils*, every builder and diver," where the *shayáṭín* or *devils* are explained by the Qur-án itself to be no others than the builders and divers whom Solomon had forced into labour. In the first volume, Tabrezi in his commentary on Himasa remarks: "Abu Ula

13 They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place;[2028] give thanks, O family of David! and very few of My servants are grateful.

14 But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.[2029]

15 Certainly there was a sign for Saba in their abode: two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

16 But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.[2030]

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَ
تَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ
رَّاسِيَاتٍ ط اعْمَلُوا آلَ دَاوُدَ شُكْرًا ۚ وَ
قَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ○
فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ
مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن
لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي
الْعَذَابِ الْمُهِينِ ○
لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ
جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن
رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ط بَلْدَةٌ
طَيِّبَةٌ وَرَبٌّ غَفُورٌ ○
فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ
خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ○

says the Arabs speak of the *jinn* frequently, likening a man who is clever in executing affairs to the *jinni* and the *shaitán* or *devil*, and hence they say his *jinn* is gone when they mean that *he became weak and abased.*" This explanation, along with that which the Qur-án itself affords, settles the question of the *jinn* and the *devils* employed by Solomon.

2028 For graving of the cherubims on the walls see 2 Chron. 3 : 7 ; for casting of oxen, 2 Chron. 4 : 3 ; for making of lavers, pots, basins, etc., 2 Chron. 4 : 11, 14.

2029 The reference in *the creature of the earth that ate away his staff* is to his son's weak rule, under whom the kingdom of Solomon went to pieces. It appears that Solomon's successor, Rehoboam, led a life of luxury and ease, and instead of acting on the advice of the older men, he yielded to the pleasure-seeking wishes of his companions (1 Kings 12 : 13), and it is to his luxurious habits and easy mode of life that the Holy Qur-án refers when it calls him a *creature of the earth.* The *eating away of his staff* signifies *the disruption of the kingdom.* The *jinn*, as already remarked, mean the rebellious tribes who had been reduced to subjection by Solomon, and who remained in subjection to the Israelites for a time, until the kingdom was shattered. This instance, as well as the one following, contained a warning for the Muslims as to the result of falling into luxury and ease, by which, however, they benefited little; the ultimate fate of the respective kingdoms of Umayyads and Abbasides was the same as that of Solomon's kingdom. See also 2141.

2030 Saba was "a city of Yaman, also called *Ma'árab*; it was about three days' journey from San'as. The bursting of the dyke of Ma'árab and the destruction of the city by a

17 This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا وَهَلْ نُجٰزِيْٓ
اِلَّا الْكَفُوْرَ ○

18 And We made between them and *the* towns which We had blessed (other) towns to be easily seen,[2031] and We apportioned the journey therein: Travel through them nights and days, secure.

Ar. *between the.*

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا
فِيْهَا قُرًى ظَاهِرَةً وَّقَدَّرْنَا فِيْهَا السَّيْرَ
سِيْرُوْا فِيْهَا لَيَالِيَ وَاَيَّامًا اٰمِنِيْنَ ○

19 And they said: O our Lord! make spaces to be longer between our journeys;[2032] and they were unjust to themselves; so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one.

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَ
ظَلَمُوْٓا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَ
مَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّكُلِّ صَبَّارٍ شَكُوْرٍ ○

20 And certainly the devil found true his conjecture concerning them, so they follow him, except a party of the believers.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ
فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ○

21 And he has no authority over them, but that We may distinguish him[a] who believes in the hereafter from him who is in doubt concerning it; and *your* Lord is the Preserver of all things.

a 185.

Ar. *thy.*

وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا
فِيْ شَكٍّ وَرَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ○

SECTION 3

A Victory for the Muslims

22–24. Leaders will not help. 25–27. A battle and a decision. 28. The Prophet a warner for all nations. 29, 30. Time of the promise.

22 Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens *or* in the earth, nor have they any partnership in either, nor has He among them any one to back (Him) up.[2033]

Ar. *nor.*

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ
لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ
وَلَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ
شِرْكٍ وَّمَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ○

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flood are historical facts, and happened in about the first or second century of our era" (Palmer's note).

It is usual to speak of two gardens, for large cultivated areas were bounded by a garden on each side.

2031 The cities were so close to each other that one could be seen from the other, or they were conspicuous from the road. It is an indication of the great prosperity of the country. The blessed towns are the towns of Syria with which they carried on trade.

2032, 2033, see next page.

a 79, 339.

23 And intercession will not avail aught with Him save of him whom He permits.[a] Until when fear shall be removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.

وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ۝

24 Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error.[2034]

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلِ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ۝

25 Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

قُل لَّا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ۝

26 Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.[2035]

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ۝

27 Say: Show me those whom you have joined with Him as associates: by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.

قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاءَ ۖ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

28 And We have not sent *you* but to all the men as a bearer of good news and as a warner, but most men do not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

29 And they say: When will this promise be (fulfilled) if you are truthful?[2036]

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

2032 It is not necessary that they should have thus prayed with their tongues. On the other hand, it may be a description of their actual condition, i.e. they were not grateful for the blessings and fell into evil ways, which resulted in punishment overtaking them.

Some commentators think that the petition was actually made, the object being that they might get advantage from the poor, who would be obliged to remain longer on the road (JB).

Speaking of the trade of Yaman with Syria, Muir says: "The commerce assumed great dimensions and enriched the nation . . . and, which is remarkable, the number of stages of Hadhramant to Ayla, given . . . as seventy, exactly corresponds with the number at the present day." The reference in the previous verse to the appointment of the journey might be to these stages.

2033 It refers to the helplessness of the supposed gods to assist their votaries when distress overtakes them.

2034 The meaning is that as surely as you are in manifest error, as surely we are in the right direction.

2035 This is a prophecy which was fulfilled in the first decisive battle which clearly decided the issue between the Muslims and the unbelievers.

2036 This shows that the unbelievers realized that the above verses contained a prophecy.

30 Say: You have the appointment of a day[2037] from which you cannot hold back any while, nor can you bring it on.

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ
عَنْهُ سَاعَةً وَّلَا تَسْتَقْدِمُوْنَ ○

SECTION 4

The Leaders of Evil

31–33. Leaders and followers blame each other. 34–36. Ease engenders evil.

31 And those who disbelieve say: By no means will we believe in this Qur-án, nor in that which is before it;[2038] and *could you* see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you, we would certainly have been believers.

Ar. *couldst thou.*

وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا
الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ؕ وَلَوْ
تَرٰۤى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۖۚ
يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ ِۨالْقَوْلَ ۚ يَقُوْلُ
الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْلَاۤ
اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ○

32 Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? nay, you (yourselves) were guilty.

قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْۤا
اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ
جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ○

33 And those who were deemed weak shall say to those who were proud: Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall *manifest* regret when they shall see the chastisement; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.

Or, *conceal.*

وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا
بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَاۤ اَنْ نَّكْفُرَ
بِاللّٰهِ وَنَجْعَلَ لَهٗۤ اَنْدَادًا ؕ وَاَسَرُّوا النَّدَامَةَ
لَمَّا رَاَوُا الْعَذَابَ ؕ وَجَعَلْنَا الْاَغْلٰلَ فِيْۤ
اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ؕ هَلْ يُجْزَوْنَ
اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ○

34 And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.

وَمَاۤ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ
اِلَّا قَالَ مُتْرَفُوْهَاۤ ۙ اِنَّا بِمَاۤ اُرْسِلْتُمْ
بِهٖ كٰفِرُوْنَ ○

2037 A day is equal to a year in prophetic language. The battle of Badr took place after the first year of Flight had passed away. Elsewhere the same question is answered by the words: "Maybe part of that which you hasten on will come to you after I am gone." (See the alternative significance of 27:72 given in the margin.)

2038 They reject not only the Qur-án but also previous revelation, because it contains prophecies about the appearance of the Holy Prophet.

35 And they say: We have more wealth and children, and we shall not be chastised.

36 Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.[2039]

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا
نَحْنُ بِمُعَذَّبِينَ ۝
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

SECTION 5

Helplessness of the Gods

37–39. How is nearness to Allah attained. 40–42. Their gods deny their worship and are unable to help. 43–45. Rejection of truth is always punished.

37 And not your wealth, nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.[2040]

38 And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

39 Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward,[2041] and He is the best of Sustainers.

40 And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ
عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ
صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ
بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ۝
وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ
أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۝
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ
فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ۝
وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ
أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۝

2039 This expression is always used to signify that Allah intends now to give ample means of subsistence to the poorer party and to strengthen them against the wealthy transgressors. Because they took pride in their wealth, as the previous verse shows, they are told that even this shall be taken away from them.

2040 Not only in the highest places in paradise, but also in the highest places in this life, a truth which finds abundant illustration in the lives of the early Muslims.

2041 *Akhlafa* is used in the sense of *exceeding* or *surpassing so as to leave another thing behind* (from *khalf*, meaning *behind*). You say أخلف البازل i.e. *he* (a camel) *exceeded in age* the *bâzil*, which is generally one *that has entered his ninth year* (LL). Hence *yukhlifuhû* here signifies that *Allah gives him such a great reward as to leave behind what he had spent in His way*. What the companions of the Prophet gave in Allah's way was given back to them manifold.

41 They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.[2042]

قَالُوا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ
بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ اَكْثَرُهُمْ
بِهِمْ مُّؤْمِنُوْنَ ○

Ar. *nor.*

42 So on that day one of you shall not control profit *or* harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا
وَّلَا ضَرًّا وَنَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا
عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ○

43 And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا
هٰذَآ اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ
يَعْبُدُ اٰبَآؤُكُمْ وَقَالُوْا مَا هٰذَآ اِلَّا
اِفْكٌ مُّفْتَرًى وَقَالَ الَّذِيْنَ كَفَرُوْا
لِلْحَقِّ لَمَّا جَآءَهُمْ اِنْ هٰذَآ اِلَّا سِحْرٌ
مُّبِيْنٌ ○

Ar. *thee.*

44 And We have not given them any books which they read, nor did We send to them before *you* a warner.[2043]

وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ
اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ○

45 And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them,[2044] but they gave the lie to My apostles, then how was the manifestation of My disapproval?

وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوْا
مِعْشَارَ مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ
فَكَيْفَ كَانَ نَكِيْرِ ○

SECTION 6

Truth shall prosper

46–50. Truth shall destroy falsehood. 51–54. The punishment.

46 Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen: he is only a warner to you before a severe chastisement.

قُلْ اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ اَنْ تَقُوْمُوْا
لِلّٰهِ مَثْنٰى وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا مَا
بِصَاحِبِكُمْ مِّنْ جِنَّةٍ اِنْ هُوَ اِلَّا نَذِيْرٌ
لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ○

2042 Compare this with the last section, and it will be clear that the very persons mentioned there as the proud ones are spoken of here as the *jinn*.

2043 That is, no book was ever given nor any warner ever raised that should teach polytheism; or the meaning may be that whereas warners appeared all about Arabia, Mecca had not yet seen one.

2044 That is, in power or in material prosperity the Quraish do not stand comparison with many of the early nations.

47 Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.

48 Say: Surely my Lord *utters* the truth, the great Knower of the unseen.

Or, *casts ... (against falsehood)*.

49 Say: The truth has come, and the falsehood shall *vanish* and shall not *come back*.[2045]

Ar. *not originate*. Ar. *reproduce*.

50 Say: If I err, I err only against my own soul, and if I follow a right direction, it is because of what my Lord reveals to me; surely He is Hearing, Nigh.

51 And *could you* see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place,[2046]

Ar. *couldst thou*.

52 And they shall say: We believe in it. And *whence* shall the attaining (of faith) be possible to them from a distant place?[2047]

Or, *how*.

53 And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.[2048]

54 And a barrier shall be placed between them and *that* which they desire,[2049] as was done with the likes of them before; surely they are in a disquieting doubt.

Ar. *between that*.

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ
أَجْرِيَ إِلَّا عَلَى اللّٰهِ وَهُوَ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ○
قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ○
قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ○
قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلٰى نَفْسِي وَ
إِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ
سَمِيعٌ قَرِيبٌ ○
وَلَوْ تَرٰى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا
مِنْ مَكَانٍ قَرِيبٍ ○
وَقَالُوا آمَنَّا بِهِ وَأَنّٰى لَهُمُ التَّنَاوُشُ
مِنْ مَكَانٍ بَعِيدٍ ○
وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ○
وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ
كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ
كَانُوا فِي شَكٍّ مُرِيبٍ ○

2045 The truth may stand for the Unity and the falsehood for polytheism, so that it is here declared that the doctrine of the Unity shall be established in Mecca and idol-worship shall never again find access thereto. Or, truth and falsehood carry the ordinary wider significance. The truth of this prophecy shines out in full brilliance during the last thirteen centuries, and affords a certain evidence of the truth of the revelation of the Qur-án. Compare 17:81: "Say: The truth has come and the falsehood vanished, and falsehood is a vanishing thing."

ما يبدی الباطل و ما يعيد is explained variously. Bd says the expression is taken from the annihilation of a people, for when they perish there remains not for them *ibda'*, i.e. *originating a thing*, nor *i'ádah*, i.e. *reproducing a thing*.

2046 They were seized upon at Badr and again at Mecca.

2047 For death shall have then removed them into the other world.

2048 Their conjectures that the Prophet will not be successful have no value, as they have no access to the unseen.

2049 Indeed, no punishment is greater than failure to attain that which a man desires most eagerly. This is the real hell.

CHAPTER XXXV

THE ORIGINATOR

(*Al-Fāṭir*)

REVEALED AT MECCA

(5 *sections and* 45 *verses*)

SECTION 1

Truth of the Divine Promise

1–4. Allah is the Creator, Giver, and Controller. 5. Allah's promise is true. 6. Devil's enmity. 7. Good and evil requited.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 (All) praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ
الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَ

Abstract:

Sec. 1. Truth of the Divine promise.
Sec. 2. Truth shall prevail.
Sec. 3. A new generation will be raised.
Sec. 4. Peace and safety promised to the faithful.
Sec. 5. Punishment is due to evil deeds.

The Title and context.

THE title of this chapter is taken from the Divine attribute mentioned in its opening verse, what is stated in the chapter being really a manifestation of this attribute, because the *Originator* of the heavens and the earth sweeps away the old order and generates a new one. If truth must prosper, as the previous chapter upholds, a new generation must be raised to propagate that truth.

Date of revelation and subject-matter.

The date of the revelation of this chapter is approximately the same as that of the previous one. In the first section it upholds the truth of the Divine promise with which the last chapter ends, and in the second reasserts the promise that truth will prevail. The third section refers to the rising of a new generation, which must take the place of the old generation that has proved itself unfit to promote the cause of truth and justice in the world. The section that follows promises peace, safety, success, and abundance to the believers, while the last section reiterates the law that punishment is due to evil deeds.

four;[2050] He increases in creation what He pleases; surely Allah has power over all things.

2 Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise.

3 O men! call to mind the favour of Allah on you; is there any Creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

Ar. *thee.* 4 And if they call *you* a liar,
Ar. *thee.* truly apostles before *you* were
called liars, and to Allah are all affairs returned.

5 O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the arch-
a 1957. deceiver [a] deceive you respecting
Allah.

6 Surely the devil is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning fire.

7 (As for) those who disbelieve, they shall have a severe chastisement, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

رُبٰعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۝
مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا
مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ
مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝
يٰٓأَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللّٰهِ عَلَيْكُمْ
هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ۚ لَا إِلٰهَ إِلَّا هُوَ ۖ فَأَنّٰى تُؤْفَكُونَ ۝
وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ
مِنْ قَبْلِكَ ۚ وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ ۝
يٰٓأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا
تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۚ وَلَا يَغُرَّنَّكُمْ
بِاللّٰهِ الْغَرُورُ ۝
إِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا
إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحٰبِ السَّعِيرِ ۝
اَلَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

2050 Angels in the Qur-án as well as in the Bible are the immaterial beings who act as ministers to execute the orders of Providence or to execute His judgment, and *malak* is derived from the root *alaka*, meaning *he communicated a message.* The representation of angels as possessing wings is met with in sacred history, but the *janáḥ* or *wing* of an angel by no means indicates the fore-limbs in a bird which fit it for flight. It is a symbol of *power* enabling these immaterial beings to execute their functions, and in Arabic the word *janáḥ* stands for *power*, as you say هو مقصوص الجناح (literally, *he has the wing clipped*), meaning, *he is one who lacks strength* or *power* or *ability*, or *he is impotent* (TA-LL).

SECTION 2

Truth shall prevail

8. Prophet not to grieve for prevalence of error. 9. Those dead spiritually will be quickened. 10. All plans to destroy truth will perish. 11. Great things have small beginnings. 12. Good and bad doctrines likened to sweet and salt seas. 13. Day of truth follows night of ignorance. 14. False gods will not help.

8 What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He
a 44, 1099, 1312. pleases[a] and guides aright whom He pleases, so let not
Ar. *thy.* *your* soul waste away in grief for them; surely Allah is Cognizant of what they do.

9 And Allah is He who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.

10 Whoever desires honour, then to Allah belongs the honour wholly. To Him do ascend the goodly words; and (as for) the goodly deed, He exalts it; and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.[2051]

11 And Allah created you of
b 862, 1716. c 1356A. dust,[b] then of the life-germ,[c] then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book: surely this is easy to Allah.[2052]

أَفَمَنْ زُيِّنَ لَهُ سُوْءُ عَمَلِهِ فَرَاٰهُ حَسَنًا ؕ
فَإِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ
يَّشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ؕ
إِنَّ اللّٰهَ عَلِيْمٌ بِمَا يَصْنَعُوْنَ ۝
وَاللّٰهُ الَّذِيْٓ أَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا
فَسُقْنٰهُ إِلٰى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ۝
مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ
جَمِيْعًا ؕ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ؕ وَالَّذِيْنَ
يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ
وَمَكْرُ أُولٰٓئِكَ هُوَ يَبُوْرُ ۝
وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ
ثُمَّ جَعَلَكُمْ أَزْوَاجًا ؕ وَمَا تَحْمِلُ مِنْ أُنْثٰى
وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ؕ وَمَا يُعَمَّرُ مِنْ
مُّعَمَّرٍ وَّلَا يُنْقَصُ مِنْ عُمُرِهٖٓ إِلَّا فِيْ كِتٰبٍ ؕ
إِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝

2051 The ultimate triumph of truth and the destruction of falsehood could not be expressed in clearer words than those used in this verse. It begins with the statement that those who wish for honour and not disgrace should turn to Allah; it then asserts that good words or doctrines ascend to Him, i.e. prosper and bear fruit, and that good deeds will be exalted. So far as to the triumph of truth and the success of the faithful. It then states that those who invent evil plans to destroy the truth shall suffer a severe punishment, and then, to expel all doubts, adds that all these plans shall perish and prove ineffectual.

2052 The verse first draws attention to the small beginning from which man is made,

Ar. *this one.*
Ar. *this one.*
Ar. *thou seest.*

12 And the two seas are not alike: *the one* sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and *the other* salt, that burns by its saltness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and *you see* the ships cleave through it that you may seek of His bounty and that you may be grateful.

وَمَا يَسْتَوِي الْبَحْرٰنِ هٰذَا عَذْبٌ فُرَاتٌ
سَآئِغٌ شَرَابُهٗ وَهٰذَا مِلْحٌ اُجَاجٌ ؕ وَ
مِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّ
تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ
تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ
فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

13 He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon: each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.[2053]

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي
الَّيْلِ ۙ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَّجْرِيْ
لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ
الْمُلْكُ ؕ وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ
مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ○

14 If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One who is Aware.[2054]

اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ ۚ وَ
لَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ ؕ وَيَوْمَ
الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ؕ وَلَا
يُنَبِّئُكَ مِثْلُ خَبِيْرٍ ○

SECTION 3

A New Generation will be raised

15–18. The righteous shall be masters. 19–23. Good and evil cannot be treated alike. 24–26. How warners are received.

15 O men! you are they who stand in need of Allah, and Allah is He who is the Self-sufficient, the Praised One.

يٰۤاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى
اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ○

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thus giving a hint that the seed of the truth is sown and generates in a similar manner. The latter portion, relating to Divine knowledge of what is borne or brought forth by a female, and of the lengthening and diminishing of a man's life, seems to suggest that the children of the opponents will be believers in truth, as will be also those from among the opponents themselves whose lives are lengthened. The concluding words, *this is easy to Allah*, corroborate this interpretation.

2053 The Arabic word *qiṭmīr* stands for *the white point in the back of a date-stone.*

2054 This is also a prophecy relating to the eventual helpless state of the unbelievers and their leaders.

16 If He please, He will take you off and bring a new *generation*.

Ar. *creation.*

17 And this is not hard to Allah.

18 And a burdened soul cannot bear the burden of another;[a] and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. *You warn* only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

a 851, 1418.

Ar. *thou warnest.*

19 And the blind and the seeing are not alike,

20 Nor the darkness *and* the light,

Ar. *nor.*

21 Nor the shade *and* the heat,

Ar. *nor.*

22 Neither are the living *and* the dead alike. Surely Allah makes whom He pleases hear, and *you can* not make those hear who are in the graves.

Ar. *nor.*

Ar. *thou canst.*

23 *You are* naught but a warner.

Ar. *thou art.*

24 Surely We have sent *you* with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.[2055]

Ar. *thee.*

25 And if they call *you* a liar, so did those before them indeed call (their apostles) liars: their apostles had come to them with clear arguments, and with scriptures, and with the illuminating book.[b]

Ar. *thee.*

b 527.

26 Then did I punish those who disbelieved, so how was the manifestation of My disapproval?

إن يشأ يذهبكم ويأت بخلق جديد
وما ذلك على الله بعزيز
ولا تزر وازرة وزر أخرى وإن تدع
مثقلة إلى حملها لا يحمل منه شيء
ولو كان ذا قربى إنما تنذر الذين
يخشون ربهم بالغيب وأقاموا الصلوة
ومن تزكى فإنما يتزكى لنفسه و
إلى الله المصير
وما يستوي الأعمى والبصير
ولا الظلمت ولا النور
ولا الظل ولا الحرور
وما يستوي الأحياء ولا الأموات إن
الله يسمع من يشاء وما أنت بمسمع
من في القبور
إن أنت إلا نذير
إنا أرسلنك بالحق بشيرا ونذيرا
وإن من أمة إلا خلا فيها نذير
وإن يكذبوك فقد كذب الذين
من قبلهم جاءتهم رسلهم بالبينت
وبالزبر وبالكتب المنير
ثم أخذت الذين كفروا فكيف كان نكير

2055 This broad doctrine that a prophet was raised among every nation is taught repeatedly in the Qur-án, and, curiously enough, it is met with in the earlier revelation at Mecca as well as the later revelation at Medina. This great truth, which had remained hidden for thousands of years from the wisest men of the world, had shone upon an unlearned Arabian who could not have even known what nations then existed and what scriptures they possessed. This broad doctrine alone could form the basis of the universality of a Divine message to the

SECTION 4

Peace and Safety promised to the Faithful

27, 28. Differences among men. 29-35. Believers promised abundance, peace, and safety. 36, 37. Punishment of the wicked.

Ar. *dost thou.*
27 *Do you* not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various
Or, *colours.*
sorts; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

28 And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

29 Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish,[2056]

30 That He may pay them back fully their rewards and give them more out of His grace; surely He is Forgiving, Multiplier of rewards.

31 And that which We
Ar. *thee.*
have revealed to *you* of the
a 70.
Book, that is the truth verifying[a] that which is before it;[2057] most surely with respect to His servants Allah is Aware, Seeing.

32 Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's

أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ
فَأَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا أَلْوَانُهَا ۚ
وَمِنَ الْجِبَالِ جُدَدٌۢ بِيضٌ وَّحُمْرٌ مُّخْتَلِفٌ
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۝
وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْأَنْعَامِ مُخْتَلِفٌ
أَلْوَانُهٗ كَذٰلِكَ ۗ إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ
الْعُلَمٰٓؤُا ۗ إِنَّ اللّٰهَ عَزِيزٌ غَفُورٌ ۝
إِنَّ الَّذِينَ يَتْلُونَ كِتٰبَ اللّٰهِ وَأَقَامُوا
الصَّلٰوةَ وَأَنْفَقُوا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ
عَلَانِيَةً يَّرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۝
لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهٖ ۚ
إِنَّهٗ غَفُورٌ شَكُورٌ ۝
وَالَّذِيٓ أَوْحَيْنَآ إِلَيْكَ مِنَ الْكِتٰبِ هُوَ
الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ
اللّٰهَ بِعِبَادِهٖ لَخَبِيرٌ بَصِيرٌ ۝
ثُمَّ أَوْرَثْنَا الْكِتٰبَ الَّذِينَ اصْطَفَيْنَا
مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَ
مِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ

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whole of mankind. Only he who had the breadth of mind to recognize truth in all could unite all men in one religion and make them pay homage to one Holy Book.

2056 *Tijárah* literally signifies *a buying and selling for gain*, hence I render the word here as meaning *gain.*

2057 Note that as the Holy Qur-án recognizes that prophets were raised in every nation, so it claims that previous revelation contains prophecies which have been fulfilled in the advent of the Holy Prophet. And this is an early Meccan revelation.

permission;[2058] this is the great excellence

33 Gardens of perpetuity, they shall enter therein: they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.[2059]

34 And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of reward,[2060]

35 Who has made us alight in a house abiding for ever out of His grace: toil shall not touch us therein, nor shall fatigue therein afflict us.[2061]

36 And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.

37 And they shall cry therein for succour: O our Lord! take us out, we will do good deeds other than those which we used to do. Did we not preserve you alive long enough, so that he who would be mindful in it should mind? and there came to you the warner; therefore taste; because for the unjust, there is no helper.

بإذن الله ذلك هو الفضل الكبير ۝
جنت عدن يدخلونها يحلون فيها
من أساور من ذهب ولؤلؤا ولباسهم
فيها حرير ۝
وقالوا الحمد لله الذي أذهب عنا
الحزن إن ربنا لغفور شكور ۝
الذي أحلنا دار المقامة من فضله
لا يمسنا فيها نصب ولا يمسنا
فيها لغوب ۝
والذين كفروا لهم نار جهنم لا يقضى
عليهم فيموتوا ولا يخفف عنهم
من عذابها كذلك نجزي كل كفور ۝
وهم يصطرخون فيها ربنا أخرجنا
نعمل صالحا غير الذي كنا نعمل
أولم نعمركم ما يتذكر فيه من تذكر
وجاءكم النذير فذوقوا فما
للظلمين من نصير ۝

2058 Among those who are chosen to convey the message contained in the Divine revelation to others are three kinds of men; firstly, those who in following the Book have to make their souls suffer loss, because their souls are not inclined to it, and they have to go against their inclinations in following the truth; secondly, those who take a middle course; and thirdly, those whose very inclinations lead them to follow the truth.

2059 The promise refers to this life as well as to the next. See 1686, where it is shown that the Caliph 'Umar made Suraqa wear Kisra's bracelets of gold.

2060 Here is drawn a true picture of paradise: *Who has made grief to depart from us.* This shows that freedom from grief and anxiety is the real bliss of paradise. The repeated promise to the righteous that they shall have no fear nor shall they grieve, as frequently stated in the Holy Qur-án, expresses the same truth.

2061 Note this further description of the Muslim's paradise, a place where there is no grief, and where toil and fatigue no more afflict a man; it is all peace and satisfaction and the highest bliss. The idea of a spiritual paradise is expressed here in the clearest terms.

SECTION 5

Punishment is due to Evil Deeds

38, 39. Unbelief brings loss. 40. Polytheism condemned 41. Punishment withheld. 42–44. Evil plans will bring their own ruin. 45. A respite.

38 Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what is in the *hearts*.

Ar. *breasts*.

39 He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except loss.

40 Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens: or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

41 Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

42 And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion,[2062]

43 (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ۚ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○
هُوَ الَّذِي جَعَلَكُمْ خَلٰٓئِفَ فِي الْأَرْضِ ۚ
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ
الْكٰفِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا
مَقْتًا ۖ وَلَا يَزِيدُ الْكٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ○
قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ ۖ أَرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ
أَمْ ءَاتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۚ
بَلْ إِنْ يَعِدُ الظّٰلِمُونَ بَعْضُهُمْ
بَعْضًا إِلَّا غُرُورًا ○
إِنَّ اللَّهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ
أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا
مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ○
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمٰنِهِمْ لَئِنْ
جَآءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ
إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَا زَادَهُمْ إِلَّا نُفُورًا ○
اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ
وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ

2062 It is as much true of the unbelievers of Arabia as of the Muslims themselves, who have gradually abandoned the truth as revealed in the Qur-án, and have witnessed their own doom as other nations witnessed theirs before them. But as the Qur-án is there safe and intact, they can once more rise to greatness if they firmly adhere to it.

of it. Then should they wait for aught except the way of the former people? For *you shall* not find any alteration in the course of Allah; and *you shall* not find any change in the course of Allah.

44 Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens *or* in the earth should escape Him; surely He is Knowing, Powerful.

45 And were Allah to punish men for what they earn, He would not leave on the back of it any creature,[2063] but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

Ar. *thou shalt.*

Ar. *thou shalt.*

Ar. *nor.*

فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ
فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ○
أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ
لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَاوَاتِ وَلَا
فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ○
وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا
مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ○

2063 By *creature* is here meant either a human being or any living creature, the significance in the latter case being that all life will come to an end when all men perish.

CHAPTER XXXVI

YÁSÍN

REVEALED AT MECCA

(5 sections and 83 verses)

Abstract:

Sec. 1. Truth of the Qur-án.
Sec. 2. Its confirmation.
Sec. 3. Signs of its truth.
Sec. 4. The righteous and the wicked.
Sec. 5. The kingdom of Islam.

The Title, context, and date of revelation.

THE title of this chapter is taken from the initial letters *Yá, sín*, in which the Holy Prophet is addressed. Like the two preceding chapters and the three that follow, this chapter prophesies that Islam shall be established in the land and triumph over all opposition. The six chapters may be dealt with as forming a single group. The first chapter of this group opens with the words *All praise is due to Allah*, and the last closes with exactly the same words, thus showing that Allah is praised for the triumph of truth. This chapter was decidedly revealed at Mecca, and belongs, if not to the early, at least to the middle Meccan period; and the opinion of Muir, who considers it to have been revealed about the tenth or the eleventh year of the mission of the Holy Prophet, must be rejected. Some critics are in the habit of assigning this or that verse of a Meccan revelation to Medina, merely because they think that some interpolated or imaginary story must be associated with that verse. Such opinion is often unwarranted, and has no testimony to support it. The practice of referring to Medinian revelation one or two verses of a chapter revealed in the early or middle Meccan period seems to me to be of doubtful accuracy. Similarly, the mere fact that a verse of a Meccan revelation speaks of *zakát*, i.e. the poor-rate, or of the Jews, does not entitle us to assign it to Medina.

Subject-matter.

This chapter upholds the truth of the Holy Qur-án, which is asserted in the first section. The second speaks in parable of its confirmation in earlier revelation. The third draws attention to certain signs of its truth. The fourth shows that its accepters and rejecters shall be dealt with distinctly, so that their reward and requital shall be an evidence of the truth of the Qur-án. The fifth and the concluding section draws attention first to decrepitude following youth, thus referring to the decay of the powerful nation of opponents, and concludes by laying stress upon the great power of the Almighty, to Whom belongs the kingdom of heaven and earth, and Who could at any moment create the like of what He has already created, the allusion being to the establishment of the kingdom of Islam.

SECTION 1

Truth of the Qur-án

1–6. Qur-án is a revelation giving warning. 7–10. Unbelievers are indifferent. 11–12. Believers and unbelievers.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 O man![2064]

يٰسٓ ۚ

a 2099. 2 Consider[a] the Qur-án full of wisdom;

وَالْقُرْاٰنِ الْحَكِيْمِ ۙ

Ar. *thou art.* 3 Most surely *you are* one of the apostles,

اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ

4 On a right way.

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ؕ

5 A revelation of the Mighty, the Merciful,

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۙ

Ar. *thou mayest.* 6 That *you may* warn a people whose fathers were not warned, so they are heedless.[2065]

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ

7 Certainly the word has proved true of most of them, so they do not believe.[2066]

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ

8 Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.[2067]

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ

9 And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.[2068]

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ

2064 According to I'Ab, the meaning of *yásín* in the dialect of Tayy is *yá-insán-u*, i.e. *O man!* or *O perfect man!* Kf and AH cite an instance of a similar abbreviation in which one of the two words is retained, while the other is represented by one of its prominent letters, as م الله for ايمن الله meaning *an oath by Allah.* Thus *yá*, meaning *o*, is retained in full, while the word *insán* is represented by *sín*. There is almost a consensus of opinion that the reference in this abbreviation is to the Holy Prophet himself; thus we find it generally said: *the chapter of Yásín, on whom be peace and blessings.*

2065 The first warning of the Prophet was for the Meccans, who had had no prophet among them. That the Prophet was also a warner for other nations is asserted clearly in many places; see, for instance, 25 : 1 : "Blessed is He who sent down the Distinction upon His servant that he may be a warner to the nations."

2066 Sale's suggestion, that the *word* here signifies a sentence of damnation pronounced at Adam's fall, is a Christian interpretation of a Muslim doctrine. The "word which has proved true" of the Meccans is no other than that which spoke of their opposition to the warning, which is frequently referred to in the Qur-án; hence it is, as the verse concludes, that they do not believe.

2067 This is a description of the proud attitude of the unbelievers towards the Prophet's preaching. As to the result being attributed to Allah, see 44. The chains of pride and stubbornness are really the things which prevent them from listening to and accepting the message of the Prophet. It may be further noted that the unbelievers had chains actually put on their necks in the battle of Badr.

2068, see next page.

Ar. *thou.*
a 20.
Ar. *thou canst.*

10 And it is alike to them whether *you* warn them or warn them not: they do not believe.[a]

11 *You can* only warn him who follows the reminder and fears the Beneficent God in secret; so announce to him forgiveness and an honourable reward.

12 Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.[2069]

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ۝
إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ
بِٱلْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝
إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا
وَءَاثَارَهُمْ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ
فِىٓ إِمَامٍ مُّبِينٍ ۝

SECTION 2

Confirmation of the Truth

13–19. A parable of prophets following one another. 20–27. The believer is rewarded. 28–32. Mockers are overtaken with punishment.

13 And set out to them a parable of the people of the town, when the messengers came to it.

14 When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.[2070]

15 They said:[2071] You are naught but mortals like ourselves, nor has the Beneficent God revealed any thing: you only lie.[2072]

وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ
إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ۝
إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا إِنَّآ إِلَيْكُم
مُّرْسَلُونَ ۝
قَالُوا مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ
ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ۝

2068 The barrier before them was the barrier which prevented them from going forward and accepting the truth, and the barrier behind them was the barrier which did not allow them to go back so as to avoid the punishment.

2069 *What they send before* are their deeds, and *their footprints* are the marks they leave behind for others to follow.

2070 It should be noted that this is called a parable in the previous verse; therefore it is an error to name a particular town and three messengers who should have gone together thereto. The parable is set forth only to point out the truth of the Holy Prophet. The two messengers sent before are Moses and Jesus, both of whom clearly prophesied the advent of the Holy Prophet, and the third, with whom they are strengthened, is no other than the Holy Prophet himself, the fulfilment of prophecy in whose person without doubt strengthened the truth of previous revelation. The conversion of Arabia and its reclamation from idolatry had been tried both by the followers of Moses and Jesus, and both had failed, and a third messenger was now sent.

2071 The message of the prophets to their people is the general message of all prophets, and the reply of the people is the general reply of the people, which is in consonance with the parable.

2072 Note that the people here deny all revelation; they rejected previous revelation as well as the revelation of the Holy Prophet.

16 They said: Our Lord knows that we are most surely messengers to you.

قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ○

17 And nothing devolves on us but a clear deliverance (of the message).

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ○

18 They said: Surely we augur evil from you:[2073] if you do not desist, we will certainly *stone* you, and there shall certainly afflict you a painful chastisement from us.

Or, *revile*.

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَّمْ تَنْتَهُوْا
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ○

19 They said: Your evil fortune is with you: what! if you are reminded![2074] Nay, you are an extravagant people.

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ اَئِنْ ذُكِّرْتُمْ بَلْ
اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

20 And from the remote part of the city there came a man running;[2075] he said: O my people! follow the messengers:

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى
قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ○

21 Follow him who does not ask you for reward, and they are the followers of the right course:

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ○

PART XXIII

22 And what reason have I that I should not serve Him Who brought me into existence? and to Him you shall be brought back:

وَمَالِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَ
اِلَيْهِ تُرْجَعُوْنَ ○

23 What! shall I take besides Him gods whose intercession, if the Beneficent God should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ
بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّ
لَا يُنْقِذُوْنِ ○

24 In that case I shall most surely be in clear error:

اِنِّيْٓ اِذًا لَّفِيْ ضَلٰلٍ مُّبِيْنٍ ○

2073 Distress in one form or other always overtakes a people when a prophet appears among them. The law is elsewhere stated in the Holy Qur-án thus: "And certainly We sent apostles to nations before you, then We seized them with distress and affliction in order that they might humble themselves" (6 : 42). It is to this distress that the rejecters of apostles refer.

2074 They are told that distress is not due to the Prophet's advent, but is the result of their own evil deeds, and the Prophet does no more than remind them and warn them of the consequences of their evil deeds.

2075 This man represents the believer in the parable. Every prophet has testimony borne to his truth by one from among the people themselves. Thus the Holy Qur-án speaks of a believer from among the people of Pharaoh (40 : 28), and Joseph of Arimathæa believed in and helped Jesus. The Holy Prophet Muhammad had such a follower in Abú Bakr, who was the first to believe, while the others rejected.

25 Surely I believe in your Lord, therefore hear me.
26 It was said: Enter the garden.[2076] He said: O would that my people had known
27 Of that on account of which my Lord has forgiven me and made me of the honoured ones!
28 And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.[2077]
29 It was naught but a single cry, and lo! they were still.[2078]
30 Alas for the servants! there comes not to them an apostle but they mock at him.
31 Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?[2079]
32 And all of them shall surely be brought before Us.

إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ۝
قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي
يَعۡلَمُونَ ۝
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ۝
وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن
جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ۝
إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ
خَٰمِدُونَ ۝
يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ
إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ۝
أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ
أَنَّهُمۡ إِلَيۡهِمۡ لَا يَرۡجِعُونَ ۝ ع
وَإِن كُلّٞ لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ۝

SECTION 3

Signs of its Truth

33–36. The dead earth is quickened. 37–40. Day follows night. 41–45. Opponents are dealt with mercifully. 46–50. But they reject, hence the punishment.

33 And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.[2080]

وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ ۚ أَحۡيَيۡنَٰهَا وَ
أَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ ۝

2076 It is a promise to the believer that he shall enjoy bliss and be successful. There is not a word to show that the man is killed. On the other hand, the next verse shows that he is made to possess honour in the world.

2077 This removes a misconception with regard to the coming of punishment. Hosts are not sent down from above to chastise the wicked, but causes are brought into existence on this very earth.

2078 The commentators, who must make everything related here to fit in with the story of the supposed messengers to Antioch, suggest that the punishment of the people of Antioch was different from the punishment accorded to the opponents of the Holy Prophet, a single cry having been sufficient in the former case, whereas in the latter case hosts came down from heaven. But these are all imaginary distinctions. Compare v. 49, where the *ṣaiḥah*, or *single cry*, is the punishment with which the Holy Prophet's opponents are threatened. The *single cry* signifies only a sudden punishment.

2079 That is, many generations have been destroyed before them because they did not turn to the apostles.

2080 Quickening of the dead earth is again and again compared to the transformation which was to be brought about by the Holy Qur-án. How dead the earth, and particularly

34 And We make therein gardens of palms and grapevines, and We make springs to flow forth in it,

وَجَعَلْنَا فِيهَا جَنّٰتٍ مِّنْ نَّخِيلٍ وَّأَعْنَابٍ وَّفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۝

35 That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful ?

لِيَأْكُلُوا مِنْ ثَمَرِهٖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ۝

36 Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.[2081]

سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ۝

37 And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark ;[2082]

وَآيَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُّظْلِمُونَ ۝

38 And the sun runs on *to a term appointed for it*; that is the ordinance of the Mighty, the Knowing.[2083]

Or, *the end of its course.*

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝

39 And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.[2084]

وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝

40 Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.[2085]

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝

41 And a sign to them is that We bear their offspring in the laden ship.

وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ۝

42 And We have created for them the like of it, what they will ride on.

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُونَ ۝

Arabia, was at the advent of the Holy Prophet, it is impossible to describe within the limits of a foot-note. If, then, the physical world showed the working of the Divine law that life is restored to the earth after its death, why should not the same law work in the spiritual world?

2081 This verse no doubt establishes a great scientific principle that pairs exist in all creation. The Arabs certainly did not know this.

2082 The night of ignorance must now pass away; for as in the physical world night follows day and day follows night, so in the spiritual world light is followed by the darkness of ignorance and the latter again gives place to light.

2083 This statement may refer to the sun's apparent orbit in the heavens, represented on the earth by the ecliptic that is bounded by the tropics of Cancer and Capricorn; or it may refer to the sun's revolution in space, or to the time when it may cease to give light.

2084 These words only picture the apparent resemblance of the moon in its slenderness and curvature to an old dry palm branch. Even such is the case of truth, which seems at first to be insignificant, but soon shines forth like a full moon.

2085 Even truth and falsehood have their courses. As night must disappear with the rise of the day, so falsehood must vanish before the light of truth. The flotation of the heavenly bodies in their spheres was also a statement beyond the ken of an Arabian of 1300 years ago.

43 And if We please, We can drown them, then there Or, *succour.* shall be no *succourer* for them, nor shall they be rescued,[2086]

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ۝

44 But (by) mercy from Us and for enjoyment till a time.

إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝

45 And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.[2087]

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝

46 And there comes not to them a communication of the communications of their Lord but they turn aside from it.

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝

47 And when it is said to them, Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? you are in naught but clear error.[2088]

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ۝

48 And they say: When will this threat come to pass, if you are truthful?

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝

49 They wait not for aught but a single cry which will overtake them while they yet contend with one another.

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝

50 So they shall not be able to make a bequest, nor shall they return to their families.[2089]

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝

SECTION 4

Reward and Punishment

51–54. The resurrection. 55–58. Reward of the faithful. 59–67. Punishment of unbelievers.

51 And the *forms shall be breathed into,*[a] when lo! from their graves they shall hasten on to their Lord.

Or, *trumpet shall be blown.*
a 789.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ۝

2086 This is a warning of the impending punishment. Drowning in the sea signifies their destruction wherever it may take place. The word chosen to describe the punishment is one which shows utter helplessness of the sufferers; for nowhere is man so helpless as in the sea, where, notwithstanding all the help that science has brought to man, he is as helpless in the *Titanic* of to-day as he was in the galley or barge of former days.

2087 *What is before you* signifies the punishment which must overtake them in this life, and *what is behind you* means the consequences of evil which they should witness in the hereafter.

2088 So they turned neither to submission to Allah nor to sympathy for fellow-beings.

2089 This is a prophetical description of the happenings at Badr.

52 They shall say: O woe to us! who has raised us up from our sleeping-place?[2090] this is what the Beneficent God promised and the apostles told the truth.

53 There would be naught but a single cry, when lo! they shall all be brought before Us.

54 So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

55 Surely the dwellers of the garden shall on that day be in an occupation quite happy.

56 They and their wives shall be in shades, reclining on raised couches.

57 They shall have fruits therein, and they shall have whatever they desire.

58 Peace: a word from a Merciful Lord.[2091]

59 And withdraw aside to day, O guilty ones!

60 Did I not charge you, O children of Adam! that you should not serve the devil? surely he is your open enemy,[2092]

61 And that you should serve Me; this is the right way.

62 And certainly he led astray numerous people from among you. What! could you not then understand?

63 This is the hell with which you were threatened.

64 Enter into it this day because you disbelieved.

65 On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ٚ
هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ○
اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ
جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ○
فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّلَا تُجْزَوْنَ
اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ○
اِنَّ اَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ○
هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ
مُتَّكِـُٔوْنَ ○
لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ○
سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ○
وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ○
اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْۤ اٰدَمَ اَنْ لَّا تَعْبُدُوا
الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○
وَّاَنِ اعْبُدُوْنِيْ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○
وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۚ اَفَلَمْ تَكُوْنُوْا
تَعْقِلُوْنَ ○
هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ○
اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○
اَلْيَوْمَ نَخْتِمُ عَلٰۤى اَفْوَاهِهِمْ وَتُكَلِّمُنَاۤ اَيْدِيْهِمْ
وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

2090 The grave is called a sleeping-place even for the unbelievers, because, as compared with the severer punishment of hell, the grave would be to them a sleeping-place. It should be noted that the grave signifies the condition after life is ended in this world.

2091 Here we have another picture of the Muslim paradise. After describing the various blessings, it sums them up in a single word, *peace*.

2092 This and the two verses that follow establish conclusively that Allah always invited men to the truth, whereas it is the devil that misleads them.

66 And if We please We would certainly put out their eyes, then they would strive to get first to the way, but how should they see?[2093]

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ○

67 And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.[2094]

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ○

SECTION 5

The Kingdom of Islam

68. Decrepitude follows youth and vigour. 69, 70. Prophecy is not the idle talk of a poet. 71–73. Benefits conferred. 74–76. They shall not be helped. 77–83. Power and kingdom are Allah's.

68 And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?[2095]

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا
يَعْقِلُونَ ○

69 And We have not taught him poetry, nor is it meet for him;[2096] it is nothing but a reminder and a plain Qur-án,

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ
إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ○

Or, *he*. 70 That *it* may warn him who would have life, and (that) the word may prove true against
a 2066. the unbelievers.[a]

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ
عَلَى الْكَافِرِينَ ○

71 Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ
أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ○

2093 It is a punishment for their reprobation. They shut their eyes to the truth with such persistence that their eyes become blind; they no longer see even if they would.

2094 *Maskh* indicates *changing from a good to a bad state*. Thus *masakhahú* signifies *he transformed him into a more foul* or *more ugly shape* (LL); and مسخ الناقة means *he rendered the she-camel lean and wounded her back by fatigue and use* (LA, Q-LL). Hence the meaning of *transforming them in their place* is *taking away their power and rendering them weak and turning them into an evil plight*.

2095 It is a general law of nature that every living thing must deteriorate; the application here is to individuals as well as nations.

2096 Its negation as poetry is meant to convey the seriousness of the prophecies of the Qur-án. The following anecdote will show how far off was the Prophet from being a poet. It is related that one of his companions recited to him the verse: كفى الشيب والاسلام بالمرء ناهيا i.e. *old age and Islam are sufficient to keep a man back from evil*. The Holy Prophet praised the verse, but in reading it changed the order of the words thus: كفى الاسلام والشيب بالمرء ناهيا placing *Islam* first and *old age* afterwards. This destroyed the measure. Upon his attention being drawn to it, he repeated it in the same manner, sacrificing the *measure* to the *meaning*.

72 And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

73 And therein they have advantages and drinks; will they not then be grateful?

74 And they have taken gods besides Allah that they may be helped.

75 (But) they shall not be able to assist them, and they shall be a host brought up before them.[2097]

76 Therefore let not their
Ar. *thee.* speech grieve *you*; surely We
know what they do in secret
and what they do openly.

77 Does not man see that
We have created him from the
a 1356A. small life-germ ?[a] then lo! he is
an open disputant.

78 And he strikes out a likeness for Us[2098] and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

79 Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation,

80 He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).[2098A]

81 Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.

82 His command, when He
intends anything, is only to
b 163. say to it, Be, so it is.[b]

83 Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَأْكُلُوْنَ ۝
وَلَهُمْ فِيْهَا مَنَافِعُ وَمَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ۝
وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ
يُنْصَرُوْنَ ۝ؕ
لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ
مُّحْضَرُوْنَ ۝
فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ
وَمَا يُعْلِنُوْنَ ۝
اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ
فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝
وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ
يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ۝
قُلْ يُحْيِيْهَا الَّذِيْۤ اَنْشَاَهَاۤ اَوَّلَ مَرَّةٍ ؕ وَ
هُوَ بِكُلِّ خَلْقٍ عَلِيْمُ ۝ۙ
الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا
فَاِذَاۤ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ۝
اَوَلَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
بِقٰدِرٍ عَلٰۤى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۗ وَ
هُوَ الْخَلّٰقُ الْعَلِيْمُ ۝
اِنَّمَاۤ اَمْرُهٗۤ اِذَاۤ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ
كُنْ فَيَكُوْنُ ۝
فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ
وَّاِلَيْهِ تُرْجَعُوْنَ ۝

2097 That is, one shall be brought up for punishment before the other and they shall not receive any help one from another.

2098 The *striking out of likeness* signifies the setting up of gods with Allah.

2098A The fuel that produces fire traces itself to green trees. Or it may refer to the phenomenon of resinous trees catching fire through friction of their branches caused by wind.

CHAPTER XXXVII

THE RANGERS

(Aṣ-Ṣáffát)

REVEALED AT MECCA

(5 sections and 182 verses)

SECTION 1

Unity shall prevail

1–5. A prophecy of the ultimate triumph of Unity. 6–10. Opposition of soothsayers and diviners. 11–21. Mockers shall be brought low.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 Consider[2099] those who draw themselves out in ranks,

وَالصّٰٓفّٰتِ صَفًّا ۙ۝

2 Then those who check, holding in restraint,

فَالزّٰجِرٰتِ زَجْرًا ۙ۝

Abstract:

- Sec. 1. Unity shall prevail.
- Sec. 2. The judgment.
- Sec. 3. Preaching of Noah and Abraham.
- Sec. 4. Moses, Elias, and Lot.
- Sec. 5. Jonah, and the Holy Prophet's triumph.

The Title and date of revelation.

THE title of this chapter, *The Rangers*, is taken from its opening, which is devoted to a description of the faithful. The date of its revelation is, without doubt, the early Meccan period. As regards the context and arrangement, see introductory note to the last chapter.

Subject-matter.

The chapter announces in the first section a clear prophecy of the ultimate prevalence of Unity, and asserts the truth of the judgment in the second; calls attention to the preaching of Noah, Abraham, Moses, Elias, Lot, and Jonah in the third, fourth, and fifth sections; and concludes with a clear prediction of the triumph of the Holy Prophet.

2099 I translate *wáw* (lit. *and*) as meaning *consider*. The *wáw* in such places is generally rendered *by*, as signifying *an oath*. It must, however, be borne in mind that the oath in such cases simply draws attention to a certain testimony. Ordinarily when a person swears by Allah, he really calls Allah to witness that he speaks the truth. The real object in taking an oath is to make an assertion more convincing. But in the Qur-án, when such a

3 Then those who recite, being mindful,
4 Most surely your God is One:
5 The Lord of the heavens and the earth and what is between them, and the Lord of the eastern *lands*.[2100]
Or, *easts*.
6 Surely We have adorned the nearest heaven with an adornment, the stars,
7 And (there is) a safeguard against every rebellious devil.[2101]

فَالتّٰلِيٰتِ ذِكْرًا ۙ
اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ؕ
رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشَارِقِ ؕ
اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۙ
وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۚ

form is adopted, the conviction is produced not by mere allegation as in the case of an ordinary oath, but by some clear argument which upholds the truth of the assertion made. Sometimes attention is called in these oaths to obvious laws of nature, as the change of night and day, etc., to infer spiritual laws from them, and on other occasions the oath reveals a kind of prophecy, so that the fulfilment of the prophecy makes the truth of the preaching of the Prophet to be obvious. The latter is the case here.

The description given in the first three verses applies to the believers. The first verse shows them as *drawing themselves out in ranks*, which the Muslims do five times daily in their prayers in congregation, and may prophetically refer to their subsequent drawing themselves out in ranks in the field of battle against their enemies. The second verse describes them as *holding in restraint* their passions, so that a people who were ruled by passions were so entirely changed that they became complete masters of their passions. The words, however, also contain a prophetical reference to their holding in restraint a powerful enemy bent upon their extirpation. These two descriptions are followed by another in the third verse which makes it clear that only the Muslims are described here: *those who recite, being mindful.* It is a special characteristic of the Muslims that even their armies in the field of battle are regular in their prayers and remember Allah.

This description can only apply to the Muslim congregation praying five times a day and holding in restraint their passions and to the Muslim armies fighting against and holding in restraint their persecutors. Each of these two circumstances bears evidence to the truth of the grand message of Islam, the Divine Unity; for as, in the one case, the wonderful change brought about in Arabia by the transformation of a nation deeply immersed in immorality was a clear witness of the purity and Divine source of that message, in the other, the wonderful prophecy of the triumph of the persecuted believers over their powerful enemies was no less a clear proof that some powerful hand was working in support of the Holy Prophet, and this also demonstrated the truth of Divine Unity.

It may also be noted that though the commentators have suggested that the description in the first three verses may apply to angels, they also state that the description is applicable to the Muslim armies fighting against the enemies of Islam (Rz). Another point worth noting is that as the final triumph of the doctrine of Unity is announced in the commencement, the end of the chapter asserts the same again in forcible language (see vv. 171 to the end).

2100 The reference to the eastern lands in *rabb-ul-mashâriq* is a prophecy of the early spread of Islam in them, while Islam's conquests in the West seem to have been reserved for a later age. *Mashâriq* is the plural of *mashriq*, which means *the rising-place of the sun*, and is, like its English equivalent *east*, applicable to an *eastern land*.

2101 The Prophet's preaching was confronted by a twofold opposition from among the Arabs: the opposition of secular classes and the opposition of the priestly class, the diviners and the soothsayers, the class known as *kâhin*. It is these soothsayers who are called *the rebellious devils*, because they thought that they could invoke spirits and answer questions put to them relating to the future. This phase of opposition was equally swept away before the forceful tide of Islamic truth, and the profession of the *kâhin* disappeared from Arabia as Islam

8 They cannot listen to the exalted assembly and they are *reproached* from every side,[2102]
9 Being driven off,[2103] and for them is a perpetual chastisement,
10 Except him who snatches off but once, then there follows him a brightly shining flame.[2104]
11 Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.[2105]
12 Nay! *you wonder* while they mock,
13 And when they are reminded, they mind not,
14 And when they see a sign they incite one another to scoff,
15 And they say: This is nothing but clear enchantment:

Or, *thrown at.*

Ar. *thou wonderest.*

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ
مِنْ كُلِّ جَانِبٍ ۝
دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝
اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ
شِهَابٌ ثَاقِبٌ ۝
فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ
خَلَقْنَا ۭ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ۝
بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ۝
وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ۝
وَاِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ۝
وَقَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝

advanced. This Arab superstition disappeared before the light of Islam (see LA under the word *kahn*). The mention of *heaven* and *stars* in the previous verse refers to the popular superstition that the diviners and soothsayers obtained their knowledge of the future from the stars. The *safeguard against every rebellious devil* indicates that they have no access to Divine secrets. See further 2365, 2530, and 2582.

2102 The reference here is to the conjectures of the soothsayers regarding the future, by which they maintained their ascendancy over the masses. It is pointed out that they have no access whatever to the source of prophecy. The exalted assembly signifies those angels to whom Divine revelation is first made known. If the other significance of the word *yuqzafún* given in the margin is adopted, the reference may be to the secular opponents of the Prophet, who, it is here foretold, would be thrown at from every side, so that success should not attend any of their efforts.

2103 This verse and those preceding it describe the state of the soothsayers at the advent of the Prophet. Before the advent of the Holy Prophet the soothsayers may have been able to mislead the people to a certain extent by their guesses regarding future events, but after his advent they were reproached on every side, none of their oracles proving true. Or, as stated in the last foot-note, the reference may be to the overthrow of ordinary opposition.

2104 *Khaṭifa* signifies *he carried off* or *snatched away*, and *khaṭfatun* signifies *a single act of carrying off* or *snatching away.* The meaning is, if a soothsayer gets but one opportunity, there soon follows a flame that pierces through the darkness; in other words, dispels the darkness to which the soothsayer leads men. The flame dispelling darkness signified the mighty prophecies of the Prophet. It should be noted that *shihâb* means only *a flame* (see LL, and compare 27 : 7, where Moses goes to bring a *shihâb*), and *sâqib* means *that pierces through the darkness* or *brightly shining* (LL).

2105 *Lázib* is derived from *lazaba*, meaning it *was* or *remained fixed, settled, firm,* or *constant* (LL); hence *lázib* signifies *firm* (S, LL), and so I render it. Those created of firm clay are the spiritually perfect men, the prophets. The verse points to the opposition of the soothsayers to the Prophet, and warns the former that the Prophet will be triumphant, because he is made perfect by Allah's hand.

16 What! when we are dead and have become dust and bones, shall we then certainly be raised:
17 Or our fathers of yore?
18 Say: Aye! and you shall be abject.[2106]
Or, *cry*. 19 So it shall only be a single *chiding*, when lo! they
Or, *wait*. shall *see*.
20 And they shall say: O woe to us! this is the day of requital.
21 This is the day of the judgment which you called a lie.

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۝
اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ۝
قُلْ نَعَمْ وَاَنْتُمْ دَاخِرُوْنَ ۝
فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ۝
وَقَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ۝
هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝

SECTION 2

The Judgment

22–34. Guilty meet punishment. 35–39. Prophet called a mad poet. 40–50. Faithful are rewarded. 51–60. They see their guilty companions in hell. 62–68. The food and drink of the guilty. 69–74. They did not heed warning.

22 Gather together those who were unjust and their associates, and what they used to worship[2107]
23 Besides Allah, then lead them to the way to hell.
24 And stop them, for they shall be questioned:
25 What is the matter with you that you do not help each other?
26 Nay! on that day they shall be submissive.
27 And some of them shall advance towards others, questioning each other.
28 They shall say: Surely you used to come to us from the right side.
29 They shall say: Nay, you (yourselves) were not believers:
30 And we had no authority over you, but you were an inordinate people:

اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ۝
مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ۝
وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ ۝
مَا لَكُمْ لَا تَنَاصَرُوْنَ ۝
بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ۝
وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ۝
قَالُوْا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ۝
قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ۝
وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ۝

2106 That is, you shall not only be raised after death to taste of your evil deeds, but even here you will be made abject.

2107 Though the description of the helplessness of the unjust given in this and the following verses applies to life after death, it equally describes their condition in this life.

31 So the sentence of our Lord has come to pass against us: (now) we shall surely taste:
32 So we led you astray, for we ourselves were erring.
33 So they shall on that day be sharers in the chastisement one with another.
34 Surely thus do We deal with the guilty.
35 Surely they used to behave proudly when it was said to them: There is no god but Allah:
36 And to say: What! shall we indeed give up our gods for the sake of a mad poet?
37 Nay: he has come with the truth and verified the apostles.[2108]
38 Most surely you will taste the painful chastisement.
39 And you shall not be rewarded except (for) what you did,
40 Save the servants of Allah, the purified ones.
41 For them is a known sustenance,[2109]
42 Fruits, and they shall be highly honoured,
43 In gardens of pleasure,
44 On thrones, facing each other.
45 A bowl shall be made to go round them from water running out of springs,
46 White, delicious to those who drink.
47 There shall be no trouble in it, nor shall they be exhausted therewith.[2109A]

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ○
فَأَغْوَيْنٰكُمْ إِنَّا كُنَّا غٰوِينَ ○
فَإِنَّهُمْ يَوْمَئِذٍ فِى الْعَذَابِ مُشْتَرِكُونَ ○
إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ○
إِنَّهُمْ كَانُوٓا إِذَا قِيلَ لَهُمْ لَآ إِلٰهَ إِلَّا اللّٰهُ
يَسْتَكْبِرُونَ ○
وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا اٰلِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ ○
بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ○
إِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْأَلِيمِ ○
وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○
إِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِينَ ○
أُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ○
فَوَاكِهُ ۚ وَهُمْ مُّكْرَمُونَ ○
فِى جَنّٰتِ النَّعِيمِ ○
عَلٰى سُرُرٍ مُّتَقٰبِلِينَ ○
يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ○
بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِينَ ○
لَا فِيهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُونَ ○

2108 The early revelation of this chapter, which belongs at the latest to the fourth year of the Holy Prophet's mission, is universally admitted, and here too we have a clear statement that the Prophet came in fulfilment of earlier prophecy.

2109 The word *m'alúm* (*known*) must be carefully noted, for it shows that the sustenance mentioned in the verses that follow is one that is already *known* to those servants of Allah who are purified from every pollution. This description of the blessings that follow shows us clearly that all those blessings were spiritually tasted by the righteous in this life. In fact, their brief but important description as *fruits* in the next verse clearly shows those blessings to be the *fruits of their good deeds*.

2109A The whole of this description makes it self-evident that the blessings spoken of are not the physical blessings of this world but spiritual blessings. The drinks of this life

48 And with them shall be those who restrain the eyes, having beautiful eyes;

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ۝

49 As if they were eggs carefully protected.[2110]

كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ۝

50 Then shall some of them advance to others, questioning each other.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ۝

51 A speaker from among them shall say: Surely I had a comrade of mine,

قَالَ قَآئِلٌ مِّنْهُمْ اِنِّىْ كَانَ لِىْ قَرِيْنٌ ۝

52 Who said: What! *are you* indeed of those who accept (the truth)?

Ar. *art thou.*

يَّقُوْلُ اَئِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ۝

53 What! when we are dead and have become dust and bones, shall we then be certainly *brought to judgment*?

Or, *held under authority.*

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ۝

54 He shall say: Will you look on?

قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ۝

55 Then he looked down and saw him in the midst of hell.

فَاطَّلَعَ فَرَاٰهُ فِىْ سَوَآءِ الْجَحِيْمِ ۝

56 He shall say: By Allah! *you had* almost caused me to perish:

Ar. *thou hadst.*

قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ۝

57 And had it not been for the favour of my Lord, I would certainly have been among those brought up.

وَلَوْلَا نِعْمَةُ رَبِّىْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ۝

58 Is it then that we are not going to die,

اَفَمَا نَحْنُ بِمَيِّتِيْنَ ۝

59 Except our previous death? And we shall not be chastised?

اِلَّا مَوْتَتَنَا الْاُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ۝

60 Most surely this is the mighty achievement.

اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ۝

61 For the like of this then let the workers work.

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ۝

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sometimes give trouble to man, producing exhaustion, but such are not the drinks of the other life. The name is common, but the nature of the one is not the same as the nature of the other.

2110 The description of women given here calls attention to the prominent feature of the character of a good woman. In the first place, they are described as restraining their eyes, and attention is thus called to the fact that the most valuable virtue of woman is that rare chastity which is described here as *restraint* or freedom of eyes from lust. Then the beauty of their eyes is praised, the suggestion clearly being that the purity of the eye leads to its beauty or that the real beauty of the eye consists in its purity. In the second place, they are described as being eggs carefully protected, which alludes to their pure and unsoiled character. It should, however, be noted that what is apparently a description of women is really a description of the fruits of deeds done in this life, the words adopted being applicable to both (see the word *ḥūr* in 2356), and these are in fact spiritual blessings manifested physically. The Qur-án nowhere speaks of conjugal relations being maintained in the life after death. The blessings which it promises, whatever they may be, are as much meant for men as for women; the only thing certain about them is that their nature is different from the nature of the physical blessings of this life. See also 2148A.

	62 Is this better as an entertainment or the tree of Zaqqúm?[2111]	أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ
a 1442.	63 Surely We have made it to be a trial to the unjust.[a]	إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ
	64 Surely it is a tree that grows in the bottom of the hell;	إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ
	65 Its produce is as it were the heads of the serpents.[2112]	طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ
	66 Then most surely they shall eat of it and fill (their) bellies with it.	فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ
	67 Then most surely they shall have after it to drink of a mixture prepared in boiling water.	ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ
	68 Then most surely their return shall be to hell.[2113]	ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ
	69 Surely they found their fathers going astray,	إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ
	70 So in their footsteps they are being hastened on.	فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ
	71 And certainly most of the ancients went astray before them,	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ
	72 And certainly We sent among them warners.	وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ
	73 Then see how was the end of those warned,	فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ
	74 Except the servants of Allah, the purified ones.	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

2111 *Zaqqúm* is, according to Bḍ, *a certain tree having small leaves, stinking and bitter, found in Tihama.* TA gives a fuller explanation: "AHn says on the authority of an Arab of the desert that the *zaqqúm* is a *dust-coloured tree having small round leaves without thorns. It has a pungent odour and is bitter, and has knots in its stems . . . the heads of its leaves are very foul*" (LL). But note that *zaqqúm* also means *any deadly food* (TA, TH-LL). *Zaqqúm* also signifies *fresh butter with dates*, and Abú Jahl is said to have scoffed at the idea of *zaqqúm* being the food of those in hell by having prepared a repast of fresh butter with dates for a party of the Quraish chiefs, telling them that, according to the Holy Prophet, such was the food that would be given to those who go to hell. Hence it is called a trial for the unjust in the next verse. But see 1442.

2112 The correct interpretation of رؤس الشياطين is that adopted in the text, for the Arabs apply the name *shaiṭán* to *a sort of serpent having a mane, ugly or foul in the head and face.* According to others it is the name of a certain ugly plant (TA-LL).

2113 The words, *then . . . their return shall be to hell*, are very significant, as if the food and drink described above were to be given to them before they went to hell. This is the reason that it is called *an entertainment.* It is in fact a description of their evil plight in this life as well as in the hereafter. The explanation given in 1442 is thus corroborated.

SECTION 3

Preaching of Noah and Abraham

75–82. Noah is delivered and his enemies perish. 83–96. Abraham preaches against idolatry. 97–99. He is delivered from his enemies. 100–111. The sacrifice of Ishmael. 112, 113. He is blessed with another son, Isaac.

75 And Noah did certainly call upon Us, and most excellent answerer of prayers are We.
76 And We delivered him and his followers from the mighty distress.[a]
77 And We made his offspring the survivors.
78 And We perpetuated to him (praise) among the later generations.
79 Peace on Noah among the nations.
80 Thus do We surely reward the doers of good.
81 Surely he was of Our believing servants.
82 Then We drowned the others.
83 And most surely of his party was Abraham.
84 When he came to his Lord with a free heart,
85 When he said to his sire and his people: What is it that you worship:
86 A lie—gods besides Allah—do you desire?
87 What is then your idea about the Lord of the worlds?
88 Then he looked at the stars, looking up once,
89 Then he said: Surely I *am sick* (*of* your worshipping these).[2114]
90 So they went away from him, turning back.

وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ○
وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ○
وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ○
وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ○
سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ○
اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○
اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○
ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ○
وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ○
اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ○
اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ○
اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ○
فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ○
فَنَظَرَ نَظْرَةً فِي النُّجُوْمِ ○
فَقَالَ اِنِّيْ سَقِيْمٌ ○
فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ○

a 900.

Or, *bear spite to.*

2114 The people with whom Abraham contended were not only worshippers of idols, but also worshippers of stars. Hence Abraham looked up to the stars and declared that he could not bear their worshipping others than God. LL gives the following as one of the explanations of the words انى سقيم on the authority of TA: *I am sick of your worshipping what is not God.* But we also speak of a person as being *saqim* when he bears spite against another. Thus you say هو سقيم الصدر عليه i.e. *he is affected with spite against him* (TA-LL).

91 Then he turned aside to their gods secretly and said: What! do you not eat?[2115]

فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ

92 What is the matter with you that you do not speak?

مَا لَكُمْ لَا تَنطِقُونَ

93 Then he turned against them secretly, smiting them with the right hand.

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ

94 So they advanced towards him, hastening.

فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ

95 Said he: What! do you worship what you hew out?

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

96 And Allah has created you and what you make.

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

97 They said: Build for him a building, then cast him into the burning fire.

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ

a 965. 98 And they desired a war[a] against him, but We brought them low.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ

99 And he said: Surely I fly to my Lord: He will guide me:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

100 My Lord! grant me of the doers of good deeds.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

101 So We gave him the good news of a boy, possessing forbearance.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

102 And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice *you*:[2116] consider then what *you see*. He said: O my father! do what *you are* commanded: if Allah please, *you will* find me of the patient ones.

(Ar. *thee.* Ar. *thou seest.* Ar. *thou art.* Ar. *thou wilt.*)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي
أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا
تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي
إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

103 So when they both submitted and he threw him down upon his forehead,

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

104 And We called out to him saying, O Abraham!

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ

105 *You have* indeed shown the truth of the vision; surely thus do We reward the doers of good:

(Ar. *thou hast.*)

قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ

2115 The *fá* does not show that he went to their gods immediately after his people had left him. This incident is quite distinct.

2116 The dream probably meant that Ishmael would have to be sacrificed by being turned out of his home and left in a strange land. That the child spoken of here was Ishmael and not Isaac is made clear by v. 112. This no doubt contradicts the Bible statement, but the fact that Ishmael's descendants kept a memorial of this sacrifice in the annual pilgrimage to Mecca shows clearly that Ishmael, and not Isaac, was the son whom Abraham was commanded to sacrifice; and that sacrifice was in one sense accomplished by Abraham leaving Ishmael in a strange land in accordance with the wishes of his wife, Sarah.

106 Most surely this is a manifest trial.

إِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ۝

107 And We ransomed him with a great sacrifice.[2117]

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ۝

108 And We perpetuated (praise) to him among the later generations.

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ۝

109 Peace be on Abraham.

سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ۝

110 Thus do We reward the doers of good.

كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝

111 Surely he was one of Our believing servants.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝

112 And We gave him the good news of Isaac, a prophet among the good ones.

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ۝

113 And We showered Our blessings on him and on Isaac;[2118] and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.

وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ۭ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ۝

SECTION 4

Moses, Elias, and Lot

114–122. Moses and Aaron are delivered and their enemies perish. 123–132. Elias is delivered. 133–138. Lot is delivered and his enemies perish.

114 And certainly We conferred a favour on Moses and Aaron.

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ ۝

115 And We delivered them both and their people from the mighty distress.

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ۝

116 And We helped them, so they were the vanquishers.

وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ۝

117 And We gave them both the Book that made (things) clear.

وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ۝

2117 Human sacrifice, which was common among most ancient people, prevailed among the Chaldeans; it also remained in vogue among the Hindoos till a very late date. Abraham's seeing in a vision that he, too, was sacrificing his son, his preparation to fulfil it literally, and lastly the Divine commandment to sacrifice an animal in his stead, marked the abolition of the savage custom of human sacrifice, which may have arisen from some such misunderstanding as would have caused Ishmael to be actually sacrificed if Divine commandment to sacrifice an animal instead had not been communicated to Abraham. And this act of Abraham abolished human sacrifice from among many nations, and to-day more than half the world stands indebted to that righteous patriarch for his noble example in uprooting a savage custom.

2118 Here only Abraham and Isaac and the descendants of these two are spoken of. Ishmael is not mentioned distinctly to show that he and his offspring are meant when the offspring of Abraham is spoken of. The other branch of Abraham's offspring is included in Isaac's offspring.

118 And We guided them both on the right way.

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

119 And We perpetuated (praise) to them among the later generations,

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ۝

120 Peace be on Moses and Aaron.

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ۝

121 Even thus do We reward the doers of good.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝

122 Surely they were both of Our believing servants.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

123 And Elias was most surely of the apostles.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝

124 When he said to his people: Do you not guard (against evil):

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ۝

125 What! do you call upon Ba'l[2119] and forsake the best of the creators,

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝

126 Allah, your Lord and the Lord of your fathers of yore?

اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ۝

127 But they called him a liar, therefore they shall most surely be brought up,

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝

128 But not the servants of Allah, the purified ones.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

129 And We perpetuated to him (praise) among the later generations,

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

130 Peace be on Elias.[2120]

سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ۝

131 Even thus do We reward the doers of good.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝

132 Surely he was one of Our believing servants.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

133 And Lot was most surely of the apostles.

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ۝

134 When We delivered him and his followers, all—

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝

135 Except an old woman (who was) amongst those who tarried.[a]

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝

136 Then We destroyed the others.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ۝

137 And most surely you pass by them in the morning,

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ۝

138 And at night: do you not then understand?

وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ۝

[a] 11:81.

2119 Ba'l stands for the sun, or the sun-god.

2120 *Ilyásín* is only another form of the name of *Ilyás*, as *Idrísín* or *Idrásín* is another form of the name of *Idrís* (Kf). Elias is mentioned as being one of the prophets in **6:86**. Some commentators are of opinion that Idrís and Elias are two different names of the same prophet, but, as I have shown in 1553, Idrís in the Holy Qur-án stands for Enoch, and Elias is the same as the Elijah of the Bible.

SECTION 5

Jonah and the Prophet's Triumph

139–148. Jonah is delivered from distress. 149–163. Idol-worship and demonology of the Meccans are condemned. 164–169. True worshippers of Allah. 170–182. Triumph of messengers declared to be certain.

139 And Jonah was most surely of the apostles.

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۝

140 When he fled[2121] to a ship completely laden,

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ۝

141 So he shared (with them), but was of those who are cast off.[2122]

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝

142 So the fish drew him with its mouth[2123] while he did that for which he was blamed.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝

143 But had it not been that he was of those who glorify (Us),

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝

144 He would certainly have
Or, *its belly*. tarried in *his tribe*[2124] to the day when they are raised.

لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝

145 Then We cast him on to the vacant surface of the earth while he was sick.

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝

146 And We caused to grow up for him a gourd-plant.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ۝

147 And We sent him to a hundred thousand, rather they exceeded.

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝

2121 It is quite meaningless to say that Jonah fled from God. He was a prophet and knew that no one could fly from God, for God's kingdom is unlimited. Nor does the Qur-án say that he fled from God. Even the commentators do not accept this (Rz). It would appear that he fled from his people or from the king. See also 1651 and 1652.

2122 *Sáhama*, which is generally rendered as meaning *he cast lots*, also means *he shared with another*, *fi kazá*, i.e. *in such a thing* (LL). All that the Qur-án says about him is that he was afterwards cast off.

2123 The Qur-án does not anywhere state that Jonah was devoured by the fish, for the word *iltaqama*, which is used here, does not necessarily signify the act of devouring, but simply that of drawing or taking into the mouth. See LL, which illustrates the sense of the word by the saying التقم فاها في التقبيل which it explains as meaning *he took her mouth within his lips in kissing*. From a saying of the Holy Prophet it appears that only his heel was drawn by the fish into its mouth. This is another circumstance wherein the Qur-án contradicts the Bible.

2124 The word *baṭn* means both a *tribe* (LL) and *belly*. I prefer the former as explaining the meaning of the words that follow, the significance being, had he not been one of those who glorify Allah he would have remained as an ordinary man in his tribe and would not have been made a prophet. Taking the meaning to be *belly*, the pronoun *hi* would refer to the fish; but even then it does not lead to the conclusion that he was actually devoured by the fish, the significance being only that he would have been devoured if he had not been one of those who glorify Allah.

148 And they believed, so We gave them provision till a time.

149 Then ask them whether *your* Lord has daughters and they have sons,

Ar. *thy.*

150 Or did We create the angels females while they were witnesses?

151 Now surely it is of their own lie that they say:

152 Allah has begotten; and most surely they are liars.

153 Has He chosen daughters in preference to sons?

154 What is the matter with you: how is it that you judge?

155 Will you not then mind?

156 Or have you a clear authority?

157 Then bring your book, if you are truthful.

158 And they assert a relationship between Him and *the* jinn; and certainly the jinn do know that they shall surely be brought up;

Ar. *between the.*

159 Glory be to Allah (for freedom) from what they describe;

160 But not so the servants of Allah, the purified ones.

161 So surely you and what you worship,

162 Not against Him can you cause (any) to fall into trial,

163 Save him who will go to hell.

164 And there is none of us but has an assigned place,[2124A]

165 And most surely we are they who draw themselves out in ranks,

166 And we are most surely they who declare the glory (of Allah).

167 And surely they used to say:

168 Had we a reminder from those of yore,

فآمنوا فمتعناهم الى حين ○
فاستفتهم الربك البنات ولهم البنون ○
ام خلقنا الملئكة اناثا وهم شاهدون ○
الا انهم من افكهم ليقولون ○
ولد الله وانهم لكذبون ○
اصطفى البنات على البنين ○
ما لكم كيف تحكمون ○
افلا تذكرون ○
ام لكم سلطن مبين ○
فأتوا بكتبكم ان كنتم صدقين ○
وجعلوا بينه وبين الجنة نسبا و
لقد علمت الجنة انهم لمحضرون ○
سبحن الله عما يصفون ○
الا عباد الله المخلصين ○
فانكم وما تعبدون ○
ما انتم عليه بفاتنين ○
الا من هو صال الجحيم ○
وما منا الا له مقام معلوم ○
وانا لنحن الصافون ○
وانا لنحن المسبحون ○
وان كانوا ليقولون ○
لو ان عندنا ذكرا من الاولين ○

2124A These words are put into the mouths of the believers.

169 We would certainly have been the servants of Allah—the purified ones.

لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ○

170 But (now) they disbelieve in it, so they will come to know.

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ○

171 And certainly Our word has already gone forth in respect of Our servants, the apostles:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ○

172 Most surely they shall be the assisted ones,

اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ○

173 And most surely Our host alone shall be the victorious ones.

وَاِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ○

174 Therefore turn away from them till a time,[2125]

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ○

175 And (then) see them, so they too shall see.

وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ○

176 What! would they then hasten on Our chastisement?

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ○

177 But when it shall descend in their court, evil shall then be the morning of the warned ones.

فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ○

178 And turn away from them till a time,

وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ○

179 And (then) see, for they too shall see.

وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ○

Ar. *thy.*

180 Glory be to *your* Lord, the Lord of Honour, above what they describe.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ○

181 And peace be on the apostles.

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ○

182 And all praise is due to Allah, the Lord of the worlds.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

2125 That is, the time of victory (Bd).

CHAPTER XXXVIII

ṢĀD

Revealed at Mecca

(*5 sections and 88 verses*)

Abstract:

Sec. 1. A prophecy of the enemy's discomfiture.
Sec. 2. David's enemies.
Sec. 3. Solomon and his enemies.
Sec. 4. Job and the triumph of the righteous.
Sec. 5. Opposition to prophets.

The Title.

THIS chapter, which is entitled *Ṣād* from its initial letter, describes the sufferings of prophets at the hands of their enemies. Even prophets like David and Solomon, who ruled mighty kingdoms, and like Job, who had been granted abundance, could not escape opposition and had to suffer at the hands of their enemies, and the Prophet of Arabia could not be an exception. But as the name of the chapter signifies, Allah was a *Truthful* God, Who at the height of opposition had foretold the discomfiture of the enemy, and the final triumph of truth, and His promise would be fulfilled, even as it was fulfilled in the deliverance of earlier prophets from the hands of their enemies.

Date of revelation and subject-matter.

The date of the revelation of this chapter, about whose Meccan origin no doubt can be entertained, may be fixed at about the same time as that of the preceding one. The opposition had no doubt grown intense, and the earlier emigration may have already taken place, or may have followed it soon. It should be placed about the close of the early Meccan period. The first section clearly speaks of the determined opposition of the enemy and prophesies its discomfiture; the second asserts how even a king-prophet like David had his enemies, and how he was delivered from their hands; the third states that even Solomon with all his glory could not escape the opposition of enemies, yet it was the grace of Allah, not the glory of his kingdom, that delivered him from his enemies. Job's sufferings are spoken of in the fourth section, and the triumph of the righteous is plainly stated; and the typical opposition of the devil to the prophet-man forms the subject-matter of the concluding section.

SECTION 1

A Prophecy of the Enemy's Discomfiture

1–3. A warning. 4–8. Polytheists stick to their gods. 9–11. A prophecy of the defeat of combined forces. 12–14. Opponents of previous prophets were destroyed.

In the name of Allah, the Beneficent, the Merciful.

1 Truthful God![2126] Con-
a 2099. sider[a] the Qur-án, possessing
eminence.[2127]
2 Nay! those who disbelieve are in self-exaltation and opposition.
3 How many did We destroy before them of the generations, then they cried while the time
Ar. was not. of escaping *had passed away*.[2128]
4 And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar.
5 What! makes he the gods a single God? A strange thing is this, to be sure!
6 And the chief persons of
b 1356. them break forth, saying:[b] Go
and steadily adhere to your gods: this is most surely a thing sought after:[2129]
7 We never heard of this in the former faith: this is nothing but a forgery:
8 Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!

بسم الله الرحمن الرحيم
ص والقرآن ذي الذكر ○
بل الذين كفروا في عزة وشقاق ○
كم أهلكنا من قبلهم من قرن فنادوا
ولات حين مناص ○
وعجبوا أن جاءهم منذر منهم وقال الكافرون هذا ساحر كذاب ○
أجعل الآلهة إلها واحدا إن هذا
لشيء عجاب ○
وانطلق الملأ منهم أن امشوا واصبروا
على آلهتكم إن هذا لشيء يراد ○
ما سمعنا بهذا في الملة الآخرة إن
هذا إلا اختلاق ○
أأنزل عليه الذكر من بيننا بل هم في
شك من ذكري بل لما يذوقوا عذاب ○

2126 *Ṣád*, which is also the name of this chapter, stands for *As-Ṣádiq*, meaning *Truthful God* (JB).

2127 *Zikr* means *eminence* here, as in 43:43 (TA-LL). The calling to witness of the Qur-án possessing eminence indicates that the truth of the Qur-án will become manifest by the eminence to which it will raise those who follow it.

2128 That is, they did not heed the warning, but cried for help and deliverance from the punishment when it had actually overtaken them and no time for escaping remained.

2129 By *a thing sought after* is to be understood either a thing that the Prophet seeks after but to which he cannot attain, or it is meant that the preaching of the Prophet is a thing that is decreed by fate. They think it is a misfortune that must befall them because it is so decreed by fate (Bd).

أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝

أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ۝

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ۝

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لْأَيْكَةِ أُولَٰئِكَ الْأَحْزَابُ ۝

إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ۝

9 Or is it that they have the treasures of the mercy of *your* Lord, the Mighty, the great Giver? (Ar. *thy*.)

10 Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend in the means.[2130]

11 *A mighty host* of the allies shall be here put to flight.[2131] (Ar. *what a host.*)

12 The people of Noah, and 'Ad, and Pharaoh, the lord of *hosts*,[2132] rejected (apostles) before them. (Or, *a strong dominion.*)

13 And Samood and the people of Lot and the dwellers of the thicket:[a] these were the parties.

14 There was none of them but called the apostles liars, so just was My retribution.

a 1347.

2130 As they think themselves to be powerful in the land and to be masters of it, they should find the best means that would make their power permanent, and prove the warning of the Prophet to be false. That they will not be able to do so, they are told in the next verse.

2131 This is a prophecy relating to the absolute discomfiture and overthrow of the opponents of Islam at a time when they shall combine all possible forces against it. The Prophet is thus not only enjoined patience under his present sufferings, but he is further told that the opposition against him will assume yet more formidable proportions. He is comforted at the same time with the knowledge that the combined forces of opposition will be utterly routed and overthrown. This happened in the battle known as *ghazwat-ul-Aḥzāb*, or the *battle of the Allies*, for which see 1981.

2132 *Autād* is the plural of *watad*, which means literally *a peg* which is firmly driven into the ground. But it is frequently used metaphorically. Thus اوتاد البلاد signifies *the chiefs of the towns, provinces*, or *countries* (LA-LL). Bḍ interprets ذو الاوتاد as meaning ذو الجموع الكثيرة, i.e. *lord of many hosts*. And generally it is also taken as meaning ذو الملك الثابت, i.e. *lord of a strong dominion*, and as an authority for this is quoted the verse of Aswad, which says في ظل ملك ثابت الاوتاد i.e. *under the protection of a king who is firm in a strong dominion* (Kf). And he adds that the word *autād* is therefore metaphorically used for *the firmness of power and kingdom and the stability of affairs.*

SECTION 2

David's Enemies

15, 16. Judgment impending over the Meccans. 17–20. A great kingdom was given to David. 21–25. A plan against him frustrated. 26. His goodness and wisdom.

15 Nor do these await aught but a single cry, there being no delay in it.[2133]

16 And they say: O our Lord! hasten on to us our portion before the day of reckoning.[2134]

17 Bear patiently what they say, and remember Our servant David, the possessor of power;[2135] surely he was frequent in returning (to Allah).

18 Surely We made the mountains subject to him, to
a 2022. declare the glory[a] (of Allah) at the evening and the sunrise,

19 And the birds gathered
b 1846. together;[b] all were obedient to him.

20 And We strengthened his kingdom and We gave him wisdom and a clear judgment.

21 And has there come to
Ar. *thee*. *you* the story of the adversaries, when they made an entry into the private chamber by ascending over the walls?

22 When they entered in upon David and he was frightened at them, they said: Fear not: two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way:

23 Surely this is my brother: he has ninety-nine ewes and I have a single ewe; but he

وَمَا يَنْظُرُ هٰٓؤُلَآءِ اِلَّا صَيْحَةً وَّاحِدَةً
مَّا لَهَا مِنْ فَوَاقٍ ۝
وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ
يَوْمِ الْحِسَابِ ۝
اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا
دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗٓ اَوَّابٌ ۝
اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ
بِالْعَشِيِّ وَالْاِشْرَاقِ ۝
وَالطَّيْرَ مَحْشُوْرَةً ۭ كُلٌّ لَّهٗٓ اَوَّابٌ ۝
وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَ
فَصْلَ الْخِطَابِ ۝
وَهَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا
الْمِحْرَابَ ۝
اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ
قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى
بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ
وَاهْدِنَآ اِلٰى سَوَآءِ الصِّرَاطِ ۝
اِنَّ هٰذَآ اَخِيْ ۣ لَهٗ تِسْعٌ وَّتِسْعُوْنَ
نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ ۣ

2133 *Fawāq* is the *time between two milkings* (LL). The she-camel was milked, then left a little while for her young to suck, in order that she might subsequently yield her milk copiously, after which she was milked again; and thus *fawāq* indicates *a little delay*.

2134 Here we have in plain words a demand on the part of unbelievers for punishment in this life.

2135 *Yad* means *jāh* and *quwwat*, i.e. *dignity* and *power* (TA). According to the same authority *yad* also means *authority*, *ownership*, *favour*, or *benefit*.

said, Make it over to me, and
he has prevailed against me in
discourse.

24 He said: Surely he has
Ar. *thee.* been unjust to *you* in demand-
Ar. *thy.* ing *your* ewe (to add) to his
own ewes; and most surely
most of the partners act wrong-
fully towards one another, save
those who believe and do good,
and very few are they; and
David was sure that We had
tried him, so he sought the
a 2194. protection[a] of his Lord, and he
fell down bowing and turned
time after time (to Him).[2136]

25 Therefore We rectified for
b 2194. him this,[b] and most surely he
had a nearness to Us and an
excellent resort.

26 O David! surely We have
Ar. *thee.* made *you* a ruler in the land;
so judge between men with
justice and do not follow desire,
Ar. *thee.* lest it should lead *you* astray
from the path of Allah; (as for)
those who go astray from the
path of Allah, they shall surely
have a severe chastisement
because they forgot the day of
reckoning.

فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۝
قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ
نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ
عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ
فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۝
فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا
لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۝
يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ
فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ
فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ
يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ
شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ۝

2136 The absurd story that is added here by the commentators is utterly opposed to what the Qur-án says regarding David. The men who thus attacked David by *climbing over the wall* were his enemies, as the Qur-án plainly states. They had thought of taking David unawares and putting him to death. But David, though terrified, was ready to meet them, and the two men, finding their plan thus frustrated, made an excuse for coming to him in such an unusual manner. The Qur-án does not anywhere say that these were angels; the suggestion is, moreover, inconsistent with their description as *adversaries*, and with their *climbing over the walls*. The story of David committing adultery and two angels having come to him thus to remind him of the sin is a puerile falsehood wherever it may be found. It has been repudiated by the best Muslim opinion. Rz says: "Most of the learned and those who have searched for the truth among them declare this charge false and condemn it as a lie and a mischievous story." And the Caliph, 'Ali, when he heard the false story, said: "Whoever shall relate the story of David as the story-tellers relate it, I will give him 160 stripes, and this is the punishment of those who falsely charge the prophets" (Rz). The words *istaghfara* and *ghafarná* occurring in this and the next verse by no means indicate that David had committed a sin, for *istighfár* really signifies the *seeking of protection* (see 2194), and David sought Divine protection when he saw that his enemies had grown so bold against him; and by *ghafarná* in the next verse is meant the rectification of his affair, the reason given there making this significance clear: "Most surely he had a nearness to Us and an excellent resort." This incident in the career of David is narrated to enable the Prophet to realize his own difficulties; for when a great ruler like David could not succeed in keeping his enemies under complete control, the position of the Prophet was much more difficult. It may also be added that a party of the Israelites themselves was opposed to

SECTION 3

Solomon and his Enemies

27–29. The righteous and the mischief-makers are not dealt with alike. 30–33. Solomon's greatness. 34. His successor's worthlessness. 35–40. Solomon's enemies subjected to him.

27 And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve;[2137] then woe to those who disbelieve on account of the fire.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ○

28 Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ○

Ar. thee. 29 (It is) a Book We have revealed to *you* abounding in good,[2138] that they may ponder over its verses, and that those endowed with understanding may be mindful.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ○

30 And We gave to David Solomon; most excellent the servant! Surely he was frequent in returning (to Allah).

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ○

31 When there were brought to him in the evening (horses) still when standing,[2139] swift when running—

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ○

32 Then he said: Surely I love the good things on account of the remembrance of my Lord—until they were hidden behind the veil, (he said):

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ○

33 Bring them back to me; so he began to stroke (their) legs and necks.[2140]

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ○

David and Solomon; and the revolt of the ten tribes against Rehoboam, Solomon's son, is a clear proof of this animosity. Hence many of the false charges against these two prophet-kings.

2137 The believer is guided by the principle of the accountability of human actions and of a significance underlying every thing that exists in heaven or earth. The unbeliever, on the other hand, makes mischief, as he believes that he will not be any the worse for it, and thus ignores the law of cause and effect which prevails in the universe.

2138 *Mubárak* means *blessed*, also *abounding in good* (LL).

2139 *Ṣáfinát* is plural of *ṣáfin*, and signifies *a horse standing upon three legs and the extremity of the hoof of the fourth leg*; hence it means a *horse that is still when standing.*

2140 These plain words are twisted into the puerile story that Solomon, enraged on account of the horses having detained him from his afternoon prayers, began to cut off their legs and necks, as if it were the fault of the horses and not his own fault. But

34 And certainly We tried Solomon, and We put on his throne a (mere) body,[2141] so he turned (to Allah).

35 He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) any one after me;[2142] surely Thou art the great Giver.

36 Then We made the wind subservient to him; it made his command to run gently wherever he desired,

37 And the devils, every builder and diver,

38 And others fettered in chains.[2143]

39 This is Our free gift, therefore give freely or withhold, without reckoning.

40 And most surely he had a nearness to Us and an excellent resort.

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ
جَسَدًا ثُمَّ اَنَابَ ۝
قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ
لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ۝
فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً
حَيْثُ اَصَابَ ۝
وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ۝
وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ۝
هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ۝
وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ۝

the Qur-án does not at all say that Solomon neglected any prayer on seeing the horses, nor does it say that he cut off their legs and necks. مسح شيئا means *he wiped a thing with his hand*, or passed his hand over it, and horses are always stroked on their legs and necks after a race. It was simply this that Solomon did. The material out of which the strange story is woven is not met with in the Qur-án. The words توارت بالحجاب refer to the horses, which had gone so far in the race that they were hidden from Solomon's eyes. To make the words refer to the sun, of which no mention at all is made here or anywhere else in this chapter, is surely a distortion of plain words.

2141 It appears that Solomon knew that his son Rehoboam, the heir-apparent to the throne, was unfit to rule, and therefore, seeing apparent signs of the disruption of the kingdom, or being informed of it by Divine revelation, he turned to Allah. By the *mere body* that was put on his throne is meant either his son Rehoboam, who lost the allegiance of all except a single tribe of Israel (1 Kings 12 : 17), or Jeroboam, who led the revolt against the house of David, and on becoming king of ten tribes set up image-worship in Dan and Beth-el, the two calves being supposed to be images of Jehovah (1 Kings 12 : 28), and also began the worship of wooden images (1 Kings 14 : 15). Thus both Rehoboam and Jeroboam answer the description of a *body* (without real life) thrown on Solomon's throne. See also 2029.

2142 The previous verse speaks of the imbecile heir-apparent to Solomon's throne. Hence we find Solomon praying here for a spiritual kingdom, for that is the only kingdom which is not in danger of being spoiled by an heir. The glory of Solomon's temporal kingdom was not maintained after his death.

2143 The description given here of the *devils* shows clearly that the designation applies to the men of foreign tribes subjected to Solomon's rule, because it was the latter who were forced into labour by Solomon, and therefore the words *every builder and diver* make it clear that the *jinn* and *devils* who are related to have been subjected to Solomon were only human beings. This is further proved by the words *fettered in chains*, because the immaterial beings known as *devils* and *jinn* are not fettered in chains. The chains are needed to keep in control material beings, such as men. See also 2027.

SECTION 4

Job and the Triumph of the Righteous

41–44. Job rewarded for his patience. 45–54. All righteous servants were rewarded. 55–58. Their opponents meet with evil. 59–64. Mischief-makers reproach each other.

41 And remember Our servant Job, when he called upon his Lord: The devil has afflicted me with toil and torment.[2144]

Ar. *thy*. 42 Urge with *your* foot; here is a cool washing-place and a drink.[2145]

Or, *followers*. 43 And We gave him his *family* and the like of them with them,[2146] as a mercy from Us, and as a reminder to those possessed of understanding.

وَاذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادٰى رَبَّهٗٓ أَنِّيْ
مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ۝
ارْكُضْ بِرِجْلِكَ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ۝
وَوَهَبْنَا لَهٗٓ أَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ
رَحْمَةً مِّنَّا وَذِكْرٰى لِأُولِي الْأَلْبَابِ ۝

2144 The story of Job is given here as well as in the 21st chapter, the reference being more brief there than here. All that the Qur-án states about him is that he was a righteous person who suffered some kind of distress, remained patient under trials, and was ultimately delivered from affliction. All these circumstances of his life are disposed of in the space of a few lines. The dramatic poem of forty-two chapters known as Job's book finds no place in the Holy Qur-án.

The toil and torment of which Job complains seem to relate to some journey of his in a desert, where he finds himself in an evil plight, on account of the fatigue of the journey and the thirst which afflicts him. There are many circumstances which point to this conclusion. The use of the word *nuṣb*, signifying *toil* or *fatigue*, is one of them. Another is that, as a remedy for this, he is led to a place where he finds a cool washing-place and a drink. A third is the mention of the devil (*shaiṭán*) in connection with his trouble, for, شيطان الفلا lit. *the devil of the desert*, signifies *thirst* (Q-LL). The mention of this distressing journey of Job's contains, no doubt, a hint of the Prophet's long journey from Mecca to Medina, which was to be undertaken under particularly distressing circumstances.

2145 اركض برجلك literally signifies *urge with thy foot*, the significance being *urge your horse*. The word *rakaḍa* is used especially in connection with a beast, meaning, as LL says, *he struck and hit therewith like as one strikes and hits therewith a beast* (IA's). This special use is made clear in all lexicons by further examples of the use of the word. Thus you say ركضت الفرس برجلي i.e. *I urged the horse to run with my foot* (S, O, Msb-LL). And again ركض الدابة برجل i.e. *he struck the beast to urge it with a foot* (LL). The meaning is therefore *urge your horse to go further*, and the result is that there he finds a place where he is able to refresh himself both with drink and washing. He thought that he was in a waterless desert, and he complained that he was troubled with fatigue from the journey and with thirst; in reply he is told to urge his horse or the beast he rode upon to run further on, where he will find rest. It is a lesson not to despair under difficulties.

2146 *Ahla-hú* may mean either *his people* or *his family*. The *giving* of it to him means that *he is brought back to them from the long journey* which is referred to in the previous verse. *Misla-hum* or *the like of them* may signify either that he was brought back to his

Ar. *thy.*

44 And take in *your* hand somewhat of worldly goods, then be satisfied with it and do not incline to what is false;[2147] surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).

45 And remember Our servants Abraham and Isaac and Jacob, men of power and insight.

46 Surely We purified them by a pure quality, the keeping in mind of the (final) abode.

47 And most surely they were with Us, of the elect, the best.

a 1649.

48 And remember Ishmael and Elisha and Zulkifl;[a] and they were all of the best.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهٖ وَلَا تَحْنَثْ
اِنَّا وَجَدْنٰهُ صَابِرًا نِعْمَ الْعَبْدُ اِنَّهٗٓ اَوَّابٌ ۝
وَاذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ
اُولِى الْاَيْدِىْ وَالْاَبْصَارِ ۝
اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۝
وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ۝
وَاذْكُرْ اِسْمٰعِيْلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِّنَ الْاَخْيَارِ ۝

followers, to even a larger number than he had left, or that he was given a larger family, being blessed with more children.

2147 This passage contains three different statements, all of which have been generally misunderstood. The commentators follow each other in the story. They say that Job had sworn to inflict a hundred stripes on his wife, and that he ultimately fulfilled this oath by striking her with a bundle of sticks. There is not the slightest vestige of this story in the Holy Qur-án or in any authentic saying of the Holy Prophet. The first statement made in this passage is خذ بيدك ضغثا. Now, although *dighs* does signify *a bundle of twigs*, it bears other significances as well, and the duty of the translator is to see which significance suits the context, and to give the most rational meaning to the words without inventing a story to explain words at once clear and simple. We find the same words occurring in a saying of the Holy Prophet, where اخذ الضغث is explained as meaning من نال من الدنيا شيئا i.e. *he who attains anything of worldly goods* (IAs). The same saying is explained by TA thus: منهم الاخذ الضغث meaning *among them is he who attains somewhat of worldly goods*. The very words *akhz* and *dighs* occur in the Holy Qur-án, and the sentence thus bears a simple meaning that Job is given somewhat of the goods of the world.

The only word to be explained now is لا تحنث. There is not much difficulty about it, as *hanasa* is plainly given to mean *he inclined from what was true to what was false* (Q-LL). The meaning of the passage is that Job is told not to incline to an evil course when he is given wealth. Thus v. 41 speaks of his distress, v. 42 of the removal of distress, v. 43 of his finding his family, and v. 44 of his finding worldly goods.

49 This is a reminder; and most surely there is an excellent resort for those who guard (against evil),

هٰذَا ذِكْرٌ وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ

50 The gardens of perpetuity, the doors are opened for them.[2148]

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ

51 Reclining therein, calling therein for many fruits and drink.

مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ
كَثِيْرَةٍ وَّشَرَابٍ

52 And with them shall be
a 2110. those restraining their eyes,[a]
equals in age.[2148A]

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ

53 This is what you are promised for the day of reckoning.

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ

54 Most surely this is Our sustenance: it shall never come to an end;

اِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ

55 This (shall be so); and most surely there is an evil resort for the inordinate ones:

هٰذَا وَاِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ

56 Hell: they shall enter it, so evil is the resting-place.

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ

57 This (shall be so); so let them taste it, boiling and intensely cold (drink).[2149]

هٰذَا فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ

58 And other (punishment) of the same kind—of various sorts.

وَّاٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ

59 This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ
اِنَّهُمْ صَالُوا النَّارِ

60 They shall say:[2149A] Nay! you—no welcome to you: you did proffer it to us, so evil is the resting-place.

قَالُوْا بَلْ اَنْتُمْ لَا مَرْحَبًۢا بِكُمْ اَنْتُمْ
قَدَّمْتُمُوْهُ لَنَا فَبِئْسَ الْقَرَارُ

2148 That is, the doors of these gardens are opened for them in this very life; or, they are always open to them.

2148A What is the meaning of *those restraining their eyes* has been explained in 2110, but here, in addition, they are called *equals in age*, as showing that their growth begins with the growth of spiritual life in man, thus showing that they are the fruits of good deeds, whether done by males or females, who would all have these fruits equally.

2149 The word *ghassáq*, which is generally rendered as *ichor*, is really a qualification of *drink* (understood, as in the case of *ḥamím*, which means *boiling*), and means *intensely cold* (I'Ab, I Msd-TA). It also means *stinking* (S-LL), but being mentioned along with *ḥamím*, or *boiling*, the significance adopted suits the context. They shall be made to consume intensely hot and intensely cold drink, because they went to the two extremes and did not follow the mean.

2149A The speakers here are the weak followers, those addressed being the ringleaders. These followers are spoken of in the previous verse as *an army plunging in without consideration along with you.*

61 They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.

62 And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

63 Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

64 That most surely is the truth: the contending one with another of the inmates of the fire.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ
عَذَابًا ضِعْفًا فِي النَّارِ ۝
وَقَالُوا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا
نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ۝
أَتَّخَذْنٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ
الْأَبْصَارُ ۝
إِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ۝

SECTION 5

Opposition to Prophets

65–68. The Prophet's warning. 69, 70. A decision on high. 71–85. Devil's opposition to Adam as a typical case of opposition to prophets. 86–88. Truth of the prophecy will be made apparent.

65 Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):

66 The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

67 Say: It is a message of importance,[2150]

68 (And) you are turning aside from it:

69 I had no knowledge of the exalted chiefs when they contended:[2151]

70 Naught is revealed to me save that I am a plain warner.

Ar. *thy*. 71 When *your* Lord said to

a 47. the angels:[a] Surely I am going to create a mortal from dust:[2152]

قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۖ وَّمَا مِنْ إِلٰهٍ
إِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝
رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
الْعَزِيزُ الْغَفَّارُ ۝
قُلْ هُوَ نَبَؤٌا عَظِيمٌ ۝
أَنْتُمْ عَنْهُ مُعْرِضُونَ ۝
مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلٰى
إِذْ يَخْتَصِمُونَ ۝
إِنْ يُّوحٰى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ۝
إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ ۝

2150 The message of importance is the prophecy of the utter discomfiture of the opponents of the Holy Prophet. But see also 2640.

2151 The exalted chiefs are the heavenly beings who come first to know of the raising of a prophet, for every affair is first decided in heaven, and then it comes to pass on earth. What the contention was is stated in the verses that follow.

2152 Note the connection with the previous verse, where the exalted chiefs are spoken of as contending about the appearance of the Holy Prophet, which is, as it were, explained by what follows here. The creation of Adam and the submission of the angels typifies the raising of a prophet and the submission to him of the good and the righteous. The mortal created from dust is the Prophet Muhammad (may peace and the blessings of Allah be upon him!), the angels that make obeisance are his holy companions, the evil spirit who leads people

72 So when I have made him complete and breathed into him of My *inspiration*, then fall down making obeisance to him.[a]

(Or, *spirit*. — a 56.)

73 And the angels did obeisance, all of them,

74 But not Iblis;[b] he was proud and he was one o the unbelievers.

(b 57, 58.)

75 He said: O Iblis! what prevented *you* that *you should* do obeisance to him whom I created with My two hands? *Are you* proud or *are you* of the exalted ones?

(Ar. *thee*. Ar. *thou shouldst*. Ar. *art thou*. Ar. *art thou*.)

76 He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.[2153]

77 He said: Then get out of it, for surely *you are* driven away:

(Ar. *thou art*.)

78 And surely My curse is on *you* to the day of judgment.

(Ar. *thee*.)

79 He said: My Lord! then respite me to the day that they are raised.[c]

(c 1338.)

80 He said: Surely *you are* of the respited ones,

(Ar. *thou art*.)

81 Till the period of the time made known.[d]

(d 1338.)

82 He said: Then by Thy Might I will surely make them live an evil life,[e] all,

(e 1609.)

83 Except Thy servants from among them, the purified ones.

84 He said: The truth then is and the truth do I speak:

85 That I will most certainly fill hell with *you* and with those among them who follow *you*, all.

(Ar. *thee*. Ar. *thee*.)

86 Say: I do not ask you for any reward for it; nor am I of those who affect:

87 It is nothing but a reminder to the nations:

88 And most certainly you will come to know about it after a time.

فاذا سويته ونفخت فيه من روحي فقعوا له سجدين ○
فسجد الملئكة كلهم اجمعون ○
الا ابليس استكبر وكان من الكفرين ○
قال يابليس ما منعك ان تسجد لما خلقت بيدي استكبرت ام كنت من العالين ○
قال انا خير منه خلقتني من نار وخلقته من طين ○
قال فاخرج منها فانك رجيم ○
وان عليك لعنتي الى يوم الدين ○
قال رب فانظرني الى يوم يبعثون ○
قال فانك من المنظرين ○
الى يوم الوقت المعلوم ○
قال فبعزتك لاغوينهم اجمعين ○
الا عبادك منهم المخلصين ○
قال فالحق والحق اقول ○
لاملئن جهنم منك وممن تبعك منهم اجمعين ○
قل ما اسئلكم عليه من اجر وما انا من المتكلفين ○
ان هو الا ذكر للعلمين ○
ولتعلمن نباه بعد حين ○

astray represents the rebellious leaders who had sworn to oppose the Prophet and to mislead the people, and the day of raising is the day when a great flux into Islam follows the final discomfiture of opposition.

2153 The creation from fire is an indication of rebelliousness, of a fiery temper, and the creation from dust signifies submissiveness and meekness. See 862.

CHAPTER XXXIX

THE COMPANIES

(*Az-Zumar*)

REVEALED AT MECCA

(8 *sections and* 75 *verses*)

Abstract:

Sec. 1. Obedience to Allah.
Sec. 2. Believers and unbelievers.
Sec. 3. The Qur-án is a perfect guidance.
Sec. 4. Rejecters shall be abased.
Sec. 5. Evil shall not be averted.
Sec. 6. Divine mercy.
Sec. 7. The final judgment.
Sec. 8. Each party meets with its desert.

The Title.

THE name of this chapter, *The Companies*, refers to the two classes, the believers and the unbelievers, which receive and reject the truth respectively, and the chapter deals with the fate of each.

Subject-matter.

The internal arrangement is clear. Obedience to Allah is required in the first section. Those who obey are the believers, and those who refuse to obey are the unbelievers, and the two are spoken of in the next section. The third shows that the Qur-án is a perfect guidance, and the fourth that its rejecters shall be punished. While the fifth emphasizes the punishment of rejecters, by stating that evil shall not be averted from those who persist in rejection, the sixth calls attention to Divine mercy, which is ever ready to take those by the hand who repent, and therefore sinners have no reason to despair. The last two sections speak of the coming of the judgment, when each of the two parties shall be made to taste that which it deserves.

Date of revelation.

Although this chapter is considered by both Muir and Rodwell to have been a late Meccan revelation, the opinion is not based on reliable data. The prophetical reference to the flight to Abyssinia contained in v. 10 has been misunderstood as being a reference to the later flight to Medina, and this error has led these critics to assign a late date to this chapter. The absence of reference to any plan against the Holy Prophet's life, while it deals with opposition to his cause, is a conclusive argument of its early revelation, and thus, like the other chapters of this group, it belongs to the early Meccan period.

SECTION 1

Obedience to Allah

1–3. Obedience required. 4. Allah has no son. 5, 6. His manifestation in His creation. 7. He loves gratefulness in man. 8. Man calls upon Allah alone in adversity. 9. Believers and unbelievers are not equal.

In the name of Allah, the Beneficent, the Merciful.

1 The revelation of the Book is from Allah, the Mighty, the Wise.

2 Surely We have revealed to *you* the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

Ar. *thee.*

3 Now, surely, sincere obedience is due to Allah (alone), and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah,[2154] surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

4 If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created.[2155] Glory be to Him: He is Allah, the One, the Subduer (of all).

5 He has created the heavens and the earth with the truth; He makes the night cover

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○
اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ
اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ○
اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا
مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا
لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ
بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ۬ اِنَّ اللّٰهَ
لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ○
لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى
مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ
اللّٰهُ الْوَاحِدُ الْقَهَّارُ ○
خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى

2154 The Arabs believed that they could only approach the Divine Being through the mediation of their idols, and they asserted that they worshipped idols only to attain nearness to the Divine Being. This is condemned by the Holy Qur-án as a polytheistic doctrine. But how many Muslims hold the same belief with respect to their *pirs* (spiritual leaders) and yet consider themselves to be monotheists!

2155 The Christian commentators think that the Qur-án does not refer to the doctrine of Jesus' sonship here. But that is a mistake. We find the Christian doctrine referred to and refuted in very early Meccan chapters, such as the 19th chapter, which was recited by the Muslim refugees in Abyssinia before the Negus, in or about the fifth year of the Prophet's mission. The Qur-án refers to the error of attributing a son to the Divine Being almost as frequently as to the doctrine of setting up idols with Allah. What is pointed out here is that no one holds a relation of peculiar sonship to Allah, but that it is His chosen servants, chosen above others from among His creation, that are metaphorically called His sons; because in being manifestations of the Divine attributes they stand to Allah in the same relation as a son stands to a father, being images of those attributes as a son is an image of a father. This is entirely in accordance with what is taught in the Bible, absolutely uprooting the Christian doctrine of the sonship of Jesus, who is regarded, not as a creature, but as the Creator.

the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَّجْرِي لِأَجَلٍ مُّسَمًّى ۗ
أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ○

6 He has created you from a single being, then made its mate of the same (kind),[a] and He *has made* for you eight of the cattle in pairs.[2156] He creates you in the wombs of your mothers—a creation after a creation—in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

a 531.

Ar. *sent down.*

خَلَقَكُم مِّن نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا
زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ الْأَنْعَامِ ثَمٰنِيَةَ
أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهٰتِكُمْ
خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمٰتٍ ثَلٰثٍ ۚ
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَا إِلٰهَ إِلَّا هُوَ ۖ
فَأَنّٰى تُصْرَفُونَ ○

7 If you are ungrateful, then surely Allah is Self-sufficient, above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another;[b] then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

b 851.

إِن تَكْفُرُوا فَإِنَّ اللّٰهَ غَنِيٌّ عَنكُمْ ۖ وَلَا
يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ
لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى ۗ ثُمَّ إِلٰى
رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

8 And when distress afflicts a man he calls upon his Lord, turning to Him frequently; then when He makes him possess a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy *yourself* in *your* ungratefulness a little, surely *you are* of the inmates of the fire.

Ar. *thyself.*

Ar. *thy.*

Ar. *thou art.*

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا
كَانَ يَدْعُوا إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلّٰهِ أَندَادًا
لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ
قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحٰبِ النَّارِ ○

2156 The word *anzala* (infinitive noun *inzāl*) is not applied only to the actual *sending down* of a thing, but also to making *it accessible to men.* Thus TA says:

انزال الشی قد یکون بنفسه و قد یکون بانزال اسبابه والهدایة الیه

i.e. *the sending down of a thing is sometimes its actual sending down, and sometimes the procuring of its means and the attainment of it.* It is in this sense that the cattle are spoken of here as being *sent down* for men. The eight of the cattle are the four pairs spoken of in 6:144. The four animals are mentioned particularly as being most useful for man.

9 What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَّ
قَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ
لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ○

SECTION 2

Believers and Unbelievers

10. Good for doers of good. 11–14. Prophet a sincere believer. 15–16. Loss for unbelievers. 17–20. The pious shall be elevated. 21. A lesson in the growth and decay witnessed in physical nature.

10 Say: O my servants who believe! be careful of (your duty to) your Lord: for those who do good in this world is good, and Allah's earth is spacious;[2157] only the patient will be paid back their reward in full without measure.

قُلْ يٰعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ
أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ
اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصّٰبِرُونَ أَجْرَهُمْ
بِغَيْرِ حِسَابٍ ○

11 Say: I am commanded that I should serve Allah, being sincere to Him in obedience,

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا
لَهُ الدِّينَ ○

12 And I am commanded that I shall be the first of those who submit.

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ○

13 Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ○

14 Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ○

15 Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection: now surely that is the clear loss.

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخٰسِرِينَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيٰمَةِ
أَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ○

16 They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear; so be careful of (your duty to) Me, O My servants!

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ
تَحْتِهِمْ ظُلَلٌ ذٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ
يٰعِبَادِ فَاتَّقُونِ ○

2157 The words are a comfort for the Muslims, who were subjected to sufferings in their own land, and contain, no doubt, a prophetical allusion to the first flight, i.e. the flight to Abyssinia.

17 And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

18 Those who listen to the word, then follow the best of it;[2158] those are they whom Allah has guided, and those it is who are the men of understanding.

19 What! as for him then against whom the *sentence* of chastisement is due: What! *can you* save him who is in the fire?

Ar. *word.*

Ar. *canst thou.*

20 But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places,[2159] built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

21 *Do you* not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various *sorts*, then it withers so that *you see* it becoming yellow, then He makes it a thing crushed and broken into pieces?[2160] Most surely there is a reminder in this for the men of understanding.

Ar. *dost thou.*

Or, *colours*

Ar. *thou seest.*

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ۝
الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ
أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ
هُمْ أُولُو الْأَلْبَابِ ۝
أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ
تُنْقِذُ مَنْ فِي النَّارِ ۝
لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ
فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ۖ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ۝
أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا
مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ
لِأُولِي الْأَلْبَابِ ۝

2158 Attention is here drawn to the teachings of the Qur-án by describing them as the best words to which a man can listen. Or, since the Qur-án is meant for the whole of mankind, and therefore contains teachings for men in every grade of society or state of civilization, the faithful are enjoined to follow the best.

2159 This shows that there is an unceasing progress in the life after death, for the high places to which the righteous shall attain shall have places still higher above them. Thus the Muslim paradise is not a place for enjoyment, but for an unceasing advancement.

2160 The allusion is to the fate of nations; they are brought into existence, made to rise, then decay and are swept out of existence. This is also a solace to the Muslims that their opponents shall not retain their power for ever.

SECTION 3

The Qur-án is a Perfect Guidance

22, 23. The Qur-án is a light. 24–26. Its rejecters shall meet with disgrace. 27, 28. The Qur-án a perfect book. 29–31. Absolute submission to Allah necessary.

Ar. *breast.*

22 What! is he whose *heart* Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

23 Allah has revealed the best announcement, a book conformable in its various parts,[2161] repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err,[a] there is no guide for him.

a 44.

24 Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

25 Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.

26 So Allah made them taste the disgrace in this world's life, and certainly the chastisement of the hereafter is greater: did they but know!

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ
نُورٍ مِّن رَّبِّهِ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن
ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝
اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا
مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ
ذِكْرِ اللَّهِ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ
مَن يَشَاءُ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝
أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ
الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ۝
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ۝
فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا وَ
لَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝

2161 The Qur-án is here called كتابا متشابها i.e. *a book conformable in its various parts.* This claim is by no means insignificant. The Qur-án was revealed by portions during a period of twenty-three years, and during this period the circumstances under which the Holy Prophet lived were of such a nature that the history of no other man offers a similar combination of varying circumstances, and yet, through all these vicissitudes, the Qur-án shows a strict uniformity. The conformability of its various parts, however, signifies more than a mere uniformity; it signifies that some parts explain other parts. *Mutashábih,* it should be noted, signifies, according to the best authorities, *that some parts of it verify other parts.* Again, it is called *masání,* because it repeats over and over again the most important subjects, especially the doctrine of the Unity of the Divine Being. See also 387.

27 And certainly We have set forth to men in this Qur-án similitudes of every sort that they may mind.[2162]

28 An Arabic Qur-án without any crookedness, that they may guard (against evil).

29 Allah sets forth a parable: there is a man in whom are (several) partners differing with one another, and there is another man (devoted) wholly to a man. Are the two alike in condition? (All) praise is due to Allah: nay! most of them do not know.

Ar. *thou shalt.*

30 Surely *you shall* die and they (too) shall surely die.

31 Then surely on the day of resurrection you will contend one with another before your Lord.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ○
قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ
يَتَّقُونَ ○
ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ
مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ○
إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ○
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ○

SECTION 4

Rejecters shall be abased

32. Rejection of truth. 33-35. Reward of those who accept. 36, 37. Allah is sufficient for His servant. 38-40. An abasing punishment. 41. The Qur-án a true revelation.

PART XXIV

32 Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

33 And he who brings the truth and (he who) accepts it as the truth—these are they that guard (against evil).

34 They shall have with their Lord what they please; that is the reward of the doers of good;

35 So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَ
كَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ ○
وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ
أُولَٰئِكَ هُمُ الْمُتَّقُونَ ○
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَٰلِكَ
جَزَاءُ الْمُحْسِنِينَ ○
لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ○

2162 The Holy Qur-án repeatedly claims to be a collection of the best teachings for the moral and spiritual welfare of man. It also claims, in these words, to be a perfect book as not only containing all the necessary teachings, but also answering all the objections of its opponents. See also 1467 and 1785.

36 Is not Allah sufficient for His servant? And they seek to frighten *you* with those besides Him;[2163] and whomsoever Allah makes err,[a] there is no guide for him.

37 And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

38 And *should you* ask them, Who created the heavens and the earth? they would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

39 Say: O my people! work in your place, surely I am a worker, so you will come to know

40 Who it is to whom there shall come a chastisement which will disgrace him, and to whom will be due a lasting chastisement.[2164]

41 Surely We have revealed to *you* the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul, and whoever errs, he errs only *to its detriment*; and *you are* not a custodian over them.

Ar. *thee*.

a 44.

Ar. *shouldst thou*.

Ar. *thee*.

Ar. *against it*.
Ar. *thou art*.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ
بِالَّذِينَ مِن دُونِهِ ۚ وَمَن يُضْلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ۝
وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ ۗ
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انتِقَامٍ ۝
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَ
الْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ
مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ
هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ
هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ
اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۝
قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي
عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ۝
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ۝
إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ
فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ۝

2163 The superstitious Arabs no doubt believed that their idols could work harm to men who did not admit their authority, and it is to this that reference is made. The stories of the breaking of Al-lát and Al-'Uzzá relate to a much later period, while the revelation of this chapter belongs to the early Meccan period.

2164 Two kinds of punishment are plainly spoken of, viz. the punishment that will bring disgrace, which is clearly the punishment of this life, and the lasting punishment that the wicked receive in the life after death. The first of these demonstrates the truth of the other.

SECTION 5

Evil shall not be averted

42. Dead shall not return to life. 43–48. Intercession and redemption would not avail. 49–52. Unbelievers will suffer the evil consequences.

42 Allah takes the souls at the time of their death, and those that die not, during their sleep; then He withholds those on whom He has passed the decree of death[2165] and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

43 Or, have they taken intercessors besides Allah? Say: What! even though they did not ever have control over anything, nor do they understand.

44 Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

45 And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.[2166]

46 Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

47 And had those who are unjust all that is in the earth and the like of it with it, they

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ
لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى
عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ
مُّسَمًّى ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يَّتَفَكَّرُوْنَ ○
اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَاۤءَ ۭ قُلْ
اَوَلَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّلَا يَعْقِلُوْنَ ○
قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ۭ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ۭ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ○
وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَاِذَا ذُكِرَ الَّذِيْنَ
مِنْ دُوْنِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ ○
قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ
الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ○
وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ
جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ

2165 This verse affords a conclusive proof that the Qur-án does not admit the return to life in this world of those who are actually dead. It states that the soul is taken away either in sleep, in which case it is returned, or at death, in which case it is withheld and is not allowed to return. Thus the soul can only be returned if death has not actually occurred. This verse completely refutes all stories of the dead miraculously returning to life. See also 1659 and 1731.

2166 This is true not only of the Meccan unbelievers, but of most of those who call themselves believers. Elsewhere the Holy Qur-án says: "And most of them do not believe in Allah without associating others with Him" (12 : 106). It is quite true that even most of the Muslims are not satisfied if Allah alone is mentioned, and they like that some of their saints should be mentioned along with Allah.

would certainly offer it as ransom (to be saved) from the evil of the chastisement on the day of resurrection; and what they never thought of shall become plain to them from Allah.[2166A]

48 And the evil (consequences) of what they wrought shall become plain to them,[2166B] and the very thing they mocked at shall beset them.

49 So when harm afflicts a man he calls upon Us; then, when We give him a favour from Us, he says: I have been given it only by means of knowledge.[2167] Nay, it is a trial, but most of them do not know.

50 Those before them did say it indeed, but what they earned availed them not.

51 So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.[2168]

52 Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ
وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ۝
وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ
بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝
فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ
اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ
عَلٰى عِلْمٍ ؕ بَلْ هِىَ فِتْنَةٌ وَّلٰكِنَّ
اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝
قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى
عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝
فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَالَّذِيْنَ
ظَلَمُوْا مِنْ هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ
مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ۝
اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

2166A *What they never thought of* signifies the overthrow of their power in this life and the manifestation of the evil consequences of their deeds in the hereafter.

2166B The fact that the heaven and hell of the next life are only physical manifestations of the spiritual realities of this life is stated here in the most clear and forcible language. The evil consequences of what they do are hidden from the eye in this life, but they shall *become plain* in the next life.

2167 There is no difficulty about the significance of this passage. When a man is afflicted he calls upon Allah, but when Allah favours him he does not attribute it to Allah, but to his own cleverness and knowledge.

2168 Here is another prophecy, in the clearest words, of the distress that shall overtake the Meccans.

SECTION 6

Divine Mercy

53. Sinners should not despair. 54–59. A warning. 60–63. The law of requital.

53 Say: O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful.[2169]

54 And return to your Lord time after time and submit to Him before there comes to you the chastisement, then you shall not be helped.

55 And follow the best[2170] that has been revealed to you from your Lord before there comes to you the chastisement all of a sudden while you do not even perceive;

56 Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;

57 Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

58 Or it should say when it sees the chastisement: Were there only a returning for me, I should be of the doers of good.

59 Aye! My communications came to *you*, but *you rejected* them, and *you were* proud and *you were* one of the unbelievers.

60 And on the day of resurrection *you shall* see those who

Ar. *thee.*
Ar. *thou didst reject.*
Ar. *thou wert.*
Ar. *thou wert.*
Ar. *thou shalt.*

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ
لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ
الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝
وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ
اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ۝
وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ
مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّ
اَنْتُمْ لَا تَشْعُرُوْنَ ۝
اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ
فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ۝
اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ
مِنَ الْمُتَّقِيْنَ ۝
اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ
كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ۝
بَلٰى قَدْ جَاۗءَتْكَ اٰيٰتِيْ فَكَذَّبْتَ بِهَا
وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِيْنَ ۝
وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ

2169 The mercy and love of Allah, which are much talked of in other religions, find their true and practical expression in Islam. No religion gives the solace and comfort which we find in this verse. It discloses the all-comprehensive mercy of Allah, before which the sins of men become quite insignificant. He is not a mere judge who decides between two parties, but a Master who deals with His servants as He pleases, and therefore He can forgive the guilty without injustice to anybody.

2170 *Aḥsan*, or *best*, stands for the revelation of the Qur-án. It is the best revelation, for the manifestations of Divine love and mercy which find expression in it are not to be met with anywhere else.

a 474.

lied against Allah: their faces shall be blackened.[a] Is there not in hell an abode for the proud?

61 And Allah shall deliver those who guard (against evil) with their achievement: evil shall not touch them, nor shall they grieve.

62 Allah is the Creator of every thing and He has charge over every thing.

63 His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.

كَذَبُوا عَلَى اللّٰهِ وُجُوهُهُمْ مُّسْوَدَّةٌ ۭ اَلَيْسَ
فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ○
وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ
لَا يَمَسُّهُمُ السُّوْٓءُ وَلَا هُمْ يَحْزَنُوْنَ ○
اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۡ وَّهُوَ عَلٰى كُلِّ
شَيْءٍ وَّكِيْلٌ ○
لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَالَّذِيْنَ
كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○

SECTION 7

The Final Judgment

64–67. Polytheism condemned. 68–70. The call to judgment and meting out of rewards.

64 Say: What! Do you then bid me serve others than Allah, O ignorant men?

Ar. *thee.*
Ar. *thee.*
Ar. *thou.*
Ar. *thy.*
Ar. *thou wouldst.*

65 And certainly, it has been revealed to *you* and to those before *you*: Surely if *you* associate (with Allah), *your* work would certainly come to naught and *you would* certainly be of the losers.

66 Nay! but serve Allah alone and be of the thankful.

b 1665.

67 And they have not honoured Allah with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand;[b] glory be to Him, and may He be exalted above what they associate (with Him).

c 789.

68 And the trumpet shall be blown,[c] so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again,

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا
الْجٰهِلُوْنَ ○
وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ
لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ
لَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○
بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ○
وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ
جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ
مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ۭ سُبْحٰنَهٗ وَتَعٰلٰى
عَمَّا يُشْرِكُوْنَ ○
وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي
السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ
شَآءَ اللّٰهُ ۭ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى

then lo! they shall stand up awaiting.

69 And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

70 And every soul shall be paid back fully what it has done, and He knows best what they do.

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ○
وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ
الْكِتٰبُ وَجِايْءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَ
قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ
بِمَا يَفْعَلُونَ ○

SECTION 8

Each Party meets with its Desert

71, 72. The wicked are driven to hell. 73-75. The good are taken to paradise.

71 And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you apostles from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the *sentence* of punishment was due against the unbelievers.

Ar. *word.*

72 It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

73 And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

74 And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا
حَتَّىٰ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَابُهَا وَ
قَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ
يَتْلُونَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَيُنْذِرُونَكُمْ
لِقَآءَ يَوْمِكُمْ هٰذَا قَالُوا بَلٰى وَلٰكِنْ
حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِينَ ○
قِيلَ ادْخُلُوٓا أَبْوَابَ جَهَنَّمَ خٰلِدِينَ فِيهَا
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ○
وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمَرًا حَتَّىٰ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوهَا خٰلِدِينَ ○
وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِي صَدَقَنَا
وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ

Ar. *thou shalt.*

garden where we please;[2170A] so goodly is the reward of the workers.

75 And *you shall* see the angels going round about the throne glorifying the praise of their Lord: and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.

مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ
أَجْرُ الْعٰمِلِيْنَ ○
وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

2170A Never was prophecy uttered in clearer terms, nor under more adverse circumstances. The day must come, we are here told, when the believers shall praise God for making them inherit the land. It was about twenty years after this that they were made masters of the Holy Land of Palestine and the fertile lands, the *garden*, of Mesopotamia.

CHAPTER XL

THE BELIEVER

(*Al-mu'min*)

REVEALED AT MECCA

(9 *sections and* 85 *verses*)

Abstract:

Sec. 1. Protection of the faithful.
Sec. 2. Failure of the opponents.
Sec. 3–5. A warning in Moses' history.
Sec. 6. Apostles are assisted.
Sec. 7. The power of Allah.
Sec. 8, 9. The end of opposition.

The Title, context, and date of revelation.

FROM this, the 40th to the 46th chapter, another group of seven chapters is formed which all begin with *Ḥá mím*, and are therefore called *ẕwát-i-Ḥámím*, i.e. the chapters beginning with *Ḥá mím*. They all belong to the period when opposition to the Holy Prophet was persistent and determined, and active persecution of the Muslims had begun, which culminated in their first flight to Abyssinia; and therefore, like the last group, belong to the close of the early Meccan period. All these chapters are further akin inasmuch as they all offer a solace to the persecuted Muslims, warn the persecutors, and foretell the triumph of truth and the failure of opposition. In fact, the failure of opposing forces is the chief theme of these chapters; this is made plain by a saying of the Holy Prophet, for which see 2171. There is little history of the earlier prophets, with the exception of Moses and Abraham, and bare references to others or the fate of their people. The Unity and the Power of Allah is the constant theme, and there are frequent appeals to the unbelievers to take advantage of Divine mercy.

Subject-matter.

The chapter opens with a statement relating to the Divine plan for the protection of the faithful, who are told that they should not be misled by the power of the opponents, whose power will soon be broken. The second section continues the subject, only laying greater stress upon the failure of the opponents and the approach of their doom, when they should be perfectly helpless. The next three sections repeat the warning with reference to Moses' history. The sixth states that the apostles of God and the believers in them are always assisted against their opponents, while the seventh calls attention to the great power of Allah, with Whom nothing is impossible. The last two sections again deal with the end of opposition, repeatedly warning the unbelievers.

SECTION 1

Protection of the Faithful

1, 2. The revelation. 3–6. Power of opponents shall be broken. 7–9. Believers shall be protected.

In the name of Allah, the Beneficent, the Merciful.

1 Praised, Glorious God![2171]
2 The revelation of the Book is from Allah, the Mighty, the Knowing,
3 The Forgiver of the faults and the Accepter of repentance, Severe to punish, Lord of bounty;[2172] there is no god but He; to Him is the eventual coming.
4 None dispute concerning the communications of Allah but those who disbelieve, therefore let not their *going to and fro* in the cities deceive *you*.

Or, *acting as they please*. Ar. *thee*.

5 The people of Noah and the parties after them rejected (prophets) before them, and every nation purposed against their apostle to destroy[2173] him, and they disputed by means of

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ
حٰمٓ ۝
تَنْزِيلُ الْكِتٰبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ
الْعِقَابِ ذِي الطَّوْلِ لَآ إِلٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ۝
مَا يُجَادِلُ فِيٓ اٰيٰتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ۝
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّالْأَحْزَابُ
مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ
بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا

2171 *Ḥámím* occurs in the beginning of this and the six chapters that follow, which are called the ذوات حم. That the letters signify a name or names of the Divine Being is made certain by a saying of the Holy Prophet: ان بيتم فقولوا حم لا ينصرون meaning, *if you are attacked by night, say ḥámím, they shall not be made victorious* (Mgh-LL), or the meaning of the latter part is *O God! they shall not be made victorious* (I As, TA-LL). It is also related that an Arab of the desert questioned the Holy Prophet about *ḥá mím*, as to what it was. The Prophet's reply was اسماء و فواتح سور, i.e. *names and opening words of chapters* (AH). Reading it along with the first saying, it would appear that by *names* are meant *names of the Divine Being* which are contained as abbreviations in the letters *ḥá mím*, for *ḥámím* as one word is not one of the names of the Divine Being. The most probable suggestion seems to be that the *ḥá* stands for *Ḥamíd*, i.e. the *Praised*, and the *mím* stands for *Majíd*, i.e. *the Glorious*, the two names of the Divine Being which often occur together, and the significance of the names is quite in consonance with the significance of the saying quoted above. The two letters may also stand for *Ar-Raḥmán* and *Ar-Raḥím*, i.e. the Beneficent, the Merciful One, or for *Al-Ḥayy* and *Al-Qayyúm*, i.e. the Living and Self-subsistent God.

2172 It is noteworthy that, of the four attributes, the first two and the last refer to Divine forgiveness, mercy, and bounty, while only one refers to punishment of evil, and thus the attribute of mercy always preponderates even when punishment is spoken of.

2173 The literal significance of *akhz* is *the taking hold* of a thing or *withholding it*. But *akhaza* also signifies *he gained the mastery over a person* and *killed him* (Zj, LA-LL), or *he destroyed him* or *extirpated him* (Msb, Mf-LL), or *he punished* or *chastised him* (LA-LL).

the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!

6 And thus did the word of
Ar. *thy.* *your* Lord prove true against those who disbelieved that they are the inmates of the fire.

a 895. 7 Those who bear the power[a] and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe:[2174] Our Lord! Thou embracest all things in mercy and knowledge,[2175] therefore
b 2194. grant protection[b] to those who turn (to Thee) and follow Thy way, and save them from the chastisement of the hell:

8 Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring: surely Thou art the Mighty, the Wise,[2176]

9 And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ
فَكَيْفَ كَانَ عِقَابِ ○
وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ
كَفَرُوْا أَنَّهُمْ أَصْحٰبُ النَّارِ ○
اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ
وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ج رَبَّنَا
وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ
لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ
عَذَابَ الْجَحِيْمِ ○
رَبَّنَا وَأَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدْتَّهُمْ
وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَأَزْوَاجِهِمْ وَ
ذُرِّيّٰتِهِمْ ط اِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ ○
وَقِهِمُ السَّيِّاٰتِ ط وَمَنْ تَقِ السَّيِّاٰتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ط وَذٰلِكَ هُوَ
الْفَوْزُ الْعَظِيْمُ ○

2174 It is clear that those who bear the *'arsh* or the *power* are not the bearers of any material thing, but the bearers of some responsibility with respect to the Divine power; in other words, the manifestations of the Divine power. These are, in fact, the angels who are charged with the affairs of the world, while those around Him are the angels nearest to Him, through whom the Divine decrees are made known to those entrusted with the affairs of the world. For a full discussion on this word see 2555. The *istighfár* of angels is really their *asking of protection for the righteous*, so that the physical as well as the spiritual laws prevailing in the world contribute to their protection against their opponents. See 2194 for this significance. Bḍ explains *'arsh* as meaning *the original of the material universe.*

2175 Here we are told that Divine mercy is as comprehensive as Divine knowledge, and they both extend over all things. No other religion takes such a broad view of the mercy of the Divine Being.

2176 The wives and the offspring of the faithful are here mentioned as entering paradise along with them. So far as the promise relates to this life, the gardens which the faithful were made to inherit, the fertile lands of Mesopotamia, were given them for a perpetual inheritance, and they settled in those lands.

SECTION 2

Failure of the Opponents

10, 11. Unbelievers regret their doings. **12-14.** God's kingdom shall be established. **15-20.** Their doom is decreed justly.

10 Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.[2177]

11 They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life,[2178] so we do confess our faults: is there then a way to get out?

12 That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed;[2179] so judgment belongs to Allah, the High, the Great.

13 He it is Who shows you His signs and sends down for you sustenance from heaven,[2180] and none minds but he who turns (to Him) again and again.

14 Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ
أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ
إِلَى الْإِيمَانِ فَتَكْفُرُونَ ○
قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا
اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ
خُرُوجٍ مِّن سَبِيلٍ ○
ذَٰلِكُم بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ
وَإِن يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ
لِلَّهِ الْعَلِيِّ الْكَبِيرِ ○
هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُم مِّنَ
السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ○
فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
وَلَوْ كَرِهَ الْكَافِرُونَ ○

2177 The violent hatred referred to is the hatred of the evil-doers for themselves, when the evil consequences of their evil deeds become manifest to them. If those who loved evil so violently hate themselves, how much greater must be the hatred of Allah, the Fountain-head of purity, for them when they committed those deeds. How Forbearing and Merciful was He not to visit them with immediate punishment!

2178 The first death is that which marks the end of life in this world, and the second death is the spiritual death which is the hell of the next life. The two lives are the natural life of man and his being raised to taste of the consequences of his deeds. Generally however, the first state of death is considered to be the state of nothingness from which man is brought into existence.

2179 And yet how strange it is that a man should not believe in the pure Unity of Allah, and that he should believe that there are associates with Him.

2180 The passage shows what is the significance of *sending down a thing from heaven.* The meaning is simply that *He provides the means of sustenance,* and that sustenance is not provided by the idols or their associate-gods. Or, the sustenance from heaven means the spiritual sustenance.

15 Exalter of the degrees, Lord of power :[a] He makes the inspiration to light by His command upon whom He pleases of His servants,[2181] that he may warn (men) of the day of meeting,

16 (Of) the day when they shall come forth; nothing concerning them remains hidden to Allah.[2182] To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).

17 This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day: surely Allah is quick in reckoning.

18 And warn them of the day that draws near,[2183] when hearts shall rise up to the throats, grieving inwardly;[2184] the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.

19 He knows the stealthy looks and that which the breasts conceal.

20 And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.

a 895.

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ يُلْقِي الرُّوْحَ
مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ
لِيُنْذِرَ يَوْمَ التَّلَاقِ ○
يَوْمَ هُمْ بٰرِزُوْنَ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ
لِمَنِ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ○
اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ
لَا ظُلْمَ الْيَوْمَ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○
وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ
لَدَى الْحَنَاجِرِ كٰظِمِيْنَ مَا لِلظّٰلِمِيْنَ
مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ يُّطَاعُ ○
يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ○
وَاللّٰهُ يَقْضِيْ بِالْحَقِّ وَالَّذِيْنَ يَدْعُوْنَ
مِنْ دُوْنِهٖ لَا يَقْضُوْنَ بِشَيْءٍ اِنَّ اللّٰهَ
هُوَ السَّمِيْعُ الْبَصِيْرُ ○

2181 That the word *rúḥ* as used in the Holy Qur-án conveys the meaning of *inspiration or revelation* is settled conclusively by this verse, because the *soul* is given to every one, while the *rúḥ* is here spoken of as being only granted to the elect, and the object of it is to warn men; hence it is the Divine revelation.

2182 It is implied that the hidden consequences of the deeds shall be made manifest on that day, for from Allah nothing is hidden. This is made clearer in the next verse.

2183 *Al-ázifah* is from *azafa*, meaning *it drew near* (Msb, Q-LL), and hence يوم الازفة *is the day that draws near.* The commentators take everything to apply to the day of resurrection, whereas the Qur-án plainly speaks here of the nearer punishment of this life, the punishment of the life after death being spoken of in the previous verses.

2184 The verse clearly depicts the state of the hearts of the unbelievers on the day of the conquest of Mecca by the Holy Prophet.

SECTION 3

A Warning in Moses' History

21, 22. How nations met their doom previously. 23, 24. Moses' warning to Pharaoh and Korah. 25–27. Pharaoh persecutes the Israelites.

21 Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength and in fortifications[2185] in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

22 That was because there came to them their apostles with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.

23 And certainly We sent Moses with Our communications and clear authority,

a 1870. 24 To Pharaoh and Haman[a] and Korah,[2186] but they said: A lying enchanter.

25 So when he brought to them the truth from Us, they said:[2187] Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.

26 And Pharaoh said: Let me alone that I may slay Moses and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ
كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ
فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ وَمَا كَانَ
لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ○
ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ اِنَّهٗ
قَوِيٌّ شَدِيْدُ الْعِقَابِ ○
وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ
مُّبِيْنٍ ○
اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ○
فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا
اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا
نِسَآءَهُمْ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ○
وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَ
لْيَدْعُ رَبَّهٗ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ
دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ○

2185 *Āsār* is plural of *asar*, which means *a mark*, and also *a monument* or *memorial of antiquity*. Here it is considered to signify the *great buildings and fortifications* (JB).

2186 The words do not indicate that the message to Pharaoh and Haman and Korah was given at one and the same time. All that is meant is that these three were the chief men who did not accept his message and were destroyed. Of these Korah was an Israelite who rejected Moses' prophethood. See 1895.

2187 It is not meant that all the three persons mentioned in the previous verse met Moses with this reply. A perusal of the verses that follow will show that the speaker here is only Pharaoh, as advised by his chiefs, both he and Haman being mentioned by name, the latter in v. 36, while no mention is made of Korah.

27 And Moses said: Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning.

وَقَالَ مُوسَىٰٓ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن
كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ع

SECTION 4

A Warning in Moses' History

28–35. A believer in secret. 36, 37. Pharaoh's rejection of Moses and his and Haman's evil plans.

28 And a believing man of Pharaoh's people who hid his faith said: What! will you slay a man because he says, My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? and if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with): surely Allah does not guide him who is extravagant, a liar:[2188]

29 O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Pharaoh said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.

30 And he who believed said: O my people! surely I fear for you the like of what befell the parties:[2189]

31 The like of what befell the people of Noah and 'Ad

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ اٰلِ فِرْعَوْنَ
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ
رَبِّيَ اللّٰهُ وَقَدْ جَاءَكُم بِالْبَيِّنٰتِ مِن
رَّبِّكُمْ ط وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ج
وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ الَّذِي
يَعِدُكُمْ ط إِنَّ اللّٰهَ لَا يَهْدِي مَنْ هُوَ
مُسْرِفٌ كَذَّابٌ ○
يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِينَ فِي
الْأَرْضِ فَمَن يَنصُرُنَا مِن بَأْسِ اللّٰهِ إِن
جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرٰى وَ
مَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ○
وَقَالَ الَّذِي اٰمَنَ يٰقَوْمِ إِنِّي أَخَافُ
عَلَيْكُم مِّثْلَ يَوْمِ الْأَحْزَابِ ○
مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَّعَادٍ

2188 He says that some of that with which they are threatened will befall them, because the mercy of Allah wards off some of the deserved punishment. Compare the believer's argument with that advanced by Gamaliel to deal leniently with the apostles of Christ: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5: 38, 39).

2189 يوم الاحزاب signifies وقائع الامم الماضية i.e. *the events which befell the people of yore* (Bd). By the *parties* are meant the parties who organized opposition to the prophets. The word *yaum* is used in Arabic, as its equivalent *day* is used in English, to signify a contest or *a fight* (LL), and in the phrase ايام العرب lit. *the days of the Arabs*, it signifies *accidents* or *struggles*. Hence I render it as *what befell*. There is nothing extraordinary in an Egyptian knowing how certain people on the borders of Arabia perished.

and Samood and those after them, and Allah does not desire injustice for (His) servants:

32 And, O my people! I fear for you the day of calling out,[2190]

33 The day on which you will turn back retreating; there shall be no saviour for you from Allah, and whomsoever Allah causes to err,[a] there is no guide for him:[2191]

34 And certainly Joseph came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise an apostle after him. Thus does Allah cause him to err who is extravagant, a doubter,

35 Those who dispute concerning the communications of Allah without any authority that He has given them: greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the *heart of every* proud, haughty one.

36 And Pharaoh said: O Haman! build for me a tower that I may attain the means of access,

37 The means of access to the heavens, then reach the God of Moses, and I surely think him to be a liar.[2192] And thus the evil of his deed was made fairseeming to Pharaoh, and he was turned away from the way; and the struggle of Pharaoh was not (to end) in aught but destruction.

a 44.

Ar. *every heart of a.*

وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا
اللّٰهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ۝
وَيٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝
يَوْمَ تُوَلُّونَ مُدْبِرِينَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ
عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهُ مِنْ هَادٍ ۝
وَلَقَدْ جَآءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ
فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ۖ
حَتّٰىٓ إِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ
مِنْ بَعْدِهٖ رَسُولًا ۚ كَذٰلِكَ يُضِلُّ اللّٰهُ
مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ۝
الَّذِينَ يُجَادِلُونَ فِيٓ اٰيٰتِ اللّٰهِ بِغَيْرِ
سُلْطٰنٍ اَتٰهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَ
عِنْدَ الَّذِينَ اٰمَنُوا ۚ كَذٰلِكَ يَطْبَعُ اللّٰهُ
عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝
وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِي صَرْحًا
لَّعَلِّيٓ أَبْلُغُ الْأَسْبَابَ ۝
أَسْبَابَ السَّمٰوٰتِ فَأَطَّلِعَ إِلٰىٓ إِلٰهِ مُوسٰى
وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذٰلِكَ زُيِّنَ
لِفِرْعَوْنَ سُوٓءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝

2190 يوم التناد means *the day of calling out to one another*, i.e. the day of distress on which one will call out to the other for help, none being able to help himself or another. Every day of distress is *the day of calling out*, and the description need not be limited to the day of judgment. On the other hand, the day meant here, as the next verse also shows, is clearly the day of the doom which overtook these people in this life.

2191 Who it is whom Allah causes to err is explained in the very next verse: "Thus does Allah cause him to err who is extravagant, a doubter: those who dispute concerning the communications of Allah without any authority that He has given them."

2192, see next page.

SECTION 5

A Warning in Moses' History

38–44. The believer reasserts his warning. 45. Doom overtakes Pharaoh. 46–50. The leaders of evil and those who follow them reproach each other.

38 And he who believed said: O my people! follow me, I will guide you to the right course:

39 O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle:

40 Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure:

Ar. *what is the matter with me.*

41 And, O my people! *how is it* that I call you to salvation and you call me to the fire?

42 You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving:

43 No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire:

44 So you shall remember what I say to you, and I entrust my affair to Allah: surely Allah sees the servants.

45 So Allah protected him from the evil (consequences) of what they planned, and the most evil chastisement overtook Pharaoh's people:

46 The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Pharaoh's people enter the severest chastisement.

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ
اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ۚ
يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫
وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ۝
مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ
وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ
يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ۝
وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَ
تَدْعُوْنَنِيْٓ اِلَى النَّارِ ۝
تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهٖ
مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۫ وَّاَنَا اَدْعُوْكُمْ اِلَى
الْعَزِيْزِ الْغَفَّارِ ۝
لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ
فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى
اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ۝
فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۭ وَاُفَوِّضُ اَمْرِيْٓ
اِلَى اللّٰهِ ۭ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ۝
فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ
فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ۚ
اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ
عَشِيًّا ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ ۣ اَدْخِلُوْٓا
اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ۝

2192 As Moses spoke of the Lord of the heavens and the earth, Pharaoh mocked the idea by suggesting that he would build a tower to attack Moses' God.

47 And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

وإذ يتحاجون في النار فيقول الضعفؤا
للذين استكبروا إنا كنا لكم تبعا فهل
أنتم مغنون عنا نصيبا من النار ○

48 Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

قال الذين استكبروا إنا كل فيها
إن الله قد حكم بين العباد ○

49 And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the chastisement.

وقال الذين في النار لخزنة جهنم ادعوا
ربكم يخفف عنا يوما من العذاب ○

50 They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

قالوا أولم تك تأتيكم رسلكم بالبينت
قالوا بلى قالوا فادعوا وما دعؤا
الكفرين إلا في ضلل ○

SECTION 6

Apostles are assisted

51. Apostles are assisted in this life. 52. Evil end of the unjust. 53–55. The Prophet shall be successful like Moses. 56–60. The proud ones shall be disgraced.

51 Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up,[2193]

إنا لننصر رسلنا والذين امنوا في
الحيوة الدنيا ويوم يقوم الأشهاد ○

52 The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

يوم لا ينفع الظلمين معذرتهم
ولهم اللعنة ولهم سوء الدار ○

53 And certainly We gave Moses the guidance, and We made the children of Israel inherit the Book,

ولقد اتينا موسى الهدى وأورثنا
بني إسراءيل الكتب ○

54 A guidance and a reminder to the men of understanding.

هدى وذكرى لأولي الألبب ○

55 Therefore be patient; surely the promise of Allah is true; and ask protection for

فاصبر إن وعد الله حق واستغفر

2193 There is a most emphatic promise here that the apostles are assisted in this life, and however greatly they may be persecuted, they shall be made to triumph over their enemies in the end.

Ar. *thy.* Ar. *thy.*	*your* fault[2194] and celebrate the praise of *your* Lord in the evening and the morning.	لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ

2194 The words استغفر لذنبك occurring here and repeated in 47 : 19 are considered by a Christian to be the chief reason for rejecting the message of the Holy Prophet, for the words, it is asserted, show that the Holy Prophet was not sinless, and being himself a sinful man, he could not purify others from sin. Such is briefly the Christian contention against Islam. The first thing to be borne in mind in this connection is, that fully five times the Holy Prophet is described in the Holy Qur-án as being one who purified others from sin, in 2 : 129, 151 ; 3 : 163 ; 9 : 103 ; and 62 : 2, and hence, if consistency is any requirement in the interpretation of a book, no word of the Holy Qur-án can be so interpreted in such a manner as to contain a significance opposed to these plain statements. In fact, if we turn over the pages of the sacred books of all the religions, we do not find any prophet or reformer so plainly described as a *purifier* of others as the Holy Prophet Muhammad. It is also worth noting that the description of the Holy Prophet as being a purifier of sins is not in the nature of a mere assertion, for it occurs only in the Medina *suras*, when the Holy Prophet had practically shown himself to be a purifier of sins. He had already purified many members of a nation that had for centuries been immersed in the grossest immoralities. Hence, consistency requires us not to attach a significance to any words of the Holy Qur-án opposed to these plain statements.

Again, the Holy Prophet is repeatedly spoken of in the Holy Qur-án as walking in the way of perfect righteousness and entire submission to Allah. Obedience to the Apostle is obedience to Allah (4 : 80) ; if you love Allah, then follow me, Allah will love you (3 : 30) ; these and a hundred other statements of a similar nature clearly prove that the Qur-án does not allow us to attribute sin to the Holy Prophet. And a perusal of the Holy Book further proves that the Qur-án does not allow us to attribute sin to any prophet: "They do not precede Him in speech, and only according to His commandment do they act" (21 : 27). And the doctrine of the sinlessness of all the prophets, with very slight differences, is held by all the followers of the Holy Qur-án.

Now we take the words under discussion. The two words occurring in the phrase واستغفر لذنبك are *istighfár* and *zanb*. The latter of these words has been fully explained in 393, where it is shown that the word does not actually mean *sin*, the exact word for which in the Arabic language is *ism*. The word *zanb*, in fact, includes, as there shown, *all shortcomings resulting from inattention* or *incapacity*, and also *defects or imperfections of which the result may be disagreeable*. Then we come to *istighfár*. It is of the measure of *istif'ál*, and signifies the asking of *ghafr* or *maghfirah*. According to Rgh *ghafr* means الباس ما يصونه عن الدنس i.e. *the covering of a thing with that which will protect it from dirt*. Hence the words *ghufrán* and *maghfirah* on the part of Allah signify, according to the same authority, *His granting protection to His servants against chastisement*. And *istaghfara* is clearly explained as meaning *he sought of God covering* or *forgiveness* or *pardon* (TA-LL). It will thus be seen that the idea of *protection* is the dominant idea in the word *ghafr* and its derivatives, and the word not only signifies the *forgiveness of sin*, but also the *covering of sin*, which is really the *granting of protection against sin*. And LL quotes several authorities showing that the phrase غفر الامر بغفرته (lit. *he covered the affair with its covering*) means *he rectified the affair with that wherewith it was requisite that it should be rectified*. Thus *ghafr* clearly includes two cases : (1) as against a fault that has been committed, *protection from punishment*, and (2) as against a fault that may be committed or to which man is liable, *protection from the commission of it*, which corresponds really to *rectification*. And *istighfár* therefore includes both *covering* and *forgiveness*, i.e. *the seeking of protection against the commission of a fault to which a man is liable* and *the seeking of protection against the punishment of a fault that has been committed*.

56 Surely (as for) those who dispute about the communications of Allah without any

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ

Let us see now how the word is used in the Holy Qur-án. Its use in connection with some of the prophets may be disputed. But there are occasions where the word clearly carries a wider significance. For instance, when Moses finds his people guilty of the worship of a calf and accepts the excuse of his brother Aaron showing that he had no part in making the calf, he prays to Allah, saying, رب اغفرلی و لاخی i.e. *My Lord! grant protection to me and my brother* (7 : 151), this being the correct significance, for no sin was committed by him or his brother, and therefore it was a prayer to be protected from committing a sin. Again, in connection with prohibited foods, where permission is given to use prohibited food when compelled by necessity, it is contained in the following words: "But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him: surely Allah is Forgiving (*Ghafúr*), Merciful" (2 : 173). It will be noted that though it is expressly stated here that no sin rests upon a person in such a case, yet the Divine attribute following it is *ghafúr*, i.e. *One granting protection*, ordinarily rendered as *Forgiving*.

The following instances of the use of *ghafr* and its derivatives make the sense still clearer. At the end of the second chapter is taught a prayer in which occur the words واعف عنا واغفرلنا و ارحمنا meaning, *And pardon us and grant us protection and have mercy on us* (2 : 286). The word *ighfir* can here be rendered only as meaning *grant protection*, for if we render it as *forgive* the word becomes redundant, there being already the word *pardon*. Three distinct things are here prayed for, viz. (1) pardon for the sins already committed; (2) protection from sins to which one is liable; (3) mercy or favour from God. And the three supplications are well-arranged, for mercy or favour is shown only when a man is protected from the commission of sins, and this requires that if any fault has already been committed its evil consequences may not overtake a man. Again, we have in 17 : 25 ان تكونوا صلحين فانه كان للاوابين غفورا i.e. *If you are the doers of good deeds, then He is surely the Granter of protection to those who turn to Him frequently*. Here I render *Ghafúr* not as the *Forgiving*, but as *the Granter of protection*, for there is no mention of sinners or sins here, and consequently no forgiveness of sins. For God to be *Ghafúr* here, the condition is, *if you are ṣáliḥín*. Now, *ṣáliḥ* is *one who does good deeds* (*ṣáliḥát* being the word which is throughout the Holy Qur-án used to signify *good deeds*, which are again and again commended), and it is *for the doers of good deeds* that Allah is said to be *ghafúr*, the sense being made still clearer by the concluding word *awwábín*, i.e. *those who turn to Him again and again*, a word always used in connection with the righteous servants. Hence, *Ghafúr*, in this case, is clearly the *Granter of protection* against the commission of sins to which a man is liable.

Another very clear instance of this use of the word is met with in 40 : 7, where the angels are shown as praying for the righteous in the following words: *Grant protection to those who turn to Thee and follow Thy way*; where in the original the word *ighfir* is used, which cannot here be translated as meaning *forgive*, for not *forgiveness of sins* but *protection from sins* is the thing required for those *who follow the way of Allah*. And what follows there shows this to be the correct significance, for 40 : 9, as it were, explains the meaning when it says: *And keep them from evil deeds*. The use of the word *ighfir* in 66 : 8 is conclusive on this point, for there those who have entered paradise are made to say: "Our Lord! make perfect for us our light, and grant us protection," the words in the original being *ighfir laná*, a prayer for the forgiveness of sins being quite out of question after entry into paradise.

The meaning of استغفر لذنبك therefore is *ask protection for your fault*, i.e. against the imperfections of human nature which make a man liable to sin unless he is protected by Allah. This is the only significance which is in consonance with the character of the prophets of God as depicted in the Holy Qur-án. Another thing to be borne in mind, however, is that it is a mistake to consider the person addressed when in the

authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

57 Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know.[2195]

58 And the blind and the seeing are not alike, *nor* those who believe and do good *and* the evil-doer; little is it that you are mindful.

Ar. *and.*
Ar. *nor.*

59 Most surely the hour is coming, there is no doubt therein, but most people do not believe.

60 And your Lord says: Call upon Me, I will answer you; surely those who are proud for My service shall soon enter hell abased.

سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا
كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ؕ
اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ۝
لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ
النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝
وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ؕ قَلِيْلًا
مَّا تَتَذَكَّرُوْنَ ۝
اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝
وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ
الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ
سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ۝

SECTION 7

The Power of Allah

61-64. Allah is the Maker of all things. 65, 66. He alone deserves to be worshipped. 67, 68. Creator of man.

61 Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

62 That is Allah, your Lord, the Creator of every thing; there is no God but He; whence are you then turned away?

63 Thus were turned away those who denied the communications of Allah.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ
وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى
النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ۝
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۘ لَآ
اِلٰهَ اِلَّا هُوَ ۫ فَاَنّٰى تُؤْفَكُوْنَ ۝
كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ
اللّٰهِ يَجْحَدُوْنَ ۝

singular to be always the Holy Prophet himself. Very often in the Qur-án it is the reader or any and every person that is addressed, and there is nothing to show that the Holy Prophet Muhammad is the person addressed here or in 47 : 19, where the same phrase occurs again. For another explanation see 2307.

2195 By *an-nás*, or *the men*, some understand that *ad-dajjál*, or *the Antichrist*, is meant (Ma'alim ut Tanzil), another indication that *Antichrist* is not the name of a person. The same authority adduces the following saying of the Holy Prophet: "Hishám bin Amir relates

64 Allah is He Who made the earth a resting-place for
Or, *cloud a canopy.* you and the *heaven a structure*,[a] and He formed you, then
a 35. made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

الله الذي جعل لكم الارض قرارا و
السماء بناء وصوركم فاحسن صوركم
ورزقكم من الطيبت ذلكم الله
ربكم فتبرك الله رب العلمين ○

65 He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

هو الحي لا اله الا هو فادعوه مخلصين
له الدين الحمد لله رب العلمين ○

66 Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

قل اني نهيت ان اعبد الذين تدعون من
دون الله لما جاءني البينت من ربي
وامرت ان اسلم لرب العلمين ○

67 He it is Who created you
b 862, 1716. from dust,[b] then from a small
c 1356A. life-germ,[c] then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old—and of you there are some who are caused to die before—and that you may reach an appointed term, and that you may understand.

هو الذي خلقكم من تراب ثم من
نطفة ثم من علقة ثم يخرجكم
طفلا ثم لتبلغوا اشدكم ثم
لتكونوا شيوخا ومنكم من يتوفى
من قبل ولتبلغوا اجلا مسمى و
لعلكم تعقلون ○

68 He it is Who gives life and brings death, so when He decrees an affair, He only says,
d 163. to it, Be, and it is.[d]

هو الذي يحي ويميت فاذا قضى
امرا فانما يقول له كن فيكون ○

SECTION 8

The End of Opposition

69–71. The rejecters' plight. 72–76. Their helplessness. 77. Truth of Divine promise. 78. Opposition to apostles has always failed.

Ar. *hast thou.* 69 *Have you* not seen those who dispute with respect to the communications of Allah: how are they turned away?

الم تر الى الذين يجادلون في ايت
الله انى يصرفون ○

70 Those who reject the Book and that with which We have sent Our Apostle; but they shall soon come to know,

الذين كذبوا بالكتب وبما ارسلنا
به رسلنا فسوف يعلمون ○

71 When the fetters and the chains shall be on their necks: they shall be dragged[2196]
72 Into hot water, then in the fire shall they be burned;
73 Then shall it be said to them: Where is that which you used to set up
74 Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.
75 That is because you exulted in the land unjustly and because you behaved insolently.
76 Enter the gates of hell to abide therein; evil then is the abode of the proud.
77 So be patient, surely the promise of Allah is true. So should We make *you* (Ar. *thee.*) see part of what We threaten them with, or should We cause *you* (Ar. *thee.*) to die, to Us shall they be returned.[2197]
78 And certainly We sent apostles before *you* (Ar. *thee.*): there are some of them that We have mentioned to *you* (Ar. *thee.*) and there are *others* (Ar. *some of them.*) whom We have not mentioned to *you* (Ar. *thee.*); and it was not meet for an apostle that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

إذ الأغلل في أعناقهم والسلسل
يسحبون ○
في الحميم ثم في النار يسجرون ○
ثم قيل لهم أين ما كنتم تشركون ○
من دون الله قالوا ضلوا عنا بل
لم نكن ندعوا من قبل شيئا كذلك
يضل الله الكفرين ○
ذلكم بما كنتم تفرحون في الأرض
بغير الحق وبما كنتم تمرحون ○
ادخلوا أبواب جهنم خلدين فيها
فبئس مثوى المتكبرين ○
فاصبر إن وعد الله حق فإما نرينك
بعض الذي نعدهم أو نتوفينك
فإلينا يرجعون ○
ولقد أرسلنا رسلا من قبلك منهم
من قصصنا عليك ومنهم من
لم نقصص عليك وما كان لرسول
أن يأتي بآية إلا بإذن الله فإذا
جاء أمر الله قضي بالحق وخسر
هنالك المبطلون ○

having heard the Apostle of Allah saying that from the creation of man to the coming of the Hour there is no creation greater in temptation than that of the Antichrist." And the temptations of the present age bear testimony to the truth of these words. But the meaning is clear if we give *an-nás* its ordinary significance.

2196 A party of the Quraish were brought with fetters on their necks after the battle of Badr, while another party, who fell on the field, were dragged into their graves to taste of the punishment of their evil deeds in the life after death.

2197 The statement is made only to impress that they must suffer the evil consequences of their deeds, whether the Prophet lives to see their punishment or dies before they are punished.

SECTION 9

The End of Opposition

79, 80. Allah's favours. 81–84. A lesson in the fate of previous nations. 85. Punishment is not averted when it comes.

79 Allah is He who made the cattle for you that you may ride on some of them, and some of them you eat.

80 And there are advantages for you in them, and that you may attain thereon a want which is in your breasts,[2197A] and upon them and upon the ships you are borne.

81 And He shows you His signs: which then of Allah's signs will you deny?

82 Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

83 Then when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

84 But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

85 But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا
مِنْهَا وَمِنْهَا تَاْكُلُوْنَ ۝
وَلَكُمْ فِيْهَا مَنَافِعُ وَلِتَبْلُغُوْا عَلَيْهَا
حَاجَةً فِيْ صُدُوْرِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلْكِ تُحْمَلُوْنَ ۝
وَيُرِيْكُمْ اٰيٰتِهٖ فَاَيَّ اٰيٰتِ اللّٰهِ تُنْكِرُوْنَ ۝
اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا
كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ
كَانُوْٓا اَكْثَرَ مِنْهُمْ وَاَشَدَّ قُوَّةً وَّ
اٰثَارًا فِي الْاَرْضِ فَمَآ اَغْنٰى عَنْهُمْ
مَّا كَانُوْا يَكْسِبُوْنَ ۝
فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ
بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝
فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ
وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ۝
فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا
سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ
وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ۝

2197A That is, they are of use to you in carrying your burdens and yourselves from one place to another.

CHAPTER XLI

ḤÁ MÍM

REVEALED AT MECCA

(6 *sections and* 54 *verses*)

SECTION 1

Invitation to the Truth

1–4. A revelation to announce good news and to warn. 5. Its rejection. 6–8. Believers and unbelievers.

In the name of Allah, the Beneficent, the Merciful.

a 2171. 1 Praised, Glorious God ![a]

2 A revelation from the Beneficent, the Merciful God :

3 A Book of which the verses are made plain, an Arabic Qur-án for a people who know :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

حٰمٓ ○

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ○

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ○

Abstract :

Sec. 1. Invitation to the truth.
Sec. 2. The warning.
Sec. 3. Man's evidence against himself.
Sec. 4. Believers strengthened.
Sec. 5. Effect of the revelation.
Sec. 6. Gradual spread of truth.

General remarks.

THIS chapter bears the name of its initial letters, but the word *fuṣṣilat*, i.e. *made plain*, is added to distinguish it from other chapters of the same group. It is the second chapter of the *Ḥá mím* group. As regards its subject-matter, date of revelation, and its connection with the preceding chapter, the introductory note to the last chapter is sufficient. The first section contains an invitation to the acceptance of the truth ; the second gives a warning in case of persistence in rejection ; the third refers to the evidence of man's own faculties against the rejection of truth ; the fourth shows that believers are strengthened by inspiration ; the fifth points to the effect of revelation, which gives life to those who are morally and spiritually dead and heals the spiritual diseases of man. But if all these warnings and arguments are not heeded, the doom is inevitable, the signs of which could be witnessed in the gradual spread of truth.

4 A herald of good news and a warner, but most of them turn aside so they hear not.

5 And they say: Our hearts are under coverings from that to which *you call* us, and there is a heaviness in our ears, and a veil hangs between us and *you*,[2198] so work, we too are working.

Ar. *thou callest.*

Ar. *between thee.*

6 Say: I am only a mortal like you; it is revealed to me that your God is one God, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists,

7 (To) those who do not give alms and they are unbelievers in the hereafter.

8 (As for) those who believe and do good, they shall surely have a reward never to be cut off.

بَشِيرًا وَّنَذِيرًا ۚ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ○
وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَّمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ ○
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَّاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ○
الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ○
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ○

SECTION 2

The Warning

9–12. Disbelief in the Creator. 13. Warning like that of 'Ád and Samood. 14–18. How those people were dealt with.

9 Say: What! do you indeed disbelieve in Him who created the earth in two periods, and do you set up equals with Him: that is the Lord of the worlds?

10 And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods:[2199] alike for the seekers.[2200]

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ○
وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ○

2198 Note that the coverings of the hearts, the heaviness of the ears, and the hanging of the veils are used simply to indicate their own determined rejection of the truth; they resolved neither to open their hearts, lest the truth should enter them, nor to lend their ears so that they may even hear the preaching of the Prophet. This being their first attitude towards the truth, it was only natural that seals should have been set on their hearts and their ears. In fact, it was their own act which brought about that consequence.

2199 Most of the commentators regard the four periods here as including the first two, so as to make the whole (including the two periods of v. 12) to be six periods, to make the statement tally with the description repeatedly given elsewhere in the Qur-án to the effect that the heavens and the earth were created in six periods. But I regard these passages in a different light. That the creation in *six periods* or *days* does not refer to the time actually taken in making the heavens and the earth is noted even by the earlier commentators; for, in the first

2200, see next page.

11 Then He directed Himself to the heaven and it is a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.[2201]

ثم استوى الى السماء وهي دخان فقال
لها وللارض ائتيا طوعا او كرها قالتا
اتينا طائعين ○

12 So He ordained them
seven heavens in two periods,
and revealed in every heaven
its affair: and We adorned the
lower heaven with brilliant
a 2101. stars and (made it) to guard;[a]
that is the decree of the
Mighty, the Knowing.

فقضىهن سبع سموت في يومين واوحى في
كل سماء امرها وزينا السماء الدنيا بمصابيح
وحفظا ذلك تقدير العزيز العليم ○

13 But if they turn aside, then say: I have warned you of a scourge like the scourge of 'Ád and Samood.[2202]

فان اعرضوا فقل انذرتكم صعقة
مثل صعقة عاد وثمود ○

14 When their apostles came to them from before them and from behind them,[2203] saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

اذ جاءتهم الرسل من بين ايديهم ومن خلفهم
الا تعبدوا الا الله قالوا لو شاء ربنا لانزل
ملئكة فانا بما ارسلتم به كفرون ○

15 Then as to 'Ád, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?

فاما عاد فاستكبروا في الارض بغير
الحق وقالوا من اشد منا قوة اولم يروا
ان الله الذي خلقهم هو اشد منهم
قوة وكانوا باياتنا يجحدون ○

place, the *day* is a particular period of time, the extent of which depends on certain circumstances relating to the earth and the sun, and it is those very things that are referred to as being created in so many days; and, secondly, because time itself is a created thing (JB). In fact, the six periods, or the two or four periods spoken of here, refer to so many stages in the creation of those things; and accordingly the creation of the heavens and the earth in six periods signifies the six stages through which they have passed; the same six stages are spoken of here with regard to the earth, the two periods of v. 12 being quite distinct from it.

2200 The meaning of this passage is that the foods which are made in the earth are equally accessible to all seekers.

2201 The reference here is to the Divine laws working throughout the universe and the whole of nature being subject to laws.

2202 The first thirteen verses of this chapter were recited by the Holy Prophet when 'Utba bin Rabi'a came to him with a message from the Quraish. The message was to the effect that the Prophet should discontinue speaking ill of their gods and condemning their ways, and then they would be willing to make him their chief, or give him the most beautiful woman in marriage, or collect wealth for him.

When 'Utba had delivered his message the Holy Prophet read these verses, but when he reached v. 13, warning the Meccans of the fate of 'Ád and Samood, 'Utba entreated him to speak no more, and went back to the Quraish to make known to them the Prophet's reply (Rz).

2203, see next page.

16 So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.[2204]

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ
لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَخْزٰى وَهُمْ لَا يُنْصَرُونَ ○

17 And as to Samood, We showed them the right way, but they chose error above guidance,[2205] so there overtook them the scourge of an abasing chastisement for what they earned.

وَأَمَّا ثَمُودُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى
الْهُدٰى فَأَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ
الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ○

18 And We delivered those who believed and guarded (against evil).

وَنَجَّيْنَا الَّذِينَ اٰمَنُوا وَكَانُوا يَتَّقُونَ ○

SECTION 3

Man's Evidence against Himself

19–23. Testimony of ears and eyes. 24, 25. Excuses.

19 And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

وَيَوْمَ يُحْشَرُ أَعْدَآءُ اللّٰهِ إِلَى النَّارِ فَهُمْ
يُوزَعُونَ ○

20 Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.[2206]

حَتّٰى إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ
أَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○

21 And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا
قَالُوا أَنْطَقَنَا اللّٰهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَّ
هُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَّإِلَيْهِ تُرْجَعُونَ ○

2203 The coming of the prophets from before and behind signifies their impressing the truth of their message upon their people in every possible way. Some understand the coming of the prophets from near and from far (JB).

2204 The Quraish are warned in these words of an abasing punishment in this life, and a still more abasing punishment in the hereafter. By *unlucky days* are meant the days of drought.

2205 *'Amy* is metaphorically used in relation to the mind, as meaning *an erring*; the connection between the two meanings being the *not finding* or *not taking the right way* (MSb), or *the being blind in respect of the mind* (LL).

2206 The bearing of witness by the ears and the eyes and the skins shows the truth of the law that the consequences of evil deeds shall become manifest in the very parts and faculties which were employed in their performance. As in the material world we see that every

22 And you did not veil yourselves lest your ears *and* your eyes *and* your skins should bear witness against you, but you thought that Allah did not know most of what you did.

Ar. *nor*.
Ar. *nor*.

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ
عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ
وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا
مِّمَّا تَعْمَلُوْنَ ○

23 And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ
اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ○

24 Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ
وَاِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ○

25 And We have appointed for them comrades[2207] so they have made fairseeming to them what is before them and what is behind them, and the word proved true against them—among the nations of the jinn and the men that have passed away before them—that they shall surely be losers.

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا
بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ
الْجِنِّ وَالْاِنْسِ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ○

SECTION 4

Believers strengthened

26–29. Plans of unbelievers to suppress the Qur-án. 30–32. Believers strengthened by angels.

26 And those who disbelieve say: Do not listen to this Qur-án and make noise therein, perhaps you may overcome.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا
الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ○

27 Therefore We will most certainly make those who disbelieve taste a severe chastisement, and We will most certainly reward them for the evil deeds they used to do.

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا
وَّلَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ○

28 That is the reward of the enemies of Allah—the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ لَهُمْ
فِيْهَا دَارُ الْخُلْدِ جَزَآءً بِمَا كَانُوْا
بِاٰيٰتِنَا يَجْحَدُوْنَ ○

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faculty which goes against a law suffers the evil consequences, so it shall be in the spiritual world.

2207 These comrades are wicked companions who make the future punishment of their evil deeds to be fairseeming to them.

29 And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

30 (As for) those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them,
a 1356. saying:[a] Fear not, nor be grieved, and receive good news of the garden which you were promised.

31 We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:[2208]

32 An entertainment by the Forgiving, the Merciful.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ۝ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝

SECTION 5

Effect of the Revelation

33–36. Evil to be repelled with good. 37–39. It brings light and gives life. 40–43. Falsehood has no access to it. 44. It is a healing.

33 And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

34 And not alike are the
Ar. *nor*. good *and* the evil. Repel (evil)
b 1727. with what is best,[b] when lo!
Ar. *between thee*. he between whom and *you* was enmity would be as if he were a warm friend.

35 And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝

2208 This verse and the one before it clearly show that it is in this life that the angels descend upon the faithful, giving them the joyful news that they should not have any fear. It is an error to think that this coming of the angels relates to the next life. It is here, when the faithful are persecuted and oppressed, and when the powers of evil are apparently in the act of overwhelming the believer, that those assurances are most needed, and the words نحن اولياءكم في الحيوة الدنيا clearly show that it was here that they received these assurances. The angels' telling them in the life after death that they protected them from their enemies in a previous life is meaningless.

36 And if an interference of
Ar. *thee.* the devil should cause *you* mischief, seek refuge in Allah;[2209] surely He is the Hearing, the Knowing.

وإما ينزغنك من الشيطٰن نزغ فاستعذ
بالله إنه هو السميع العليم ○

37 And among His signs are the night and the day and the sun and the moon; do not make obeisance to the sun nor to the moon; and make obeisance to Allah Who created them, if Him it is that you serve.

ومن آيٰته الليل والنهار والشمس والقمر
لا تسجدوا للشمس ولا للقمر واسجدوا لله
الذي خلقهن إن كنتم إياه تعبدون ○

38 But if they are proud, yet
Ar. *thy.* those with *your* Lord glorify Him during the night and the
a 978. day, and they are not tired.[a]

فإن استكبروا فالذين عند ربك
يسبحون له بالليل والنهار وهم
لا يسٔمون ○

39 And among His signs is
Ar. *thou seest.* this, that *you see* the earth still, but when We send down on it the water, it stirs and swells;[2210] most surely He who gives it life is the Giver of life to the dead; surely He has power over all things.

ومن آيٰته أنك ترى الأرض خاشعة
فإذا أنزلنا عليها الماء اهتزت و
ربت إن الذي أحياها لمحي الموتى
إنه على كل شيء قدير ○

40 Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

إن الذين يلحدون في آيٰتنا لا يخفون
علينا أفمن يلقى في النار خير أم من
يأتي آمنا يوم القيٰمة اعملوا ما شئتم
إنه بما تعملون بصير ○

41 Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:

إن الذين كفروا بالذكر لما جاءهم
وإنه لكتٰب عزيز ○

42 Falsehood shall not come to it from before it nor from behind it: a revelation from the Wise, the Praised One.

لا يأتيه الباطل من بين يديه ولا
من خلفه تنزيل من حكيم حميد ○

2209 The previous verse teaches the repelling of evil with good. This verse suggests another remedy for evil. *Nazgh* is according to Rgh دخول فى الامر لافساده, i.e. *intrusion on* or *interference in an affair for the purpose of causing mischief in it*, and the word is used in this sense in 12:100. The Prophet is here told that if his work is interfered with by the evil-doers he should seek a refuge in Allah, and Divine help, which always comes to the righteous, would remove the interference and make truth triumphant.

2210 The *still earth* signifies land dried up and without herbage: its stirring indicates its moving with life, and its swelling, the producing of herbage. This is entirely metaphorical. It indicates that when Divine revelation comes to men it fills dead hearts with life. Attention is called to this in the words that follow. The effect of rain upon earth is likened to the effect of the Qur-án upon the hearts of men, and thus attention is drawn to an evidence of the truth of the Qur-án. The word *dead*, in the "Giver of life to the dead," signifies those who were spiritually dead.

Ar. *thee.* 43 Naught is said to *you*
but what was said indeed to
Ar. *thee.* the apostles before *you*; surely
Ar. *thy.* *your* Lord is the Lord of forgiveness and the Lord of painful retribution.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ۝

44 And if We had made it a Qur-án in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian![2211] Say: It is to those who believe a guidance and a healing;[2212] and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ۝

SECTION 6

Gradual spread of Truth

45–47. Certainty of the doom. 48. False gods will not help. 49. They despair when evil afflicts them. 50. Denial of the hour. 51. Prayer for its removal. 52–54. Truth gaining ground.

45 And certainly We gave
the Book to Moses, but it has
been differed about; and had
not a word already gone forth
Ar. *thy.* from *your* Lord, judgment
would certainly have been given between them; and most surely they are in a disquieting doubt about it.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ۝

46 Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ۝

2211 There seems to be a reference here to the prophecies which spoke of the coming of an Ishmaelite or an Arabian prophet. The reference to Moses in the next verse confirms this, because Moses spoke plainly of a prophet like himself appearing from among the brethren of the Israelites, who are no others than the Ishmaelites.

2212 The Qur-án is here called a healing because it was a remedy for the spiritual diseases which prevailed in the world. It is the book which proved itself to be a *healing*, because it found a nation affected with the worst possible spiritual and moral diseases, and within less than a quarter of a century cleansed a whole country and a whole nation of all those diseases. Its healing effect, however, has not been limited to Arabia, and to-day there is no people on the surface of the earth that does not bear witness to the great healing power of the Qur-án, which is so far-reaching in its effect that non-Muslims have benefited by it equally with, rather, in some cases, more than, the Muslims.

PART XXV

47 To Him is referred the knowledge of the hour. And there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? they shall say: We declare to Thee, none of us is a witness.[2213]

48 And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

49 Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

50 And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me,[2214] and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good: but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

51 And when We show favour to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

52 Say: Tell me, if it is from Allah, then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

53 We will soon show them Our signs in *remote regions* and

Or, *the extremities.*

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ
ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا
تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي
قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ ۝
وَضَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ مِنْ قَبْلُ
وَظَنُّوا مَا لَهُمْ مِّنْ مَّحِيصٍ ۝
لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ
مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ۝
وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ
مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي وَمَا أَظُنُّ
السَّاعَةَ قَائِمَةً وَلَئِنْ رُّجِعْتُ إِلَىٰ رَبِّي
إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ
مِّنْ عَذَابٍ غَلِيظٍ ۝
وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ
بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ۝
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ
بَعِيدٍ ۝
سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ

2213 This signifies their helplessness when punishment is made to alight upon them.

2214 The words indicate man's ungratefulness for Divine blessings. He does not recognize Divine goodness in those gifts, but says "this is of me," i.e. I have obtained it by my own exertion and I deserved it. And then he denies the judgment.

Or *in* . . . *souls*. Ar. *thy*	*among* their own *people*,[2215] until it will become quite clear to them that it is the truth. Is it not sufficient as regards *your* Lord that He is a witness over all things? 54 Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.	فِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝ اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَاۗءِ رَبِّهِمْ ۭ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝

2215 People were being drawn to Islam from the borders of Arabia as well as from among the Meccans themselves. This was a clear sign that truth was advancing, notwithstanding the severest opposition, and that an unseen hand was working in support of the Holy Prophet; for, had it not been so, the strong and determined opposition it encountered would have utterly annihilated Islam. That was a sign for the Meccans. But the word *āfāq*, meaning *borders* or *extremities of the earth*, or *its remote sides*, shows the meaning to be that Islam shall spread to the most distant regions of the earth, while *anfusi-him* denotes *their own people*, or the Arabians. What is stated here is thus that Islam will quickly spread, not only in Arabia but in the remote regions of the earth, and this prophecy is contained in a chapter revealed early at Mecca, when the few Muslims were being severely persecuted and the message of Islam had apparently little hope of finding acceptance anywhere.

CHAPTER XLII

THE COUNSEL

(*Ash-Shúrá*)

REVEALED AT MECCA

(5 *sections and* 53 *verses*)

Abstract:

Sec. 1. Divine mercy in giving a warning.
Sec. 2. A judgment shall be given.
Sec. 3. Allah's dealing is just.
Sec. 4. Believers should be patient.
Sec. 5. Revelation guides aright.

The Title.

THIS is the third chapter of the *Ḥá mím* group, and is known as *The Counsel.* The title is taken from v. 38, which enjoins the Muslims to make it a rule to take counsel in all affairs of importance. The injunction lays down the basis of government by council or parliamentary government.

Context and subject-matter.

As regards the date of revelation and the context, see the introductory note to chapter 40. Having spoken of the consequences of the rejection of truth in the last chapter, we are here told that Divine mercy is predominant over all other Divine attributes, and accordingly the first section tells us that even the act of warning is a merciful act on the part of the Divine Being, for He reveals His will through His prophets, while His angels solicit forgiveness for men. Thus Allah is the true Protector, and it is through warning that a party is drawn into the merciful protection of Allah. The second section states that the Divine judgment must be given to settle differences. The third shows that Allah's dealing with men is just and none is destroyed unjustly. The fourth section calls attention to the fact that even the unjust are not suddenly punished for their shortcomings, but Allah, being their Creator, forbears with them and even removes their afflictions; therefore the believers must wait patiently, and meanwhile do good in accordance with the directions given them. The last section states that the Qur-án, being a revelation from the Divine Being, guides aright, hence those who do not follow its directions will find themselves in an evil plight.

SECTION 1

Divine Mercy in giving a Warning

1-4. Allah ever reveals His will to Prophets. 5. Angels ask forgiveness for all on earth. 6. Allah watches all. 7. The Prophet warns. 8, 9. Allah is the true Protector.

In the name of Allah, the Beneficent, the Merciful.

a 2171. 1 Praised, Glorious,[a]

2 Knowing, Hearing, Powerful God.[2216]

3 Thus does Allah, the Mighty, the Wise, reveal to
Ar. *thee.* *you*, and (thus He revealed)
Ar. *thee.* to those before *you*.

4 His is what is in the heavens and what is in the earth, and He is the High, the Great.

5 The heavens may almost rend asunder from above them and the angels celebrate the praise of their Lord and ask forgiveness for those on earth;[2217] now surely Allah is the Forgiving, the Merciful.

6 And (as for) those who take guardians besides Him, Allah watches over them, and
Ar. *thou hast.* *you have* not charge over them.

7 And thus have We revealed
Ar. *thee.* to *you* an Arabic Qur-án, that
Ar. *thou mayest.* *you may* warn the mother city and those around it, and that
Ar. *thou mayest.* *you may* give warning of the day of gathering together wherein is no doubt;[2218] a party shall be in the garden and (another) party in the burning fire.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

حٰمٓ ۚ

عٓسٓقٓ ۝

كَذٰلِكَ يُوۡحِىۡۤ اِلَيۡكَ وَاِلَى الَّذِيۡنَ مِنۡ
قَبۡلِكَ ۙ اللّٰهُ الۡعَزِيۡزُ الۡحَكِيۡمُ ۝
لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الۡاَرۡضِ ؕ وَ
هُوَ الۡعَلِىُّ الۡعَظِيۡمُ ۝
تَكَادُ السَّمٰوٰتُ يَتَفَطَّرۡنَ مِنۡ فَوۡقِهِنَّ
وَالۡمَلٰٓئِكَةُ يُسَبِّحُوۡنَ بِحَمۡدِ رَبِّهِمۡ وَ
يَسۡتَغۡفِرُوۡنَ لِمَنۡ فِى الۡاَرۡضِ ؕ اَلَاۤ
اِنَّ اللّٰهَ هُوَ الۡغَفُوۡرُ الرَّحِيۡمُ ۝
وَالَّذِيۡنَ اتَّخَذُوۡا مِنۡ دُوۡنِهٖۤ اَوۡلِيَآءَ اللّٰهُ
حَفِيۡظٌ عَلَيۡهِمۡ ۖ وَمَاۤ اَنۡتَ عَلَيۡهِمۡ بِوَكِيۡلٍ ۝
وَكَذٰلِكَ اَوۡحَيۡنَاۤ اِلَيۡكَ قُرۡاٰنًا عَرَبِيًّا
لِّتُنۡذِرَ اُمَّ الۡقُرٰى وَمَنۡ حَوۡلَهَا وَتُنۡذِرَ
يَوۡمَ الۡجَمۡعِ لَا رَيۡبَ فِيۡهِ ؕ فَرِيۡقٌ فِى
الۡجَنَّةِ وَفَرِيۡقٌ فِى السَّعِيۡرِ ۝

2216 The first two letters are the same as at the commencement of chapter 40. In the latter three *'ain* stands for *'alîm* or *Knowing*, *sin* for *samî'* or *Hearing*, *qâf* for *qadîr* or *Powerful*.

2217 The significance is that the wickedness of man calls for immediate punishment, but the mercy of Allah withholds it. The rending asunder of the heaven is elsewhere used to signify Divine displeasure at the Christian doctrine of the divinity of Jesus. The Divine displeasure at the wickedness of man is very great, but the quality of His mercy supersedes all, so that the angels seek man's forgiveness. The angels' request for forgiveness to man shows that it is Allah Himself who desires to forgive man. The deeds of men do not merit forgiveness, but forgiveness is the attribute of the Divine Being, and that Divine attribute is exercised through the solicitude of the angels. The attributes with which the verse concludes corroborate this.

2218 The day of the gathering together, the *yaum-ul-jam'*, seems to refer here to the first conflict between the Muslims, who are here called the party *in the garden*, or the successful

8 And if Allah had pleased He would surely have made them a single nation, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian *or* helper.

Ar. *nor*.

9 Or have they taken guardians besides Him? but Allah is the Guardian, and He gives life to the dead, and He has power over all things.

ولو شاء الله لجعلهم امة واحدة
ولكن يدخل من يشاء في رحمته
والظلمون ما لهم من ولي ولا نصير ○
ام اتخذوا من دونه اولياء فالله
هو الولي وهو يحي الموتى وهو على
كل شيء قدير ○

SECTION 2

A Judgment shall be given

10-12. Allah judges all differences. 13. True religion of the prophets. 14. A term is appointed. 15. A conflict must take place. 16. Punishment of the unbelievers. 17, 18. The hour is near. 19. Power and Might of Allah.

10 And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

11 The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like a likeness of Him; and He is the Hearing, the Seeing.[2219]

12 His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

13 He has made plain to you of the religion what he enjoined upon Noah and that which We have revealed to *you*, and that which We enjoined

Ar. *thee*.

وما اختلفتم فيه من شيء فحكمه الى
الله ذلكم الله ربي عليه توكلت
واليه انيب ○
فاطر السموت والارض جعل لكم من
انفسكم ازواجا ومن الانعام ازواجا
يذرؤكم فيه ليس كمثله شيء وهو
السميع البصير ○
له مقاليد السموت والارض يبسط
الرزق لمن يشاء ويقدر انه بكل
شيء عليم ○
شرع لكم من الدين ما وصى به نوحا
والذي اوحينا اليك وما وصينا به

party, and the unbelieving Meccans, or the party in the burning fire, or the party that shall witness failure; thus prophesying success for the former and defeat for the latter. The next verse makes it clearer by suggesting that the faithful shall be made to enter into *Divine mercy*, which stands for the garden, and that the unjust Meccans shall be left helpless and without protection, which condition represents the burning fire.

2219 So transcendent is the Divine Being, and so far above all materia conceptions, that a likeness of Him cannot be imagined, even metaphorically, for not only is nothing *like Him*, but, as stated here, *nothing is like a likeness of Him*. Such is the transcendently pure conception of the Divine Being in Islam. He is not only above all material limitations, but even above *the limitation of metaphor*.

upon Abraham and Moses and Jesus, that keep to obedience and be not divided therein;[2220] hard to the unbelievers is that
Ar. *thou callest.* which *you call* them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him) frequently.

14 And they did not become divided until after knowledge had come to them out of envy among themselves; and had not
Ar. *thy.* a word gone forth from *your* Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.[2221]

15 To this then go on inviting, and go on steadfastly on
Ar. *thou art.* the right way as *you are* commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds: no plea need there be (now)
Ar. *between you.* between us and *you*: Allah will gather us together, and to Him is the return.[2222]

16 And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is

ابرٰهيم وموسٰى وعيسٰى ان اقيموا الدين
ولا تتفرقوا فيه كبر على المشركين ما
تدعوهم اليه الله يجتبي اليه من
يشاء ويهدي اليه من ينيب ○
وما تفرقوا الا من بعد ما جاءهم العلم
بغيا بينهم ولولا كلمة سبقت من ربك
الى اجل مسمى لقضي بينهم وان
الذين اورثوا الكتٰب من بعدهم
لفي شك منه مريب ○
فلذٰلك فادع واستقم كما امرت
ولا تتبع اهواءهم وقل امنت بما
انزل الله من كتٰب وامرت لاعدل
بينكم الله ربنا وربكم لنا اعمالنا و
لكم اعمالكم لا حجة بيننا وبينكم
الله يجمع بيننا واليه المصير ○
والذين يحاجون في الله من بعد ما استجيب
له حجتهم داحضة عند ربهم وعليهم

2220 Even so early did the Qur-án announce that the religion preached by the Prophet was not a new religion, but, so far as its basic principles were concerned, it was the same religion as was preached by Noah and Abraham and Moses and Jesus. In fact, it is a very conclusive evidence of the truth of Islam that its basic principles are the basic principles of the common religion of humanity.

2221 The persons spoken of here are those to whom the Prophet now delivered his message. The judgment in their case is postponed. The personal pronoun *them* in *those who were made to inherit the Book after them* refers to the prophets.

2222 These words point to the time when the Prophet found them absolutely unwilling to listen to his preaching, so he now gives them a warning that they will soon witness the evil consequences of their deeds on a day when the two parties shall gather, the words clearly implying a separation first. It is to this separation that the words *no plea need there be now between us and you* refer. Hence it is clear that even in this early revelation there is an obvious prophecy of the Holy Prophet's Flight.

wrath, and for them is severe
chastisement.[2223]
17 Allah it is Who revealed
the Book with truth, and the
balance,[2224] and what shall
Ar. *thee.* make *you* know that haply the
hour be nigh.
18 Those who do not believe
in it would hasten it on, and
those who believe are in fear
from it, and they know that it
is the truth. Now most surely
those who dispute obstinately
concerning the hour are in a
Ar. *remote.* *great* error.
19 Allah is Benignant to His
servants; He gives sustenance
to whom He pleases; and He
is the Strong, the Mighty.

غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ○
اَللّٰهُ الَّذِيْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ۗ
وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ○
يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ
وَالَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا وَيَعْلَمُوْنَ
اَنَّهَا الْحَقُّ ۗ اَلَآ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِي
السَّاعَةِ لَفِيْ ضَلٰلٍۭ بَعِيْدٍ ○
اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ
وَهُوَ الْقَوِيُّ الْعَزِيْزُ ○

SECTION 3

Allah's Dealing is Just

20–23. Every one reaps what he sows. 24. Truth will be established. 25, 26. Allah is Gracious. 27. Ampleness causes men to rebel. 28, 29. He multiplies His mercy.

20 Whoever desires the gain
of the hereafter, We will give
him more of that gain; and
whoever desires the gain of this
world, We give him of it, and
in the hereafter he has no
portion.
21 Or have they associates
who have prescribed for them
any religion that Allah does not
sanction? And were it not for
the word of judgment, decision
would have certainly been given
between them; and surely the
unjust shall have a painful
chastisement.[2225]

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ
فِيْ حَرْثِهٖ ۚ وَمَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا
نُؤْتِهٖ مِنْهَا ۙ وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيْبٍ ○
اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ
مَا لَمْ يَأْذَنْۢ بِهِ اللّٰهُ ۗ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۗ وَاِنَّ الظّٰلِمِيْنَ
لَهُمْ عَذَابٌ اَلِيْمٌ ○

2223 The reference in *those who dispute about Allah after that obedience has been rendered to Him* may be to the followers of earlier revelation, because their books required obedience to a prophet who should appear after them. Or the meaning may be, after people have begun to enter Islam (Bd).

2224 The construction is, Allah revealed the Book and the balance. The *balance* signifies the *law* (Bd, JB), by which the rights and obligations of men are weighed. Mark how material terms are converted into spiritual usage by the Holy Qur-án. A right realization of this point removes many of the difficulties in the study of the Holy Book.

2225 The word of judgment indicates a judgment already pronounced, that a respite shall be given to the unjust so that they may have an opportunity to reform themselves.

Ar. *thou wilt.*

22 *You will* see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

23 That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for relatives;[2226] and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

24 Or do they say: He has forged a lie against Allah? but if Allah pleased, He would seal

Ar. *thy.*

your heart;[2227] and Allah will blot out the falsehood and confirm the truth with His words;[2228] surely He is Cognizant of what is in the breasts.

25 And He it is Who accepts repentance from His servants and pardons the evil deeds, and He knows what you do;

26 And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe chastisement.

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ
وَاقِعٌۢ بِهِمْ ؕ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ
عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ۝
ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ قُلْ لَّآ اَسْئَلُكُمْ
عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ؕ وَمَنْ
يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ۝
اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ
يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ
الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ۝
وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ
يَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ۝
وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ
عَذَابٌ شَدِيْدٌ ۝

2226 Commentators generally think that the love enjoined here in respect of relationship signifies loving the relatives of the Prophet, but there is nothing in the words which entitles us to place that limitation upon the words, and the meaning is rejected by I'Ab (Bkh). The misunderstanding is due to a misconception of the meaning of *illá* (see 59). The meaning is not that love for relatives is a reward which the Prophet asks for himself. The correct significance of the words is that *I do not ask of you any reward at all; what I ask you is to love your own relatives.* The Arabs, closely related as they were to each other, were in a state of constant warfare. They are told to give up mutual warfare and to love each other. Or the meaning may be that the Prophet asked them to cease their persecution of him and to regard him with the love of a relative, as all the tribes were related to each other (I'Ab-Bkh).

2227 The sealing of the Prophet's heart does not imply its being sealed against the truth which was revealed to him, but the making of it secure against their abuses, for they abused the Prophet and called him an impostor (Bd). This significance is, moreover, in accordance with the context, for by blotting out the falsehood and confirming the truth, the abuses would be stopped, and thus his heart would be made secure against them.

2228 The words here imply the prophecies whose fulfilment would firmly establish the truth.

27 And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.

28 And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.

29 And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي
الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ
اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ۝
وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا
قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِيُّ الْحَمِيْدُ ۝
وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ
اِذَا يَشَآءُ قَدِيْرٌ ۝

SECTION 4

Believers should be Patient

30–36. Divine dealing with men is characterized by mercy. 37, 38. Believers should avoid evil and be guided by counsel. 39–43. They have a right to defend themselves, but patience is better.

30 And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

31 And you cannot escape in the earth, and you shall not have a Guardian *or* a Helper besides Allah.

32 And among His signs are the ships in the sea like mountains.

33 If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

34 Or He may make them founder for what they have earned, and (even then) pardon most;[2229]

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ
اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ۝
وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ ۚۖ وَمَا لَكُمْ
مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝
وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ۝
اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ
صَبَّارٍ شَكُوْرٍ ۝
اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ ۝

2229 The ship in these two verses is the ship of the affairs of the unbelieving Meccans, which is ultimately to be wrecked, yet Allah deals with them mercifully by pardoning most of the wicked things that they do. The next verse makes this significance clear by drawing attention to the fact that the statement is a warning to *those who dispute about the communications of Allah*, i.e. the Meccans, that they shall find no refuge when their ship is wrecked.

35 And (that) those who dispute about Our communications may know; there is no place of refuge for them.

36 So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

37 And those who shun the great sins and indecencies, and whenever they are angry they forgive.

38 And those who respond to their Lord and keep up prayer, and their *rule is to take* counsel among themselves, and who spend out of what We have given them.[2230]

Or, *government is by*.

39 And those who, when great wrong afflicts them, defend themselves.[2231]

40 And the recompense of evil is *punishment* like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.[2232]

Ar. *evil*.

وَّيَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِنَا ؕ
مَا لَهُمْ مِّنْ مَّحِيْصٍ ○
فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ
وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ
اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ○
وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَ
الْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ○
وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ
وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ
يُنْفِقُوْنَ ○
وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ○
وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ
عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ
لَا يُحِبُّ الظّٰلِمِيْنَ ○

2230 The occurrence in an early Meccan revelation of the words *their rule is to take counsel among themselves* is very significant. It should be noted that these early revelations contain the clearest prophecies of a conflict between the mighty forces of the Quraish and the few Muslims, and of the kingdom of Islam being established as a result of that conflict. This is one of the verses affording clear testimony of the latter statement. The Muslims are here enjoined as usual to observe prayer and to spend from what Allah has given them. Yet between these two injunctions, which always go together in the Holy Qur-án, is placed a third: *And their rule is to take counsel among themselves.* It is clear that at this early period the Muslims had no important matters to decide for which they might have stood in need of counsel, yet between two injunctions which are the basis of a true Islamic life a third is inserted enjoining that, as a rule, counsel should be taken. The injunction is clearly meant to prepare them for transacting the momentous affairs of state and all matters connected with national weal or woe. In fact, the word *amr*, which I have translated as *rule*, means *command;* and *amr-ul-Allah*, or *Allah's command*, often signifies the establishment of the kingdom of God, which stands for an Islamic kingdom. The use of the word *amr* therefore here refers to the Islamic kingdom, the affairs of which must be transacted by counsel. The words mean that the Muslims shall be governed by counsel, because they are told that that which should be taken by them as a command should be a matter that has been settled by counsel. In this Islam has laid the basis of government by parliaments, and the idea found a clear practical expression in the early days of the Caliphate, when the *Khalífa* had to refer every important affair to a *Majlas-i-Shúra* (council), and it is strange indeed that government by parliament is now looked upon by Europeans as an institution which is quite foreign to Islam and unsuited for the Muslim people.

2231 *Intaṣara* alone signifies *he defended himself against his injurer* (TA-LL); followed by *min*, it signifies *the taking of revenge*. The first meaning is applicable here, as it is not followed by *min*.

2232, see next page.

41 And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

42 The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful chastisement.

43 And whoever is patient and forgiving, that most surely is of the affairs the doing of which should be determined upon.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا
عَلَيْهِمْ مِنْ سَبِيلٍ
إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ
الْأُمُورِ

SECTION 5

Revelation guides aright

44–47. Evil plight of the unjust. 48. Man's ungratefulness. 49, 50. Allah causes to multiply. 51. How revelation is granted. 52, 53. The Qur-án is a light.

44 And whomsoever Allah makes err,[a] he has no guardian after Him; and *you shall* see the unjust, when they see the chastisement, saying: Is there any way to return?

45 And *you shall* see them brought before it humbling themselves because of the abasement, looking with a faint glance.[2233] And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

a 44.

Ar. *thou shalt.*

Ar. *thou shalt.*

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ
بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ
يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ
وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ
الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ
الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ
الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ

2232 A golden rule relating to forgiveness of evil is given here. The rule laid down is that evil must be requited by punishment proportionate thereto. Note here that punishment which is meted out for an evil is called a *sayyiah* or an *evil*, because the Arabs speak of the requital of an evil in terms of that evil (see 27). Also note that the punishment must be proportionate to the evil. A very just and necessary restriction. And this beautiful maxim is given by a man whose people were in the habit of slaughtering whole tribes for the most trifling fault of one member. Again, forgiveness is not neglected, nor preached in such a manner as to make it impracticable. There is in Islam neither the one extreme of *tooth for tooth* nor the opposite one of *turning the left cheek when the right is smitten* or *giving away the cloak to one who has already wrongfully taken the coat* of his brother; it is the golden and beautiful mean that forgiveness may be exercised if forgiveness will mend the matter and do good to the wrong-doer himself. The object to be kept in view is *to amend*, whether it may be attained by giving proportionate punishment or by exercising forgiveness.

2233 Note that abasement is again and again identified with the punishment of hell.

46 And they shall have no friends to help them besides Allah; and whomsoever Allah
a 44. makes err,[a] he shall have no way.

47 Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.

48 But if they turn aside,
Ar. *thee.* We have not sent *you* as a
Ar. *thee.* watcher over them; on *you* is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely man is ungrateful.

49 Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases
Ar. *females.* *daughters* and grants to whom
Ar. *males.* He pleases *sons*,

50 Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.[2234]

51 And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases;[2235] surely He is High, Wise.

وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ
مِّنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا
لَهُ مِنْ سَبِيلٍ ۝
اِسْتَجِيبُوا لِرَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَ
يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ مَا لَكُمْ مِّنْ
مَّلْجَإٍ يَوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيرٍ ۝
فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا
إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا
الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَإِنْ
تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَإِنَّ الْإِنْسَانَ كَفُورٌ ۝
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا
يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَّيَهَبُ
لِمَنْ يَشَاءُ الذُّكُورَ ۝
أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّإِنَاثًا ۚ وَيَجْعَلُ
مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ۝
وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا
أَوْ مِنْ وَّرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ ۝

2234 The birth of a daughter was looked upon by the Arabs as a calamity, this being due to the low position which women held in their society. The wonderful change brought about by Islam in the status of woman is clearly foreshadowed in this early Meccan revelation, where the daughter has the precedence over the son—the mention of daughters before the sons clearly implying that the grant of a daughter was as great a Divine favour as that of a son, if not greater. Contrast this with the condition of Arabia before the Holy Prophet: "And when a daughter is announced to one of them, his face becomes black and he is full of wrath. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it alive with disgrace or bury it alive in the dust?" (16 : 58, 59).

2235 This verse shows how Allah speaks to a person or makes known His will to him. Three modes of this are stated. (1) By *waḥy*, which word is generally translated as meaning *revelation*. The primary significance of the word *waḥy* is, however, الاشارة السريعة i.e. *a hasty suggestion* (Rgh), and since the different kinds of revelation are spoken of here, the meaning intended must be the primary significance of the word. Hence the inspired word

Ar. *thee.*
Ar. *thou didst.*
Ar. *thou showest.*

52 And thus[2236] did We reveal to *you* an inspired book[2236A] by Our command. *You did* not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely *you show* the way to the right path:

53 The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.

وَكَذٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا
مَا كُنتَ تَدْرِي مَا الْكِتٰبُ وَلَا الْإِيمَانُ
وَلٰكِن جَعَلْنٰهُ نُورًا نَّهْدِي بِهِ مَن نَّشَآءُ
مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِيٓ إِلٰى صِرَاطٍ
مُّسْتَقِيمٍ ۝
صِرَاطِ اللّٰهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْأَرْضِ أَلَآ إِلَى اللّٰهِ تَصِيرُ الْأُمُورُ ۝

which enters the hearts of the prophets and of the righteous is called *waḥy* or *revelation*, because it is like a hasty suggestion made directly to the heart of the inspired one (Rgh: القاء فى الروع). It is in this sense that a revelation is spoken of as being granted to the mother of Moses (28:7) and to the apostles of Jesus who were not prophets (5:111). Visions may be included in this. (2) The second mode of Allah's speaking to His servants is that He speaks from behind a veil, i.e. the words are heard by the person spoken to as from behind a veil. A voice is heard, but the utterer of the voice is not seen. (3) The third form of revelation is that in which an apostle—an angel—is chosen by the Almighty to deliver His message to the person to whom He wishes to speak. This is the surest and clearest form of revelation, and such is the revelation of the Qur-án as granted to the Holy Prophet, being recited by Gabriel. This is called وحى متلو or *revelation that is recited*. This revelation is granted only to prophets, while the other two may also be granted to the righteous who are not raised to the dignity of prophethood. It should, however, be borne in mind that in all these cases the recipient of the revelation is granted certain other senses. He observes what others do not see and he hears words which others do not hear. It is, therefore, with what may be called the spiritual senses that he hears and sees and feels things which others do not hear, see, or feel.

2236 *Thus* refers to the last mode of granting revelation, because the Holy Qur-án is repeatedly spoken of as having been brought by the *faithful spirit* or the Angel *Gabriel* (2:97, 26:193).

2236A The use of the word *rúḥ* as meaning *inspiration*, and not the *soul*, is conclusive here. The *rúḥ* here is the Qur-án. Compare with this 17:85, and the use of the words *amr-i-rabbí* (by the command of my Lord) there with *amr-i-ná* (by Our command) here, and there remains not the shadow of a doubt that *rúḥ* in 17:85 means the Qur-án.

CHAPTER XLIII

THE EMBELLISHMENT

(*Az-Zukhruf*)

REVEALED AT MECCA

(*7 sections and 89 verses*)

Abstract:

Sec. 1. Divine Unity.
Sec. 2. Polytheism condemned.
Sec. 3. Allah's choice of a prophet.
Sec. 4. A means of raising to eminence.
Sec. 5. Pharaoh's opposition to Moses.
Sec. 6. Jesus as a prophet.
Sec. 7. The two parties.

The Title.

"THE EMBELLISHMENT" is the fourth chapter of the *Ḥá mím* group, and is so named from the mention of *zukhruf* in v. 35, where it is stated that the *embellishments* of lower life keep men back from the truth. The subject-matter and the date of revelation have been discussed in the introductory note to chapter 40.

Subject-matter.

The chapter opens with a declaration of the revelation of the Holy Qur-án from the Almighty God, as do all the chapters of this group. It then states that notwithstanding the "extravagance" of the Arabs the reminder is not withheld from them. Divine Unity is then declared, because it is the chief object which Divine revelation must establish. The second section is devoted to a condemnation of the various sorts of polytheism. The third begins with a mention of Abraham, the father of many a chosen one of God, and after referring to the Prophet's rejection, answers the objection as to why an influential man was not chosen to convey the Divine message. The fourth follows, stating that the Qur-án will make the nation rise to greatness, and, therefore, those who, being misled by evil companions, deny it, shall regret their deeds. The fifth shows how a great ruler like Pharaoh was destroyed when he opposed Moses, and the sixth refers to Jesus' prophethood and the idolaters' objection to it, and they are told that Jesus was only a prophet and his position affords no justification for their idolatry. The last section contrasts the fate of the two parties, the believers and the unbelievers.

SECTION 1

Divine Unity

1–4. An Arabic Qur-án. 5. Reminder is not withheld from an extravagant people. 6–8. Former nations mocked their apostles and were destroyed. 9–15. Unity of Allah inferred from His creation and His favours on man.

In the name of Allah, the Beneficent, the Merciful.

a 2171. 1 Praised, Glorious God,[a]

b 2099. 2 Consider[b] the Book that makes manifest:

3 Surely We have made it an Arabic Qur-án that you may understand.

4 And surely it is in the original of the Book with Us, truly elevated, full of wisdom.[2237]

Or, *eminence*. 5 What! shall We then turn away the *reminder* from you altogether because you are an extravagant people?[2238]

6 And how many a prophet have We sent among the ancients.

7 And there came not to them a prophet but they mocked at him.

Ar. *example*. Or, *has gone before*. 8 Then We destroyed those who were stronger than these in prowess, and the *case* of the ancients *is effectual*.[2239]

Ar. *thou shouldst*. 9 And if *you should* ask them, Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝

وَالْكِتٰبِ الْمُبِيْنِ ۝

اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝

وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ۝

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ

قَوْمًا مُّسْرِفِيْنَ ۝

وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ۝

وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ

يَسْتَهْزِءُوْنَ ۝

فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى

مَثَلُ الْاَوَّلِيْنَ ۝

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ

لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ۝

2237 *Umm-ul-kitáb* literally signifies *mother* or *original of the Book*, and the opening chapter of the Qur-án is also known by this name, because, in its essence, it contains the whole of the Qur-án. But here it signifies the original source from which the Qur-án comes, and the meaning is that the Qur-án cannot be destroyed because it exists in Divine Knowledge. The words, in fact, contain a prophecy, uttered at a time when the Prophet was alone and helpless, that the Qur-án shall be exalted in the world, for that is its position in Divine Knowledge. Another explanation of the words is that they refer to the clear prophecies of the advent of the Holy Prophet as stated in the Bible—for instance, Deut. 18 : 15–18, which indicates the advent of the Holy Prophet, to whom alone it applies.

2238 *Zikr* may be translated here as meaning either the *reminder* or *eminence*. The meaning in the first case is that Allah would not refrain from admonishing a people who have become extravagant, and in the second case that He intends to raise a people to eminence who are so "extravagant" that there is no hope for their regeneration.

2239 مضى القول means *the saying was effectual* (LL). The ordinary significance is given in the margin.

10 He Who made the earth a resting-place for you, and made in it ways for you that you may go aright:

11 And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country: even thus shall you be brought forth:[2240]

12 And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,

13 That you may firmly sit on their backs, then remember the favour of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it,

14 And surely to our Lord we must return.

15 And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ
لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝
وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ۝
وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ
لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝
لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ
رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ
الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝
وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ
الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ۝

SECTION 2

Polytheism condemned

16–19. They ascribe daughters to Allah. 20–23. Following their forefathers. 24, 25. Fate of those who reject the truth.

16 What! has He taken daughters to Himself of what He Himself creates and chosen
a 1376. you to have sons?[a]

17 And when one of them is given news of that of which he sets up a likeness for the Beneficent God, his face becomes black and he is full of rage.

18 What! that which is made in ornaments and which in contention is unable to make plain speech![2241]

أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ
بِالْبَنِينَ ۝
وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَٰنِ
مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝
أَوَمَنْ يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي
الْخِصَامِ غَيْرُ مُبِينٍ ۝

2240 Attention is called here to the laws prevailing in the physical world to impress the need of similar laws in the spiritual world. As rain descending from heaven quickens a dead earth, so Divine revelation would regenerate or raise to life the Arabians, who, sunk in ignorance and superstitions, were spiritually, morally, and intellectually a dead people.

2241 The reference in this verse is to the idols which were bedecked with ornaments. The inability of the idols to speak is adduced by Abraham as an argument against their divinity (21 : 63), and the same inability of the idols to answer the prayers of their devotees is advanced as an argument against the divinity of the golden calf (20 : 89).

19 And they make the angels —them who are the servants of the Beneficent God—female
a 625. (divinities).[a] What! did they witness their creation? Their evidence shall be written down and they shall be questioned.
20 And they say: If the Beneficent God had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.
21 Or have We given them a book before it so that they hold fast to it?
22 Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.
23 And thus, We did not
Ar. thee. send before *you* any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.
24 (The warner) said: What even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent.
25 So We inflicted retribution on them, then see how was the end of the rejecters.

وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ
اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ
شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ○
وَقَالُوْا لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ
بِذٰلِكَ مِنْ عِلْمٍ ۗ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ○
اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ
مُسْتَمْسِكُوْنَ ○
بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ
وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ○
وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ
مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا
وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى
اٰثٰرِهِمْ مُّقْتَدُوْنَ ○
قٰلَ اَوَلَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ
عَلَيْهِ اٰبَآءَكُمْ ؕ قَالُوْٓا اِنَّا بِمَآ اُرْسِلْتُمْ
بِهٖ كٰفِرُوْنَ ○
فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِيْنَ ○

SECTION 3

Allah's Choice of a Prophet

26–28. Abraham's preaching. 29, 30. Denial of the Prophet. 31–35. Why choice did not fall upon some renowned leader.

26 And when Abraham said to his sire and his people: Surely I am clear of what you worship,
27 Save Him Who created me, for surely He will guide me.
28 And he made it a word to continue in his posterity that they may return.[2242]

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖٓ اِنَّنِيْ
بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ○
اِلَّا الَّذِيْ فَطَرَنِيْ فَاِنَّهٗ سَيَهْدِيْنِ ○
وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِيْ عَقِبِهٖ
لَعَلَّهُمْ يَرْجِعُوْنَ ○

2242 This shows that the Arabs possessed enduring traditions that their great ancestor Abraham was a preacher of Unity.

29 Nay! I gave them and their fathers to enjoy until there came to them the truth and an Apostle making manifest (the truth).

30 And when there came to them the truth they said: This is enchantment, and surely we are disbelievers in it.

31 And they say: Why was not this Qur-án revealed to a man of importance in the two towns?[2243]

32 Will they distribute the mercy of *your* Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of *your* Lord is better than what they amass.[2244]

Ar. *thy.* / Ar. *thy.*

33 And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent God (to make) of silver the roofs of their houses and the stairs by which they ascend,[2245]

34 And the doors of their houses and the couches on which they recline,

35 And (other) embellishments; and all this is naught but provision of *this world's* life, and the hereafter is with *your* Lord only for those who guard (against evil).

Or, *the lower.* / Ar. *thy.*

بَلْ مَتَّعْتُ هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى جَآءَهُمُ
الْحَقُّ وَرَسُوْلٌ مُّبِيْنٌ ○
وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ
وَّاِنَّا بِهٖ كٰفِرُوْنَ ○
وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ
مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ○
اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ
رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ
لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ
رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ○
وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً
لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا
مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ
وَلِبُيُوْتِهِمْ اَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ
وَزُخْرُفًا وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ
الدُّنْيَا وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ

2243 The two towns referred to are Mecca and Táif (Bḍ). They would not follow any but an important man of the world. They could bow before men of the world, but not before a man of God. So low and earthly were their desires that moral greatness possessed no value in their eyes.

2244 That is, as there are differences in the external conditions of men, so there are differences in their spiritual and moral qualifications, and Allah's choice for prophethood does not depend on wealth, but on internal worth. Their criterion of greatness was wealth, but God's criterion was moral worth.

2245 Gold and silver have no worth or value in the sight of Allah, and He would grant these things only to unbelievers in full abundance, were it not that most people would be misled by these worldly temptations.

SECTION 4

A Means of raising to Eminence

36, 37. Evil associates. 38, 39. Their regret. 40. They are deaf and blind. 41, 42. The evil consequences. 43. The Prophet to hold fast to revelation. 44. It shall raise the Arabs to eminence. 45. All prophets preached Unity.

36 And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a devil, so he becomes his associate.[2246]

37 And most surely they turn them away from the path, and they think that they are guided aright :

38 Until when he comes to Us, he says: O would that between me and *you* there were the distance of the East and the West;[2247] so evil is the associate!

Ar. *between thee.*

39 And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

40 What! *can you* then make the deaf to hear or guide the blind and him who is in clear error?

Ar. *canst thou.*

41 But if We should take *you* away, still We shall inflict retribution on them ;

Ar. *thee.*

42 Rather We will certainly show *you* that which We have promised[2248] them ; for surely We are the possessors of full power over them.

Ar. *thee.*

43 Therefore hold fast to that which has been revealed to *you*; surely *you are* on the right path.

Ar. *thee.* Ar. *thou art.*

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ
شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ○
وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَ
يَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ○
حَتّٰٓى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ○
وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِي
الْعَذَابِ مُشْتَرِكُوْنَ ○
اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِي الْعُمْيَ
وَمَنْ كَانَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○
فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ
اَوْ نُرِيَنَّكَ الَّذِيْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ
مُّقْتَدِرُوْنَ ○
فَاسْتَمْسِكْ بِالَّذِيْٓ اُوْحِيَ اِلَيْكَ اِنَّكَ
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

2246 As the words that follow show, the devil here is no other than the evil companion of man who leads him to evil.

2247 The word which I translate *the East and the West* is *mashriqain*, which would literally signify *the two Easts*. But the dual number in such cases often denotes the thing mentioned with its opposite. Thus *mashriqain* means *the place of sunrise* and *the place of sunset* (M, O-LL).

2248 The clear promise of punishment overtaking the opponents of the Holy Prophet in his lifetime is here asserted in forcible language. The first verse only describes the general law of the punishment of the wicked ; even if the Prophet dies, the wicked shall meet their doom. But that the general statement should not give rise to any misconception, we are immediately told that the Prophet would see the discomfiture of his enemies with his own eyes. I translate *au*, in the commencement of this verse, as meaning *rather*, for *au* is equivalent to *bal* in a case of amplification of speech (T, S, Mughnee, Q). See LL.

Or, *a reminder*.
Ar. *thee*.
Ar. *thy*.

44 And most surely it is *an eminence* for *you* and *your* people,[2249] and you shall soon be questioned.

45 And ask those of Our apostles whom We sent before *you* : Did We ever appoint gods to be worshipped besides the Beneficent God ?

Ar. *thee*.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْـَٔلُونَ ۝
وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن
رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ
ءَالِهَةً يُعْبَدُونَ ۝

SECTION 5

Pharaoh's Opposition to Moses

46, 47. Pharaoh and his people mock Moses' message. 48–54. Signs are shown, but in vain. 55, 56. They are drowned.

46 And certainly We sent Moses with Our communications to Pharaoh and his chiefs, so he said: Surely I am the apostle of the Lord of the worlds.

47 But when he came to them with Our signs, lo! they laughed at them.

48 And We did not show them a sign but it was greater[2250] than its like, and We overtook them with chastisement that they may turn.

49 And they said: O enchanter! call on *your* Lord for our sake, as He has made the covenant with *you* ; we shall surely be the followers of the right way.[2251]

Ar. *thy*.
Ar. *thee*.

50 But when We removed from them the chastisement, lo! they broke the pledge.

51 And Pharaoh proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ
وَمَلَإِيْهِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ۝
فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا
يَضْحَكُونَ ۝
وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا
وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ۝
وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ۝
فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ
يَنكُثُونَ ۝
وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ
أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى
مِن تَحْتِىٓ أَفَلَا تُبْصِرُونَ ۝

2249 The meaning is that the Qur-án shall raise the Prophet's people to a state of eminence; for *zikr* means eminence (LL).

2250 The meaning is that great signs were shown, each sign being greater than the one which preceded it.

2251 The covenant made was that punishment would only be inflicted if the truth was rejected. See Exod. ch. 8, from which it appears that every time a sign was shown Pharaoh entreated Moses to pray for the removal of the punishment, promising that he would not in that case oppose him.

52 Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly :

53 But why have not bracelets of gold been put upon him,[2252] or why have there not come with him angels as companions ?[2253]

54 So he incited his people to levity and they obeyed him : surely they were a transgressing people.

55 Then when they displeased Us, We inflicted retribution on them, so We drowned them all together,

56 And We made them a precedent and example to the later generations.

أَمْ أَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ
وَّلَا يَكَادُ يُبِيْنُ ○
فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ
جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ ○
فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوْهُ إِنَّهُمْ كَانُوْا
قَوْمًا فٰسِقِيْنَ ○
فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنٰهُمْ أَجْمَعِيْنَ ○
فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِيْنَ ○

SECTION 6

Jesus as a Prophet

57–60. Meccans' objection to Jesus. 61, 62. Jesus as a sign of the end of Jewish dispensation. 63–65. Jesus' preaching and its reception. 66, 67. The Hour.

57 And when a description of the son of Mary is given, lo!
Ar. *thy.* *your* people raise a clamour thereat.[2254]

58 And they say: Are our gods better, or is he? They do
Ar. *thee.* not set it forth to *you* save by way of disputation; nay, they are a contentious people.

59 He was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel.[2255]

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ
مِنْهُ يَصِدُّوْنَ ○
وَقَالُوْٓا ءَ اٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوْهُ
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ○
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ
مَثَلًا لِّبَنِيْٓ إِسْرَآءِيْلَ ○

2252 Pharaoh's suggestion is that if Moses were the apostle of an Almighty God he should have been made a king, for bracelets of gold signify abundance of wealth. It is shown here that Pharaoh's objection to Moses was similar to the objection of the Quraish against the Holy Prophet.

2253 That is, Moses should have come with angels, as a king comes with his armies.

2254 The Qur-án condemns the doctrine of attributing children to the Almighty in many places. Such a condemnation is contained in this very chapter in the section preceding the last. But when the case of Jesus was cited, the unbelievers objected to the respect shown to him when their own idols were condemned. This is the meaning of the words occurring in the next verse: Are our gods better, or is he? Why should not the same honour be shown to their national gods as was shown to the god of another nation—for was not Jesus accepted as God by the Christians?

2255, see next page.

60 And if We please, We could make among you angels to be successors in the land.

61 And most surely it is a knowledge of the hour,[2256] therefore have no doubt about it and follow me: this is the right path.

62 And let not the devil prevent you; surely he is your open enemy.

63 And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:

64 Surely Allah is my Lord and your Lord, therefore serve
a 1547A. Him;[a] this is the right path:

65 But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.

66 Do they wait for aught but the hour,[2257] that it should come upon them all of a sudden while they do not perceive?

67 The friends shall on that day be enemies one to another, except those who guard (against evil).

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي
الْأَرْضِ يَخْلُفُونَ ○
وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا
وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ○
وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ○
وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ
فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ○
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ
فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ○
هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ○
الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ
إِلَّا الْمُتَّقِينَ ○

2255 This verse contains the answer to the objection of the Quraish. Jesus was not honoured for being the god of a people, but because he was a righteous servant of Allah on whom He had bestowed favours. Not only was Jesus the recipient of Divine favours, but he was also *an example of virtue* for the Israelites to whom he was sent as a prophet, a model whom they could imitate in righteousness. The idol-worshippers, on the other hand, represented even their great men as sunk in immorality. As an instance, one may cast a cursory glance at the Puranas of the Hindus, and it will be found that even such Hindu gods as Shiva are represented as so deeply sunk in immorality as to cause the ordinary man to shudder in disgust.

2256 The *hour* signifies the hour of the departure of prophethood from the house of Israel. Such is the clear significance of the parable of the vineyard in Matt. 21 : 33, Mark 12 : 1, and Luke 20 : 9, which ends with these remarkable words : "Therefore I say unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43). Prophethood had long remained in the house of Israel, and, as history shows, Jesus was the last prophet of the Mosaic dispensation. Is it not strange that a nation in which prophet after prophet had appeared should witness such an entire change with the advent of Jesus, after whom no single prophet appeared? It is in this sense that Jesus is a knowledge of the hour, for the *hour* signifies the doom of a people, and in this case it was the doom of the Israelites.

2257 This *hour* signifies the doom of the Quraish.

SECTION 7

The two Parties

68–73. Reward of the believers. 74–78. Punishment of evil. 79, 80. Their decision. 81, 82. Denial of sonship. 83–86. The doom. 87–89. Prophet should wait.

68 O My servants! there is no fear for you this day, nor shall you grieve.

يٰعباد لا خوف عليكم اليوم ولا انتم تحزنون

69 Those who believed in Our communications and were submissive:

الذين امنوا بايٰتنا وكانوا مسلمين

70 Enter the garden, you and your *wives*;[2258] you shall be made happy.

Or, *comrades.*

ادخلوا الجنة انتم وازواجكم تحبرون

71 There shall be sent round to them golden bowls and drinking-cups, and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

يطاف عليهم بصحاف من ذهب واكواب وفيها ما تشتهيه الانفس وتلذ الاعين وانتم فيها خٰلدون

72 And this is the garden which you are given as an inheritance on account of what you did.[2259]

وتلك الجنة التي اورثتموها بما كنتم تعملون

73 For you therein are many fruits of which you shall eat.

لكم فيها فاكهة كثيرة منها تاكلون

74 Surely the guilty shall abide in the chastisement of hell.

ان المجرمين في عذاب جهنم خٰلدون

75 It shall not be abated from them and they shall therein be despairing.

لا يفتر عنهم وهم فيه مبلسون

76 And We are not unjust to them, but they themselves were unjust.

وما ظلمنٰهم ولكن كانوا هم الظٰلمين

77 And they shall call out: O Malik![2260] let *your* Lord make an end of us. He shall say: Surely you shall tarry.

Ar. *thy*

ونادوا يٰملك ليقض علينا ربك قال انكم مٰكثون

78 Certainly We have brought you the truth, but most of you are averse to the truth.

لقد جئنٰكم بالحق ولكن اكثركم للحق كٰرهون

79 Or have they settled an affair? then surely we are the settlers.[2261]

ام ابرموا امرا فانا مبرمون

2258 It is with their wives that the faithful are told to enter paradise, and yet Islam is said to deny a soul to woman. The word *zauj* also signifies *a like, a fellow, an associate,* or *a comrade* (LL).

2259 The companions were made to inherit gardens in this life as a proof that the promise of gardens in the next life was true.

2260 *Mālik* means literally *Master.* Here it signifies the angel appointed over those in hell.

2261, see next page.

80 Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.[2262]

81 Say: If the Beneficent God has a son, I am the foremost of those who serve.[2263]

82 Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.

83 So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

84 And He it is Who is God in the heavens and God in the earth; and He is the Wise, the Knowing.

85 And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.

86 And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).[2264]

ام يحسبون انا لا نسمع سرهم ونجوىهم
بلى ورسلنا لديهم يكتبون ○
قل ان كان للرحمن ولد فانا اول العبدين
سبحن رب السموت والارض رب
العرش عما يصفون ○
فذرهم يخوضوا ويلعبوا حتى يلقوا
يومهم الذي يوعدون ○
وهو الذي في السماء اله وفي الارض
اله وهو الحكيم العليم ○
وتبرك الذي له ملك السموت و
الارض وما بينهما وعنده علم
الساعة واليه ترجعون ○
ولا يملك الذين يدعون من دونه الشفاعة
الا من شهد بالحق وهم يعلمون ○

2261 The unbelievers are told that they should not think that they have settled the affair of the Holy Prophet by their plans to kill him, for it is Allah who really settles all affairs.

2262 The words contain a clear reference to the plots against the Holy Prophet.

2263 The significance of this verse has been much misunderstood. It does not mean that if God had a son the Prophet would be the foremost of those who serve that son. It states that when a man serves God he is metaphorically called a son of God, and therefore the Holy Prophet, being the foremost of those who serve, would be a son in that sense. This verse should in fact be read along with 39 : 4, where it is said: "If Allah desire to take a son to Himself, He should surely choose those He pleases from what He has created." Thus the relation of sonship to God is really the relation of a chosen servant to the master. If therefore God had a son, the Prophet had the foremost claim to that dignity. In a literal sense, or in the sense in which the Christians and others attributed a son to God, God had no son, but metaphorically a chosen servant of God could be called His son. See also 2155. Or, the *in* may be here *náfiyah*, the meaning being: "The Beneficent God has *no* son, so I am . . ." Thus the very use of the word *Raḥmán* here negatives His having a son, for which see 1571.

2264 The bearer of the witness of truth is no other than the Holy Prophet, and they know him well, for he was the *Ameen* who had never told a lie. They had seen also the fulfilment of his prophecies.

The verse tells us that a clear proof of the intercession of the Holy Prophet shall be given

Ar. *thou shouldst.*

87 And if *you should* ask them who created them, they would certainly say: Allah. Whence are they then turned back?

a 2099.

88 Consider[a] his cry: O my Lord! surely they are a people who do not believe.[2265]

89 So turn away from them and say, Peace, for they shall soon come to know.[2266]

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ
اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ۝
وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ
لَا يُؤْمِنُونَ ۝
فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۚ فَسَوْفَ يَعْلَمُونَ

by raising his followers to dignity while his enemies are discomfited, their idols being unable to intercede on their behalf. It affirms in clear words the intercession of the Holy Prophet on behalf of his followers. For the meaning of *intercession* and its object see 79, 339, and 705.

2265 After years of hard work among them and after being subjected to every kind of persecution, and lastly finding them planning against his very life, the Holy Prophet still prays to Allah not to inflict punishment upon his opponents. He, however, unburdens his mind in the mildest possible terms: "O my Lord! surely they are a people who do not believe." One would in vain search for another such example of heroic fortitude under trials and loving sympathy for fellow-men.

2266 The turning away from them and saying "Peace" are clear prophecies of the Flight. It should be noted that early Meccan revelation contains undeniable prophecies of all the important later events in the life of the Holy Prophet; the fact that a particular event is prophesied in a certain revelation does not settle the date of that revelation. It may even be that this turning away did not mean actually departing from Mecca, but leaving the opponents in the condition they were in.

CHAPTER XLIV

THE DROUGHT

(*Ad-Dukhán*)

REVEALED AT MECCA

(3 *sections and* 59 *verses*)

SECTION 1

Lighter Punishment followed by Severer

1-5. A decision. 6-9. A merciful Lord. 10-15. Prophecy of the famine and their prayer for its removal. 16. They return to wickedness and a greater punishment follows. 17-29. Pharaoh and his people were drowned for not listening to warning.

In the name of Allah, the Beneficent, the Merciful.

a 2171. 1 Praised, Glorious God ![a]

b 2099. 2 Consider[b] the Book that makes manifest (the truth).

3 Surely We revealed it on a blessed night[2267]—surely We are ever warning—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

حٰمٓ ○

وَالْكِتٰبِ الْمُبِيْنِ ○

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ○

Abstract:

Sec. 1. Lighter punishment followed by severer.

Sec. 2, 3. Good and evil rewarded.

General remarks.

THIS is the fifth chapter of the *Há mím* group. It is known as *The Drought*, from the prophecy of the drought contained in v. 10. This prophecy is followed by another indicating that a severer punishment would follow if the unbelievers did not repent. The case of Pharaoh, who was drowned because he hardened his heart, is then cited. The remaining two sections of the chapter are devoted to a description of the condition of the righteous and the wicked, wherein we find it stated that each is rewarded as he deserves. The chapter is, as it were, an explanation of what was meant by the doom of the Quraish, which was spoken of at the close of the last chapter. The famine was the lighter punishment, while *the most violent seizing* of v. 16 was a prophecy relating to the utter discomfiture of the Quraish to be accomplished during the conflicts which followed the Flight to Medina.

2267 The revelation of the Holy Qur-án on *a blessed night* has a deeper meaning beneath it than the mere fact that the revelation began on the blessed night which is elsewhere called *lailat-ul-qadr* (97 : 1)—one of the last ten nights in the month of *Ramaḍán*. The *night* stands for a time of darkness, and hence a time of ignorance, when true knowledge had

4 Therein every wise affair is made distinct,[2268]

5 A command from Us; surely We are the senders (of apostles),

Ar. *thy*. 6 A mercy from *your* Lord; surely He is the Hearing, the Knowing,

7 The Lord of the heavens and the earth and what is between them, if you would be sure.

8 There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.

9 Nay, they are in doubt, they sport.

10 Therefore keep waiting for the day when the heaven shall bring a clear drought,[2269]

11 That shall overtake men; this is a painful chastisement.

12 Our Lord! remove from us the chastisement; surely we are believers.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ○
أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ○
رَحْمَةً مِّنْ رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○
رَبِّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ مُّوقِنِينَ ○
لَا إِلٰهَ إِلَّا هُوَ يُحْيِ وَيُمِيتُ رَبُّكُمْ وَ
رَبُّ آبَائِكُمُ الْأَوَّلِينَ ○
بَلْ هُمْ فِي شَكٍّ يَّلْعَبُونَ ○
فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ○
يَّغْشَى النَّاسَ هٰذَا عَذَابٌ أَلِيمٌ ○
رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ○

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disappeared from the world. A prophet's advent is always preceded by such darkness, and when the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him!) made his appearance, such darkness prevailed in all countries. This night is called a blessed night because in it the world received the greatest manifestation of Divine light.

2268 Because Divine revelation distinguishes truth from falsehood and reveals the treasures of wisdom to men. According to some, *lailat-ul-qadr* signifies the whole period during which a prophet is engaged in preaching the truth revealed to him by Allah. See 2778.

2269 *Dukhān* has other meanings than *smoke*, and the commentators agree on the basis of highly trustworthy reports that its meaning here is *drought*. According to TA, *dukhān* means *al-jadab*, i.e. *dearth* or *drought*, and *al-jū'* or *hunger*, for (the drought brought on such misery that) the hungry man beheld smoke between him and the sky, superinduced by the severity of hunger. Others, however, say the real reason why *hunger* is called *dukhān* is that because of the dry earth in a drought dust rises, creating a dusty atmosphere which is likened to smoke, and for this reason a year of hunger or drought is called a *dusty year* or *dusty hunger*. See also LL, where, however, the words "the hungry *once* saw a smoke between him and the sky" are a wrong translation of the original words. The chapter, as the whole tenor of it shows, belongs to the early Meccan period. The suggestion that this verse and those that follow, up to the 16th, or according to some only vv. 15 and 16, belong to Medina, is entirely without a foundation. The statements made in these verses are all prophetical, and such is also the statement of v. 15, *We will remove the punishment a little*, because the removal of the drought was followed by the "violent seizing" which brought on the conquest of Mecca. Bkh has the following reference to it: "When the Quraish opposed the Holy Prophet (may peace and the blessings of Allah be upon him!) he prayed that they might be overtaken by years of drought like the years of Joseph (i.e. seven years); so famine and distress overtook them until they ate bones and dead bodies, and a man used to look to heaven, and he saw between him and it something like smoke on account of hard affliction."

13 How shall they be reminded, and there came to them an Apostle making clear (the truth),

14 Yet they turned their backs on him and said: One taught (by others), a madman.

15 Surely We will remove the chastisement a little, (but) you will surely return (to evil).

16 On the day when We will seize (them) with the most violent seizing: surely We will inflict retribution.[2270]

17 And certainly We tried before them the people of Pharaoh, and there came to them a noble apostle,

a 1356. 18 Saying:[a] Deliver to me the servants of Allah,[2271] surely I am a faithful apostle to you,

19 And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:

20 And surely I take refuge with my Lord and your Lord that you should *slay* me: (Or, *revile*.)

21 And if you do not believe in me, then leave me alone.

22 Then he called upon his Lord: These are a guilty people.

23 So go forth with My servants by night: surely you will be pursued:

24 And leave the sea *intervening*;[2272] surely they are a host that shall be drowned. (Or, *calm*.)

أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ
مُّبِينٌ
ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ
إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ
وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ
رَسُولٌ كَرِيمٌ
أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ
رَسُولٌ أَمِينٌ
وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم
بِسُلْطَانٍ مُّبِينٍ
وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ
وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ
فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ
فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ
وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ

2270 The prophecy here seems to refer to the constant defeats in battle that were to be suffered by the Quraish, beginning with the battle of Badr, and resulting in the final overthrow of their power by the seizure of Mecca. Ibn-i-Mas'ud says that by *violent seizing* is meant the *day of Badr* (Bkh). It is true that the discomfiture of the power of the Quraish began with Badr, and that power was utterly broken with the conquest of Mecca.

2271 Note that according to the Qur-án the first message of Moses to Pharaoh was to allow the Israelites to leave Egypt with him. But a prophet could not remain indifferent to the sad moral condition of the Egyptians, hence Moses' invitation to them to give up their superstitious beliefs and to accept the one true God.

2272 *Rahwa* has several significances. It means *an intervening space between two things* (TA), the sea or the river in this case being an intervening space between the Israelites and the Egyptians. It also means *calm* (TA), it being implied that there was no storm in the sea when it was left by the Israelites, so that the Egyptians, finding it calm and motionless, followed the Israelites. Or *rahwa* may signify *moving along easily*, referring to the Israelites going along without fear of being overtaken.

25 How many of the gardens and fountains have they left!

كَمْ تَرَكُوا مِنْ جَنّٰتٍ وَّعُيُونٍ ۙ

26 And cornfields and noble places!

وَّزُرُوعٍ وَّمَقَامٍ كَرِيمٍ ۙ

27 And goodly things wherein they rejoiced;

وَّنَعْمَةٍ كَانُوا فِيهَا فٰكِهِينَ ۙ

28 Thus (it was), and We gave them as a heritage to
a 1814. another people.[a]

كَذٰلِكَ ۖ وَأَوْرَثْنٰهَا قَوْمًا اٰخَرِينَ

29 So the heaven and the earth did not weep for them, nor were they respited.[2273]

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

SECTION 2

Good and Evil Rewarded

30–33. Israelites delivered from Pharaoh. 34–36. The Quraish deny responsibility for actions. 37. Destruction of Tubba''s people. 38–42. Certainty of the judgment.

30 And certainly We delivered the children of Israel from the abasing chastisement,

وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَآءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۙ

31 From Pharaoh; surely he was haughty, (and) one of the extravagant.

مِنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ

32 And certainly We chose them, having knowledge, above the nations.

وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِينَ

33 And We gave them of the communications wherein was clear blessing.

وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا فِيهِ بَلٰٓؤٌا مُّبِينٌ

34 Most surely these do say:

إِنَّ هٰٓؤُلَآءِ لَيَقُولُونَ ۙ

35 There is naught but our first death and we shall not be raised again.

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولٰى وَمَا نَحْنُ بِمُنْشَرِينَ

36 So bring our fathers (back), if you are truthful.

فَأْتُوا بِاٰبَآئِنَآ إِنْ كُنْتُمْ صٰدِقِينَ

37 Are they better or the people of Tubba'[2274] and those before them? We destroyed them, for surely they were guilty.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۙ وَّالَّذِينَ مِنْ قَبْلِهِمْ ۚ أَهْلَكْنٰهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ

38 And We did not create the heavens and the earth and what is between them in sport.

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِينَ

2273 The weeping for a dead man signifies the remembering of his good qualities or actions, which often bring tears to the eyes. The meaning of *the heaven and the earth not weeping for them* is that they neither had relations with the Divine Being nor had they done anything for the good of men, so that their good qualities should have been remembered either in heaven or on earth.

2274 The kings of the Hamyarites bore the title Tubba' (Kf, JB).

39 We did not create them both but with the truth, but most of them do not know.

40 Surely the day of separation is their appointed term, of all of them;

41 The day on which a friend shall not avail (his) friend aught, nor shall they be helped,

42 Save those on whom Allah shall have mercy; surely He is the Mighty, the Merciful.

مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ
لَا يَعْلَمُوْنَ ○
اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ○
يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّ
لَا هُمْ يُنْصَرُوْنَ ○
اِلَّا مَنْ رَّحِمَ اللّٰهُ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ○

SECTION 3

Good and Evil Rewarded

43–50. Suffering of the evil-doers. 51–57. The faithful attain success. 58, 59. The end to be waited for.

a 2111. 43 Surely the tree of the Zaqqum,[a]

44 Is the food of the sinful,

45 Like dregs of oil; it shall boil in (their) bellies,

46 Like the boiling of hot water.

47 Seize him, then drag him down into the middle of the hell;

48 Then pour above his head of the torment of the boiling water:

Ar. *thou ... art.* 49 Taste; *you* forsooth *are* the mighty, the honourable:[2275]

50 Surely this is what you disputed about.

51 Surely those who guard (against evil) are in a secure place,

52 In gardens and springs;

53 They shall wear of fine and thick silk, (sitting) face to face;

54 Thus (shall it be), and We will unite them with pure, beautiful ones.[b] b 2356.

55 They shall call therein for every fruit in security;

اِنَّ شَجَرَتَ الزَّقُّوْمِ ○
طَعَامُ الْاَثِيْمِ ○
كَالْمُهْلِ يَغْلِيْ فِي الْبُطُوْنِ ○
كَغَلْيِ الْحَمِيْمِ ○
خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ○
ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ○
ذُقْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ○
اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ○
اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ○
فِيْ جَنّٰتٍ وَّعُيُوْنٍ ○
يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ○
كَذٰلِكَ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ○
يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ○

2275 The above verses depict the internal condition of those who, being mighty and honourable in the land, are made to stoop before those whom they despised and oppressed. This is fully explained in 1442.

	56 They shall not taste therein death except the first death, and He will save them from the chastisement of the hell,	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ۝
Ar. *thy*.	57 A grace from *your* Lord; this is the great achievement.	فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝
Ar. *thy*.	58 So have We made it easy in *your* tongue that they may be mindful.	فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝
	59 Therefore wait; surely they are waiting.	فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ۝

CHAPTER XLV

THE KNEELING

(Al-Jáṯiyah)

Revealed at Mecca

(4 *sections and* 37 *verses*)

SECTION 1

Denial of Revelation

1, 2. Revelation of the Qur-án. 3–6. Revelation of Allah in His works. 7–11. Deniers shall be punished.

In the name of Allah, the Beneficent, the Merciful.

a 2171. 1 Praised, Glorious God.[a]

2 The revelation of the Book is from Allah, the Mighty, the Wise.

3 Most surely in the heavens and the earth there are signs for the believers.

4 And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure;

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

حٰمٓ ۝

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝

اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ۝

وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝

Abstract:

Sec. 1. Denial of revelation.

Sec. 2. Truth of the revelation of the Qur-án.

Sec. 3. Denial of judgment.

Sec. 4. The doom.

General remarks.

This is the sixth chapter of the *Ḥá mím* group. Its title is taken from v. 28, which speaks of every nation being brought to its *knees* before the mighty power of God, according to its deserving. The first two sections speak of revelation. The revelation is from a Mighty, Wise God, and there are many signs of its truth, but the unbelievers still reject it. The signs of its truth are mentioned in the second section, among these being the promise of conquests to those who would follow it and the fulfilment of earlier prophecy respecting it. The third section refers to judgment and the unbelievers' denial of it, because of the hardness of their hearts. The fourth speaks of the doom of the unbelievers and of the substitution of the believers in their places.

5 And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who
a 203. understand.[a]

6 These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?

7 Woe to every sinful liar,

8 Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so an-
b 402. nounce[b] to him a painful chastisement.

9 And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.

10 Before them is hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous chastisement.

11 This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful chastisement on account of uncleanness.

وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ
اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ
الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ
اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝
تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ
فَبِاَيِّ حَدِيْثٍ بَعْدَ اللّٰهِ وَاٰيٰتِهِ يُؤْمِنُوْنَ ۝
وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۝
يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا
كَاَنْ لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝
وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا
اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝
مِنْ وَّرَآئِهِمْ جَهَنَّمُ وَلَا يُغْنِيْ عَنْهُمْ مَّا
كَسَبُوْا شَيْئًا وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ
اللّٰهِ اَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝
هٰذَا هُدًى وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ
لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝

SECTION 2

Truth of the Revelation of the Qur-án

12-15. Conquests promised to believers. 16, 17. Prophecies of the Prophet's advent. 18-21. The Qur-án is a true guidance.

12 Allah is He who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

13 And He has made subservient to you whatsoever is in the heavens and whatsoever

اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ
فِيْهِ بِاَمْرِهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝
وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا

is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.
14 Say to those who believe (that) they forgive those who do not fear the days of Allah[2276] that He may reward a people for what they earn.
15 Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your Lord.
16 And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We
a 77. made them excel the nations.[a]
17 And We gave them clear arguments in the affair,[2277] but they did not differ until after knowledge had come to them
Or, *revolting*. b 132 Ar. *thy*. *out of envy*[b] among themselves; surely *your* Lord will judge between them on the day of resurrection concerning that wherein they differed.
Ar. *thee*. 18 Then We have made *you* follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.
19 Surely they shall not avail
Ar. *thee*. *you* in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).
20 These are clear proofs for men, and a guidance and a mercy for a people who are sure.

فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○
قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا
يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا
كَانُوا يَكْسِبُونَ ○
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ
فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ○
وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَ
فَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ○
وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا
إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○
ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ○
إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ
وَلِيُّ الْمُتَّقِينَ ○
هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُوقِنُونَ ○

2276 The days of Allah are the contests in which the righteous shall be made successful (see 1298). These words make it clear that there is an assurance given to the faithful in the two previous verses that they shall be triumphant in this world, and rule the land as well as the sea.

2277 The affair or *amr* here signifies *the prophethood of Muhammad*, regarding which the Israelites were given the most direct prophecies (Bd). See the next verse, where the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him!) is plainly addressed as having been given this *affair*, where the law given to him is called شريعة من الامر

21 Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good—that their life and their death shall be equal?[2278] Evil it is that they judge.

أم حسب الذين اجترحوا السيئات أن
نجعلهم كالذين آمنوا وعملوا الصالحات
سواء محياهم ومماتهم ساء ما يحكمون ○

SECTION 3

Denial of Judgment

22. Justice prevails in the universe. 23. The reprobate. 24–26. Denial of judgment.

22 And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

23 *Have you* then considered him who takes his low desire for his god, and Allah has made him err[a] having knowledge[2279] and has set a seal upon his ear and his heart and put a covering upon his eye.[b] Who can then guide him after Allah? Will you not then be mindful?

Ar. *hast thou*.

a 44.

b 21.

24 And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

25 And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

وخلق الله السماوات والأرض بالحق و
لتجزى كل نفس بما كسبت وهم لا يظلمون ○
أفرأيت من اتخذ إلهه هواه وأضله
الله على علم وختم على سمعه وقلبه و
جعل على بصره غشاوة فمن يهديه
من بعد الله أفلا تذكرون ○
وقالوا ما هي إلا حياتنا الدنيا نموت
ونحيا وما يهلكنا إلا الدهر وما لهم
بذلك من علم إن هم إلا يظنون ○
وإذا تتلى عليهم آياتنا بينات ما كان
حجتهم إلا أن قالوا ائتوا بآبائنا إن
كنتم صادقين ○

26 Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

قل الله يحييكم ثم يميتكم ثم يجمعكم
إلى يوم القيامة لا ريب فيه ولكن
أكثر الناس لا يعلمون ○

2278 The meaning may be, either that the righteous are not like the wicked in their life or in their death; or, that the wicked shall not find themselves in death (after death) in a state of ease resembling that which they enjoy in this life (Bḍ). Or, belief and the doing of good is here compared to life, and the doing of evil to death, because good deeds give life to man and evil deeds cause his spiritual death; therefore the meaning is, that the performance of good or evil cannot receive similar treatment, inasmuch as there is no resemblance between life and death.

2279 The words *having knowledge* imply that Allah knows the heart and mental attitude of men of low desires, and the consequence of their evil deeds is that they go astray.

SECTION 4

The Doom

27–29. Every nation has a doom. 30. Believers shall be made successful. 31–35. Unbelievers shall meet their doom. 36, 37. Divine glory shall be established.

27 And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ○

28 And *you shall* see every nation kneeling down; every nation shall be called to its book:[2280] to-day you shall be rewarded for what you did.

Ar. *thou shalt.*

وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰۤى اِلٰى كِتٰبِهَا ۚ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ○

29 This is Our Book that speaks against you with justice; surely We wrote what you did.

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ○

30 Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ○

31 As to those who disbelieved: What! were not My communications recited to you? but you were proud and you were a guilty people.

وَاَمَّا الَّذِيْنَ كَفَرُوْا ۚ اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ○

32 And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

وَاِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا نَدْرِيْ مَا السَّاعَةُ ۙ اِنْ نَّظُنُّ اِلَّا ظَنًّا وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ○

33 And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

34 And it shall be said: To-day We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

وَقِيْلَ الْيَوْمَ نَنْسٰىكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ○

2280 The *book* signifies the *book of deeds*. That every nation shall have a book shows that nations are also judged according to their deeds; the law that applies to the case of individuals also applies to nations. Nations are judged in this life, therefore the day on which every nation is called to its book is the day of its doom.

35 That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

36 Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37 And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.

ذٰلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّ
غَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ
مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ○
فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ
الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ○
وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ ۖ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

CHAPTER XLVI

THE SANDHILLS

(*Al-Aḥqáf*)

REVEALED AT MECCA

(4 *sections and* 35 *verses*)

SECTION 1

Truth of Revelation

1, 2. The Qur-án is Divine revelation. 3–6. Polytheism has no argument. 7, 8. Revelation is not forgery. 9, 10. A warning.

PART XXVI

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

a 2171. 1 Praised, Glorious God:[a]

حٰمٓ ○

2 The revelation of the Book is from Allah, the Mighty, the Wise.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

3 We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term;[2281] and those who disbelieve turn aside from what they are warned of.

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ
اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ۭ وَالَّذِيْنَ
كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ○

Abstract:

Sec. 1. Truth of revelation.
Sec. 2. Witness of truth.
Sec. 3. The fate of 'Ád.
Sec. 4. A warning.

General remarks.

THIS is the last chapter of the *Há mím* group, and is entitled the *Sandhills*, the title being taken from the tracts of sand which contributed to the destruction of the tribe of 'Ád (v. 21). The fact is mentioned to warn the Arabs that when the fate of a nation is sealed, it may be brought about by sea, as in the case of Pharaoh and his hosts, or in sand, as in the case of the tribe of 'Ád.

The chapter continues the subject-matter of the last chapter, dealing with the truth of revelation in the first section and with the witness of truth in the second. The last two sections, after referring to the fate of 'Ad, contain a warning for those who reject the truth.

2281, see next page.

4 Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

5 And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

6 And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

7 And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear enchantment.

8 Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah;[2282] He knows best what you utter concerning it: He is enough as a witness between me and *you*, and He is the Forgiving, the Merciful.[2283]

Ar. *between you.*

9 Say: I am not the first of the apostles,[2284] and I do not know what will be done with me *or* with you: I do not follow any thing but that which is revealed to me, and I am nothing but a plain warner.[2285]

Ar. *nor.*

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ
فِي السَّمٰوٰتِ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ
هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ○
وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ
مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ
وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ○
وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً
وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ○
وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ
الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ
هٰذَا سِحْرٌ مُّبِيْنٌ ○
اَمْ يَقُوْلُوْنَ افْتَرٰىهُ قُلْ اِنِ افْتَرَيْتُهٗ
فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْئًا هُوَ
اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ كَفٰى بِهٖ شَهِيْدًا
بَيْنِيْ وَبَيْنَكُمْ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ○
قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ اَدْرِيْ
مَا يُفْعَلُ بِيْ وَلَا بِكُمْ اِنْ اَتَّبِعُ اِلَّا مَا
يُوْحٰٓى اِلَيَّ وَمَآ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ○

2281 According to the Holy Qur-án the universe had a beginning and it will also have an end.

2282 That is, you cannot avert the punishment that Allah sends upon one who forges a revelation (Bḍ, JB).

2283 It is noteworthy that whenever the punishment of the opponents is alluded to, as in the statement *He is enough as a witness between me and you*, the Divine attribute of mercy and forgiveness is also mentioned to indicate that mercy always predominates in the Divine nature.

2284 *Bid'un* signifies *a novelty*, or *a thing existing for the first time* (Q-LL). And you say فلان بدع فى هذا الامر meaning *such a one is the first doer in this affair; the first who has done it* (Msb-LL). The words, that he was not the first of the apostles, are put into the Holy Prophet's mouth to direct attention to the fact that he must be judged in the manner in which the truth of the previous prophets was recognized. 2285, see next page.

10 Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like him,[2286] so he believed, while you are big with pride: surely Allah does not guide the unjust people.

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ
وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ
إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝

SECTION 2

Witness of Truth

11, 12. Moses' testimony. 13–20. Believers and unbelievers shall witness truth in their lives.

11 And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

12 And before it the Book of Moses was a guide and a mercy; and this is a Book verifying[a] (it) in the Arabic language[2287] that it may warn those who are unjust and as good news for the doers of good.

a 70.

13 Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

14 These are the dwellers of the garden, abiding therein: a reward for what they did.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ
خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟
بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ۝
وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ وَ
هَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ۝
إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ۝

2285 While on the one hand the Prophet is made to deny any knowledge as to the ultimate end of one or the other party, he is made to assert, on the other, his being a plain warner. Hence, *not knowing* simply signifies *not having the knowledge of the details* only.

2286 The witness from among the children of Israel who bore witness of one *like him* is Moses: "I will raise them up a prophet from among their brethren, *like unto thee*. . . . And it shall come to pass that whosoever will not hearken unto My Word which he shall speak in My Name, I will require it of him" (Deut. 18 : 18, 19). It is to the concluding statement in the above quotation that attention is called in the words: *have you considered if it is from Allah and you disbelieve in it.*

2287 The words refer to the subject-matter of v. 10, which speaks of Moses' prophecy. The Qur-án is here declared as fulfilling that prophecy, and the reference to its being in the Arabic language signifies the coming of the Prophet from among the Ishmaelites, who spoke that language—a fact mentioned in Moses' prophecy.

15 And We have enjoined on man the doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years,[2287A] he says: My Lord! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring: surely I turn to Thee, and surely I am of those who submit.

16 These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden: the promise of truth which they were promised.

17 And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to *you*! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

Ar. *thee.*

18 These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.

19 And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.

20 And on the day when those who disbelieve shall be

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَ
حَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى
إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً
قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ○
أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا
عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ
الْجَنَّةِ وَعْدَ الصِّدْقِ الَّذِي كَانُوا
يُوعَدُونَ ○
وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا
أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ
مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ
آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا
هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ○
أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ
قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ
إِنَّهُمْ كَانُوا خَاسِرِينَ ○
وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ
أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ○
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا

2287A It would appear from this that the spiritual maturity of man usually takes place at the age of forty. Evidence of this is also found in the fact that the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, received the Divine message for the regeneration of mankind at the age of forty.

brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so to-day you shall be rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed.

عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ
الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ
عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ۝

SECTION 3

The Fate of 'Ad

a 904. b 903.

21 And mention the brother[a] of 'Ad;[b] when he warned his people in the sandy plains,—[2288] and indeed warners came before him and after him—saying: Serve none but Allah: Surely I fear for you the chastisement of a grievous day.

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ
وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝

Ar. *hast thou.*

Ar. *thou dost.* Ar. *thou art.*

22 They said: *Have you* come to us to turn us away from our gods; then bring us what *you* threaten us with, if *you are* of the truthful ones.

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا
بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ۝

23 He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.

قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا
أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ۝

24 So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful chastisement,

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ
قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا
اسْتَعْجَلْتُم بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ
أَلِيمٌ ۝

25 Destroying every thing by the command of its Lord; so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ
إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ۝

26 And certainly We had established them in what We

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا

2288 The brother of a people signifies their prophet, Húd being the prophet sent to 'Ád. *Aḥqáf* is plural of *ḥiqf*, which signifies *a heap* or *hill of sand that has assumed a bowed form* (TA-LL), and *al-aḥqáf* applies particularly to certain oblong tracts of sand in the region of Esh-Shihr (TA-LL). Rodwell and Muir locate the Adites in the country round about Táif; others in Hadramaut. The latter opinion is the correct one, as maps of Arabia plainly show *Al-Aḥqáf* to be situated in Hadramaut.

have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.

إِنْ مَّكَّنّٰكُمْ فِيْهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَّ
اَبْصَارًا وَّاَفْـِٕدَةً ۖ فَمَآ اَغْنٰى عَنْهُمْ
سَمْعُهُمْ وَلَآ اَبْصَارُهُمْ وَلَآ اَفْـِٕدَتُهُمْ
مِّنْ شَيْءٍ اِذْ كَانُوْا يَجْحَدُوْنَ بِاٰيٰتِ اللّٰهِ وَ
حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝

SECTION 4

A Warning

27, 28. A lesson in the fate of those living on the borders of Arabia. 29–32. Some believers. 33–35. Punishment must overtake opponents.

27 And certainly We destroyed the towns which are around you,[2289] and We repeat the communications that they might turn.

28 Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

29 And when We turned towards *you* (Ar. *thee*) a party of the jinn[2290] who listened to the Qur-án; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

30 They said: O our people, we have listened to a Book revealed after Moses verifying that which is before it,[a] guiding to the truth and to a right path:

31 O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful chastisement.

[a] 70.

وَلَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَصَرَّفْنَا
الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝
فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ
دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ۖ بَلْ ضَلُّوْا عَنْهُمْ ۚ
وَذٰلِكَ اِفْكُهُمْ وَمَا كَانُوْا يَفْتَرُوْنَ ۝
وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ
الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا
قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ۝
قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْ
بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ۝
يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ
يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ
عَذَابٍ اَلِيْمٍ ۝

2289 The cities of 'Ád, Samood, and Sheba lay on the borders of Arabia; thus the people living in the metropolis are told how those living around them were aforetime destroyed, and they should take a lesson from their fate.

2290 The jinn spoken of here seem to be the leaders of certain Jewish tribes, because they are spoken of in the next verse as believers in Moses. In fact, they are of the same class as those spoken of in 72:1. For full explanation see 2580.

وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ
فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۭ
اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

32 And whoever does not accept the Divine caller, he shall not escape in the earth and he shall not have guardians besides Him: these are in manifest error.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى
اَنْ يُّحْيِۦَ الْمَوْتٰى ۭ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ○

33 Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ۭ
اَلَيْسَ هٰذَا بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ
فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

34 And on the day when those who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the chastisement, because you disbelieved.

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَّهُمْ ۭ كَاَنَّهُمْ يَوْمَ يَرَوْنَ
مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً
مِّنْ نَّهَارٍ ۭ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا
الْقَوْمُ الْفٰسِقُوْنَ ○

35 Therefore bear up patiently as did the apostles endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?

CHAPTER XLVII

MUHAMMAD

Revealed at Medina

(*4 sections and 38 verses*)

Abstract:

Sec. 1. Opponents shall perish in wars.
Sec. 2. Oppressors shall be brought low.
Sec. 3. The weak-hearted ones.
Sec. 4. An exhortation.

The Title and context.

This chapter is entitled *Muhammad*, and also *Qitāl* or *war*. The first title is due to the fact that this chapter foretells the material improvement in the condition of those who believe in the Holy Prophet *Muhammad*. They were in a very helpless condition at the time of its revelation, having fled from their homes for the safety of their lives, and being threatened by a powerful enemy in their new home. The other title is due to the fact that this chapter shows that the punishment with which the unbelievers were threatened would be brought about by *wars* in which their ringleaders would perish; others will be made prisoners, or vanquished and brought low. This very circumstance gives us the key to the connection of this chapter with the concluding one of the last group. In that chapter we have only a repeated warning of the impending doom of the opponents, while we are clearly told herein what form that punishment will take.

Subject-matter.

The chapter is divided into four sections. Opening with the statement that the exertions of those who prevent people from accepting the truth shall be utterly fruitless, while the believers shall soon enjoy an improvement in their condition, it then states that this altered condition shall be accomplished by wars, and proceeds to give a direction regarding prisoners of war. The second section is mainly devoted to the same subject, and further states that Mecca shall be subjugated, the unbelievers shall be brought low, and the believers shall be triumphant. The third section refers to those who regarded this, the most righteous war in history, as a calamity, and who therefore, assuming an attitude of hypocrisy, slowly returned to unbelief. The fourth section states that a separation shall occur between the truly faithful and the hypocrites. In concluding, it also exhorts the Muslims to exert themselves to their utmost in the cause of truth, for if they failed, another people would be raised to supplant them.

The date of revelation.

The revelation of this chapter undoubtedly belongs to a period when war with the Quraish had not yet begun, but when circumstances had arisen which showed war to be inevitable. Therefore, some of the earlier authorities have considered it a Meccan revelation (Dk, IJubair, Sudy-AH), but this view is certainly erroneous, for v. 13 clearly speaks of the Meccans having already expelled the Prophet from Mecca; and moreover, though the permission to fight is no doubt met with in a Meccan revelation (ch. 22), the plain injunctions given here, and the mention of those who showed weakness of heart and went back to unbelief (became hypocrites)

SECTION I

Opponents shall perish in Wars.

1–3. Exertions of opponents shall be fruitless, and condition of believers shall be bettered. 4. Unbelievers shall be vanquished in battles. 5–7. Help and success for believers. 8–11. Destruction awaiting unbelievers.

In the name of Allah, the Beneficent, the Merciful.

1 (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.[2291]

2 And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.[2292]

3 That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord; thus does Allah set forth to men their examples.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
اَضَلَّ اَعْمَالَهُمْ ○
وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ
اٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ
مِنْ رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَ
اَصْلَحَ بَالَهُمْ ○
ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ
وَاَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ
كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ○

(sec. 3), is clear testimony of its being an early Medina revelation; and such it is considered to be by the majority of the Muslim authorities. Portions of the chapter may have been revealed during the Holy Prophet's flight from Mecca, as held by some authorities, but as a whole, it may be assigned to the first year of the Flight, and therefore it is to be placed before the battle of Badr. This is also the time assigned to it by Muir.

2291 *Adalla-hû* is synonymous with *ahlaka-hû* (TA) or *adâ'ahû* (S, TA), the first meaning *he destroyed him* or *caused him to perish*, and the second *he wasted it* or *made it ineffective*. The works which this verse foretells will be made ineffective are hinted at in the description: *who disbelieve and turn men from Allah's way*, i.e. their works of disbelief, such as asking help from their idols and their exertions to turn men away from Islam. Thus the verse contains a clear prediction that while the unbelievers themselves shall be left helpless, Islam and the Muslims will prosper and the exertions of the unbelievers against the truth shall be brought to naught. As this chapter was revealed at a time when the enemies of Islam were at the height of their power, and had apparently uprooted Islam from Mecca, and were preparing to give it a death-blow at Medina, the verse contains one of the most wonderful prophecies.

2292 This is another prophecy, a counterpart of the one contained in the previous verse. The Muslims, whose condition, it is here announced, will be bettered, were in a most helpless condition at the time. The majority of them had just fled from their homes, almost penniless, to save their lives and to settle down at Medina, where, however, they were not left alone, the enemy being determined to crush them by force. They are told that not only will the exertions of their opponents be brought to naught, but also that their own condition would soon be greatly improved.

4 So when you meet in battle[2293] those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war *terminates*.[2294] That (shall be so); and if Allah had pleased He would certainly have *inflicted retribution on* them, but that He may *try* some of you by means of others;[2295] and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

5 He will guide them and improve their condition.

6 And cause them to enter the garden which He has made known to them.[2296]

Ar. *lays down its weapons.*

Or, *exacted what is due from.*

Or, *bestow favours on.*

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ
الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا
الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ
وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن
لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ وَالَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ
أَعْمَالَهُمْ ۝
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝
وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝

2293 The word used is *laqitum*, which is from *liqá*, and signifies, according to Kf, *harb*, i.e. *meeting in battle*.

2294 The word *askhana* occurring in this passage has been fully explained in 1024. This passage mentions the only case in which prisoners of war can be taken, and thus condemns the practice of slavery, according to which men could be seized everywhere and sold into slavery. Here we are told that prisoners of war can only be taken after meeting an enemy in regular battle, and even in that case they must be set free, either as a favour or after taking ransom. It was the former of these alternatives that the Holy Prophet adopted in most cases; for instance, in the case of the prisoners of the Bani Mustaliq, in which a hundred families were set at liberty, and in the case of Hawazin, in which fully six thousand prisoners of war were released merely as an act of favour. In the case of the seventy prisoners taken at Badr alone there is mention of redemption having been taken, but this was when Islam was very weak and the powerful enemy was determined to crush it. Even in this case the taking of slaves was to cease when war *terminated*, which shows clearly that the injunction given in the beginning of the verse was due to the fact that a state of warfare existed when this injunction was given, though no encounter had yet taken place, and that it was to apply only so long as war lasted.

2295 *Intasara min-hu* signifies *he inflicted retribution on him* (LA), or *he exacted his due completely from him* (TA-LL). The meaning in the first case is that if Allah had pleased He would have punished the enemies of Islam otherwise than by wars, but as He means to punish them by the hands of the Muslims, therefore battles must be fought. If the meaning given in the margin is adopted, the reference may be to the injunction to release prisoners; because, if the Muslims had given them the punishment which they deserved on account of the cruelties to which they subjected the Muslims, they could have justly slain them. But Allah wanted, because of His great mercy, to show a favour to the unbelievers, and that from the hands of the Muslims.

2296 The garden of the next life is made known to the righteous in this life by granting them a triumph over their enemies, thus making them taste the fruit of their deeds even here. It has already been noted that the promise of gardens in this life stands for success, while the garden of the next life is the fruit of the good deeds done here.

7 O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.

8 And (as for) those who disbelieve, for them is destruction, and He has made their deeds ineffective.

9 That is because they hated what Allah revealed, so He rendered their deeds null.

10 Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.

11 That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تَنْصُرُوا اللّٰهَ
يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ○
وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ○
ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَاۤ اَنْزَلَ اللّٰهُ
فَاَحْبَطَ اَعْمَالَهُمْ ○
اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ دَمَّرَ
اللّٰهُ عَلَيْهِمْ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ○
ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ
الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ○

SECTION 2

Oppressors shall be brought low

12, 13. Mecca to be subjugated. 14–19. Condition of believers and unbelievers contrasted.

12 Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.

13 And how many a town which was far more powerful than the town of *yours* which has driven *you* out: We destroyed them so there was no helper for them.[2297]

Ar. thine.
Ar. thee.

14 What! is he who has a clear argument from his Lord like him to whom the evil of

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا
تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ○
وَكَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ
قَرْيَتِكَ الَّتِيْۤ اَخْرَجَتْكَ اَهْلَكْنٰهُمْ فَلَا
نَاصِرَ لَهُمْ ○
اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ

2297 The town which had driven away the Holy Prophet was Mecca, and the overthrow of its power is here foretold in the clearest words. It will be seen that the Meccans were not destroyed when their final overthrow came, nor did the Holy Prophet punish them for their crimes and tyrannies against the Muslims; they were dealt with very mercifully—so mercifully, indeed, that the history of the world does not present another instance of such merciful treatment of a conquered nation of oppressors where the oppressed were the conquerors. Nevertheless, the Meccans did not go unpunished; their overthrow at the hand of the Muslims brought about the fulfilment of the earlier prophecies.

his work is made fairseeming; and they follow their low desires.

15 A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified;[2298] and for them therein are all fruits and protection from their Lord.[2298A] (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.

16 And there are those of
Ar. *thee*. them who seek to listen to *you*,
until when they go forth from
Ar. *thee*. *you*, they say to those who
have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a
a 21. seal[a] and they follow their low desires.

17 And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).

18 Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come,

زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ ○
مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ فِيْهَآ
اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ
لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ
لِّلشّٰرِبِيْنَ ۚ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۭ
وَلَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ
رَّبِّهِمْ ۭ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوْا
مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ ○
وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰٓى اِذَا خَرَجُوْا
مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ
مَاذَا قَالَ اٰنِفًا ۣ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ
اللّٰهُ عَلٰي قُلُوْبِهِمْ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ ○
وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى
وَّاٰتٰىهُمْ تَقْوٰىهُمْ ○
فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ
بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ

2298 Note that the description given does not mention the actual blessings of paradise, for they are blessings "which no eye has seen, nor has any ear heard, nor has it entered into the heart of man to conceive of them," but it is only a parable, and an example which shows what they are like. The parable not only describes to them the blessings of the life after death, but also gives them a description of the fertile land which they were to inherit in this very life—the garden of Eden of Gen. 2 : 8, where there is abundance of all things, so that the Muslims were promised the *Holy Land* in addition to Mecca.

2298A Here is another instance of the use of the word *maghfirat* in the Holy Qur-án, showing that it does not mean forgiveness of sins, but protection against the frailties of human nature. Among the various blessings of paradise, which its inmates shall find after admission is *maghfirat*, and it is clear that this *maghfirat* cannot be *forgiveness*, for *forgiveness* would require that there should be sinning in paradise, an idea diametrically opposed to the description of paradise as given in the Holy Qur-án. The fact, as repeatedly stated, is that there is no sinning in paradise, and hence *maghfirat* in paradise signifies *protection from sins*.

but how shall they have their reminder when it comes on them ?[2299]

فَأَنّٰى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ○

19 So know that there is no god but Allah, and ask protection for *your* fault[a] and for the believing men and the believing women ;[2300] and Allah knows the place of your returning and the place of your abiding.[2301]

Ar. *thy*
a 2194.

فَاعْلَمْ أَنَّهُ لَآ إِلٰهَ إِلَّا اللّٰهُ وَاسْتَغْفِرْ
لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۗ وَاللّٰهُ
يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ○

SECTION 3

The weak-hearted Ones

20. Weak-hearted are averse to fighting. 21, 22. Necessity of war. 23–28. They go back to unbelief.

20 And those who believe say: Why has not a chapter been revealed ?[2302] But when a decisive chapter is revealed, and fighting is mentioned therein, *you see* those in whose hearts is a disease look to *you* with the look of one fainting because of death. Woe to them then !

Ar. *thou seest.*
Ar. *thee.*

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْلَا نُزِّلَتْ سُوْرَةٌ ۚ
فَإِذَآ أُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا
الْقِتَالُ ۙ رَأَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ
يَّنْظُرُوْنَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ
الْمَوْتِ ۖ فَأَوْلٰى لَهُمْ ○

21 Obedience and a gentle word (was proper) ; but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ ۫ فَإِذَا عَزَمَ الْأَمْرُ ۫
فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ○

22 But if you held command, you were *sure* to make mischief in the land and cut off the ties of kinship ![2303]

Or, *near.*

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوْا فِي
الْأَرْضِ وَتُقَطِّعُوْٓا أَرْحَامَكُمْ ○

2299 By the *hour* is to be understood the hour of their doom, of the overthrow of their power, which is clearly spoken of in the previous verses. Tokens of it had already appeared, for they had seen how Islam was daily advancing, and how all their efforts to check its progress had ended in failure.

2300 Since a conquest is promised here to the Muslims, and conquests are necessarily attended with difficulties, the Prophet is told to ask Divine protection for his shortcomings and those of his companions. See 2194 for further explanation. Or the meaning is as pointed out in 2307.

2301 Allah's knowing the returning place and the abiding place of the faithful is an allusion to their new abode and their re-entry into Mecca; or, the *Mutaqallab* refers to the going to and fro of the unbelievers in their plans to destroy Islam.

2302 The Muslims had been persecuted beyond all measure; they had been oppressed, slain, and turned out of their houses. Hence they naturally desired that they should be allowed to defend themselves. By *a chapter* is meant a revelation allowing them to fight.

2303 Unbelievers are addressed here.

23 Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.[2304]

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ
وَأَعْمَىٰ أَبْصَارَهُمْ ○

24 Do they not then reflect on the Qur-án? Nay, on the hearts are their locks.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ
أَقْفَالُهَا ○

25 Surely (as for) those who return on their backs after that guidance has become manifest to them, the devil has made it a light matter to them; and He gives them respite.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ
مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ○

26 That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا
نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ○

27 But how will it be when the angels cause them to die smiting their faces and their backs.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ ○

28 That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَ
كَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ○

SECTION 4

An Exhortation

29–31. The hypocrites and the faithful shall be separated. 32. Unbelievers shall not harm Muslims. 33–38. Believers exhorted to exert themselves.

29 Or do those in whose hearts is a disease think that Allah will not bring forth their spite?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ
لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ○

30 And if We please We would have made *you* know them so that *you would* certainly have recognised them by their marks; and most certainly *you can* recognise them by the intent of (their) speech;[2305] and Allah knows your deeds.

Ar. *thee.*
Ar. *thou wouldst.*
Ar. *thou canst.*

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ
يَعْلَمُ أَعْمَالَكُمْ ○

2304 Note that Allah blinds the eyes of and makes deaf those who would not turn to the right way. The next verse makes it clear by saying that they do not reflect on the Qur-án, as if there were locks on their hearts.

2305 *Laḥn* signifies *the meaning of speech, its intended sense* or *import, intent* (TA, LL). The Prophet is here told that he can easily recognize the hypocrites by their oblique or ambiguous mode of speech, which is a clear indication of their intention.

31 And most certainly We will try you until We have known[a] those among you who exert themselves hard, and the patient, and made your *case* manifest.

32 Surely those who disbelieve and turn away from Allah's way and oppose the Apostle after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

33 O you who believe! obey Allah and obey the Apostle, and do not make your deeds of no effect.

34 Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.

35 And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to nought.

36 The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

37 If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

38 Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

a 494.

Ar. *cases.*

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ
مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا اَخْبَارَكُمْ ○
اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ
اللّٰهِ وَشَاۤقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَ
سَيُحْبِطُ اَعْمَالَهُمْ ○
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَ
اَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْۤا اَعْمَالَكُمْ ○
اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ
اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ
اللّٰهُ لَهُمْ ○
فَلَا تَهِنُوْا وَتَدْعُوْۤا اِلَى السَّلْمِ ۖۗ وَاَنْتُمُ
الْاَعْلَوْنَ ۛۗ وَاللّٰهُ مَعَكُمْ وَلَنْ يَّتِرَكُمْ اَعْمَالَكُمْ ○
اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ ؕ وَاِنْ
تُؤْمِنُوْا وَتَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَ
لَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ○
اِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَيُخْرِجْ
اَضْغَانَكُمْ ○
هٰۤاَنْتُمْ هٰۤؤُلَاۤءِ تُدْعَوْنَ لِتُنْفِقُوْا
فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَ
مَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ؕ وَاللّٰهُ
الْغَنِيُّ وَاَنْتُمُ الْفُقَرَاۤءُ ۚ وَاِنْ تَتَوَلَّوْا
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْۤا
اَمْثَالَكُمْ ○

CHAPTER XLVIII

THE VICTORY

(*Al-fat-ḥ*)

REVEALED AT MEDINA

(4 *sections and* 29 *verses*)

Abstract:

Sec. 1. The Hudaibiyya truce was a victory.
Sec. 2. The defaulters.
Sec. 3. More victories for Islam.
Sec. 4. The triumph of Islam over all other religions.

The Title and context.

THIS chapter is entitled *The Victory*, a very appropriate name, because it deals with the conquests of Islam, from the great moral victory gained at Hudaibiyya (see 2306) mentioned in the opening verse, to the final triumph of Islam over all other religions of the world (v. 28). The word *fat-ḥ* itself occurs several times in this chapter. It is remarkable that although the Muslims had already been victorious in several battles, not one of those victories but a truce, apparently disadvantageous to the Muslims, is made the basis of the triumphant career of Islam. There is no doubt an indication in this that though war was forced on Islam, and the Muslims had been victorious, yet its real triumph lay in its moral conquests; the first of these after the Flight being the apparent disadvantage, but the real moral conquest, gained at Hudaibiyya. There was no fighting there, but a truce was concluded which, although not allowing the Muslims to retain any Muslim refugee from Mecca, nevertheless opened the way for people, by laying aside hostilities, to reflect on the beauties of Islam. The truce at Hudaibiyya was thus a moral victory, and, regarded, as it is, as the basis of the future conquests of Islam, is a clear indication that moral conquests were looked upon as the real conquests of Islam. Even the importance of the conquest of Mecca lies in the conquest of hearts which the Holy Prophet made by showing an example of forgiveness unparalleled in the history of the human race.

The connection of this chapter with the last is clear. Whilst the last chapter speaks of the overthrow of the opponents of Islam in wars, and of the betterment of the condition of the Muslims, here we are told how that improved condition in Muslim affairs was accomplished. Victory in battle was, no doubt, the immediate cause of the overthrow of an enemy who wished to destroy Islam by physical force, but the real success of Islam lay in its moral conquests.

Date of revelation and subject-matter.

As regards the date of revelation of this chapter, there can be no two opinions. We have 'Umar's testimony on record that the Holy Prophet recited it for the first time when returning from Hudaibiyya (Bkh), and hence its revelation belongs to the sixth year of the Hejira.

The chapter opens by declaring the Hudaibiyya truce to be a real victory, and after referring to the disappointment of the hypocrites and the idolaters, concludes with a reference

SECTION 1

The Hudaibiyya Truce was a Victory

1–5. A great victory completes Divine favours on the Prophet and the faithful. 6. A punishment for hypocrites and idolaters. 7–10. Believers' aid and allegiance to the Prophet.

In the name of Allah, the Beneficent, the Merciful.

Ar. *opened.*
Ar. *thee.*
1 Surely We have *given* to *you* a clear victory,[2306]

Ar. *thee.*
Ar. *thee.*
Ar. *thee.*
Ar. *thee.*
2 That Allah may rectify for *you* that which has gone before of the faults attributed to *you* and that which remains behind,[2307] and complete His favour to *you* and guide *you* on a right way,[2308]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝

لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۝

to the aid and allegiance which the faithful rendered to the Holy Prophet. The second section deals with the false excuses of the hypocrites, and separates them from the faithful by not allowing them to join the Muslims in their expeditions. The third section prophesies more victories in battles—that at Khaibar and the conquest of Mecca being clearly hinted at. The fourth section brings the chapter to a close by making the important announcement that Islam shall be made triumphant over all other religions of the world.

2306 The victory referred to here is no other than that gained by the truce at Hudaibiyya (Bkh). The fact that there was no actual fighting at Hudaibiyya has led many to think that the words contain a prophecy about the conquest of Mecca, which, however, is referred to later on in the third section of this chapter. The truce at Hudaibiyya was surely a real victory for the Muslims, because it opened the way for the propagation of Islam among the unbelievers, and by putting a stop to hostilities gave the opponents an occasion to ponder over the merits of the religion against which they had hitherto struggled in vain in the field of battle. As a result of this truce large numbers came over to Islam, and the words are thus prophetical, and their truth was demonstrated long after their revelation.

It may be added here that 'Umar had some misgivings as to the good of the truce concluded at Hudaibiyya; he thought that the truce was not honourable for the Muslims, for the conditions to which they yielded were disadvantageous to them. Thus one of the conditions of the truce was that if any one from among the Meccans came over to the Holy Prophet he would return him to the Quraish, though he were a Muslim. The Muslims felt it very hard that one of their brethren should be returned to suffer persecution at the hands of the unbelievers; but as the Quraish refused to make a truce unless this condition was included, the Holy Prophet accepted it. Immediately afterwards Divine revelation dispelled all those misgivings, and declared the truce to be a great victory leading to glorious results, as it actually proved to be.

2307 The second verse beginning with a *lám*, meaning *that*, enumerates the consequences of the victory which was gained by the Muslims in the truce of Hudaibiyya, and so does the third. The first of these يغفر لك الله ما تقدم من ذنبك و ما تاخر has been much misunderstood. The forgiveness of faults cannot be the result of the gaining of a victory. On the other hand, as explained in the previous note, a state of hostilities having continued for a long time, the people had never had occasion to reflect on the beauties of Islam, and only a dark picture of it was present to their minds. Hence *zanbi-ka* here signifies

2308, see next page.

3 And that Allah might help *you* with a mighty help.[2309]
Ar. *thee.*

4 He it is who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith—and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise—

5 That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah;

6 And (that) He may chastise the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

7 And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا
هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ
لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ وَلِلّٰهِ جُنُوْدُ
السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا
لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَكَانَ ذٰلِكَ
عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا
وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَ
الْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ
ظَنَّ السَّوْءِ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَغَضِبَ
اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ
وَسَآءَتْ مَصِيْرًا
وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ
اللّٰهُ عَزِيْزًا حَكِيْمًا

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the shortcomings and failures which the opponents attributed to the Prophet, to the removal of which the truce at Hudaibiyya had opened the way, for it was after that that the brighter side of the picture was brought before their eyes. For a similar expression see 687, where it has been shown that *ismí*, literally meaning *my sin*, really signifies *the sin committed against me*. The meaning of *ghfar* has been fully explained in 2194, where it has been shown that غفر الامر means *he rectified the affair*. A perusal of that footnote is necessary to understand what is said here. The truce opened the way for the removal of all misunderstandings, many of them disappearing immediately by the propagation of Islam, and the rest being swept away by the conquest of Mecca, to which the truce at Hudaibiyya had opened the way. There is also a reference here to *that which remains behind*. By this is meant the *later carpings* of the enemies of Islam. As I have stated, this chapter deals not only with the immediate triumph of Islam, but prophesies also its ultimate triumph over the whole world. Hence there is a promise here that not only those misunderstandings will be corrected which already exist, but even those *that remain behind*, and will be spread at a later date by the enemies of Islam, will also be dispelled, and Islam will thus shine in its full lustre not only in Arabia but in the whole of the world.

2308 The two consequences of the truce made at Hudaibiyya, which are described in the concluding words of the verse, can be easily conceived. The completion of favours was accomplished by the spread of Islam, and the guiding on the right way signified the right way to success.

2309 Large numbers becoming converts to Islam proved a mighty help in its cause. While proceeding to Hudaibiyya the Holy Prophet was accompanied by 1,500 men; two years later, when advancing on Mecca, 10,000 men marched under his banner.

Ar. *thee.*

8 Surely We have sent *you* as a witness and as a bearer of good news and as a warner,

9 That you may believe in Allah and His Apostle and may aid him and revere him; and (that) you may declare His glory, morning and evening.

Ar. *thee.*

10 Surely those who swear allegiance to *you* do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfils what he has covenanted with Allah, He will grant him a mighty reward.[2310]

إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا
وَنَذِيرًا ۝
لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝
إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا
عَٰهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝

SECTION 2

The Defaulters

11–14. Excuses offered by defaulters. 15, 16. They shall not accompany Muslim expeditions till later on. 17. Who may be excused.

Ar. *thee.*

11 Those of the dwellers of the desert who were left behind will say to *you*:[2311] Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good: nay, Allah is Aware of what you do:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ
شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَاسْتَغْفِرْ
لَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي
قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ
شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝

2310 The swearing of allegiance referred to here took place before the truce was concluded. The Holy Prophet had started with his men with the object of performing a pilgrimage, but when he reached Hudaibiyya, the Meccans opposed his entry into Mecca. Thereupon the companions of the Holy Prophet swore allegiance to him (under a tree as stated in v. 18), that they would defend him at all costs and die fighting at his side (Bkh). The necessity for this seems to have arisen from the fact that the Quraish advanced to fight the Muslims, who had started unprepared, because they intended only to perform the pilgrimage. It appears that Abú Bakr requested the Holy Prophet to go forth prepared for a war, for the Quraish were likely to oppose him, but the Holy Prophet did not approve of this (Bkh).

It may be noted here that the companions of the Holy Prophet swore allegiance to him on three different occasions; viz. twice at Mecca before the Flight—the swearers being in both cases the citizens of Medina. Both these are known by the name of *Bai'at-ul-'Aqaba*. In the first of these twelve men only were present, and the swearing of their allegiance implied only their belief in the truth of Islam, the promise given being: "We will not serve any one

2311, see next page.

12 Nay! you rather thought that the Apostle and the believers would not return to their families ever,[2312] and that was made fairseeming to your hearts and you thought an evil thought and you were a people *doomed to perish.*

Or, *destitute of good.*

13 And whoever does not believe in Allah and His Apostle, then surely We have prepared burning fire for the unbelievers.

14 And Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and chastises whom He pleases, and Allah is Forgiving, Merciful.

15 Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us: thus did Allah say before.[2313] But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

16 Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَ
الْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذٰلِكَ
فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۚ وَ
كُنْتُمْ قَوْمًا بُورًا ۝
وَمَنْ لَمْ يُؤْمِنْ بِاللّٰهِ وَرَسُولِهِ فَإِنَّا
أَعْتَدْنَا لِلْكٰفِرِينَ سَعِيرًا ۝
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ يَغْفِرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَ
كَانَ اللّٰهُ غَفُورًا رَحِيمًا ۝
سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۚ يُرِيدُونَ
أَنْ يُبَدِّلُوا كَلٰمَ اللّٰهِ ۚ قُلْ لَنْ تَتَّبِعُونَا
كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ
بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ
إِلَّا قَلِيلًا ۝
قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ
إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ
أَوْ يُسْلِمُونَ ۚ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللّٰهُ أَجْرًا
حَسَنًا ۚ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ

but Allah; we will not steal, we will not commit adultery, we will not kill our children, we will not slander, and we will not disobey the Prophet in anything that is right." The second pledge at 'Aqaba was given by seventy-three Medinites who undertook to defend the Holy Prophet, "as we defend our own backs." The third occasion on which an oath of allegiance was taken was the Hudaibiyya, and this is known as the *Bai'at-i-riḍwán* (see v. 18). Women swore allegiance on one occasion, for which see 2493.

2311 The reference is to those who lagged behind in the Hudaibiyya expedition.

2312 Even so late as the sixth year of Hejira the Muslims were so weak, as compared with their enemies, that whenever they had to go into the field, the weak-hearted thought that the Muslims were going into the very mouth of death.

2313 The reference here is not to 9:83, which is a much later revelation. It appears that an order similar to that contained in 9:83 was given by the Holy Prophet to the laggards on the occasion of the Hudaibiyya.

back before, He will chastise you with a painful chastisement.[2314]

17 There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement.

مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۝
لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ
حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ؕ وَمَنْ يُّطِعِ
اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ
عَذَابًا اَلِيْمًا ۝

SECTION 3

More Victories for Islam

18-20. Victory at Khaibar. 21. Conquest of Mecca. 22, 23. Unbelievers would give back if they fight. 24. Withheld from fighting in the valley of Mecca. 25, 26. They prevent the Muslims from going to the sacred mosque.

18 Certainly Allah was well pleased with the believers when they swore allegiance to *you* under the tree,[2315] and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory,[2316]

Ar. *thee.*

19 And many acquisitions which they will take: and Allah is Mighty, Wise.[2317]

20 Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path,[2318]

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ
يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ
فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا
وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ
اللّٰهُ عَزِيْزًا حَكِيْمًا ۝
وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا
فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ
عَنْكُمْ ۚ وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ۝

2314 The power of the Meccan enemy was now broken, as was proved by the advance on Mecca two years later. Hence, the defaulters are told that they would be called on to join the forces of Islam against another powerful enemy. This may refer to the expedition to Tabúk, or to the wars against the Roman and Persian empires in the time of the early Caliphs.

2315 It should be noted that the 1,500 men who swore allegiance at Hudaibiyya are here declared to be those with whom Allah is well pleased; these words should set at rest the doubts of the adherents of a great schism in Islam as to the sincerity of the companions of the Holy Prophet.

2316 The near victory prophesied here was obtained at Khaibar, soon after the return from Hudaibiyya.

2317 These many acquisitions predict the later conquests of the Muslims, among which the conquest of Mecca occupies the first place, and is referred to in the next verse.

2318, see next page.

21 And others which you have not yet been able to achieve, Allah has surely encompassed them, and Allah has power over all things.[2319]

وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ
بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ○

22 And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector *or* a helper.

Ar. *nor.*

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا
الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ○

23 Such has been the course of Allah that has indeed run before, and *you shall* not find a change in Allah's course.

Ar. *thou shalt.*

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَ
لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ○

24 And He it is who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.[2320]

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ
أَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ○

25 It is they who disbelieved and turned you away from the sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge—so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have chastised those who disbelieved from among them with a painful chastisement.[2321]

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ
مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ
مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۚ
لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ
لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا ○

2318 What was hastened on was the conquest of Mecca. There was no fighting there, and it is to this that the holding back of the hands of men refers.

2319 This reference is to the great Muslim conquests under the successors of the Holy Prophet. The vanquishment of the enemy is plainly spoken of in the next verse.

2320 It is stated that about seventy or eighty men (thirty according to another report) made a raid upon the Muslims, but they were captured and afterwards set free (Muslim, Nasai-JB). The holding back of the hands in the valley of Mecca may refer to the arrangement of the truce between the two parties, or to the conquest of Mecca.

2321 The terms of the truce made at Hudaibiyya were dissatisfying to the Muslims. Authentic reports state clearly that 'Umar openly gave vent to his injured feelings (Bkh). The chief terms of the agreement were: (1) That the Muslims should return without performing a pilgrimage. (2) That they should be allowed to perform a pilgrimage next year, but should not stay for more than three days. (3) That if an unbeliever, being converted, went over to the

26 When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquility on His Apostle and on the believers and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ
الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ
سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ
وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا
وَاَهْلَهَا ۭ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝

SECTION 4

The Triumph of Islam over all other Religions

27. A near victory. 28. The final triumph. 29. Gradual growth.

Or, *will fulfil.*

27 Certainly Allah *had shown* to His Apostle the vision with truth: you shall most certainly enter the sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.[2322]

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ
لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاۗءَ اللّٰهُ
اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ
لَا تَخَافُوْنَ ۭ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ
مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝

Muslims he should be returned, but if a Muslim went over to the unbelievers he should not be given back to the Muslims. The last term of the agreement was specially dissatisfying to the Muslims; but it shows the strong conviction which the Holy Prophet had in the truth of Islam, for he was confident that none of his companions would go over to unbelief and join the Quraish; and also that those who became converts to Islam would not desert it on account of persecution, or because they were not given shelter by the Muslims. And thus it happened that the converts to Islam from among the Meccans, not being allowed to settle at Medina, formed an independent colony of their own, proving thereby the genuineness of their convictions and the strength of their faith.

One of the reasons given here for the truce was to be found in the fact that the welfare of the Muslims demanded it, inasmuch as there were Muslims at Mecca who were unknown even to their brethren at Medina, and that if a battle had taken place, they would have suffered along with the enemy. This shows how Islam was making silent progress at Mecca itself, even without the guidance of a preacher.

2322 The Holy Prophet's journey to Mecca to perform a pilgrimage with from 1,200 to 1,500 of his companions was undertaken on the basis of the vision stated here. In a vision, he had seen himself and his companions performing a pilgrimage; convinced of the truth of his vision, he set out with the object of performing a pilgrimage. The Meccans, however, opposed him at Hudaibiyya, and a truce was there arranged according to which the Holy Prophet had to return without performing a pilgrimage. The truth of the vision is therefore asserted here. It is made clear that the Prophet's return did not falsify the vision which had to be, and was, fulfilled in the next year. This was the answer which the Holy Prophet gave to 'Umar when he objected to returning without performing a pilgrimage (Bkh).

28 He it is who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.[2323]

29 Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers,[2324] compassionate among themselves; *you will* see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Torah and their description in the Gospel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.

Ar. *thou wilt.*

هُوَ الَّذِيٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ
دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَ
كَفٰى بِاللّٰهِ شَهِيْدًا ۝
مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ
اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ
رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ
اللّٰهِ وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ
مِّنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ
وَمَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ
شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى
سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ
وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝

2323 This prophecy of the prevalence of Islam over all other religions is a prophecy which extends into the distant future. Arabia had seen its fulfilment in the lifetime of the Holy Prophet. The meaning of the prevalence of Islam is not, however, to be found in the political supremacy of its adherents at all times, nor does the prophecy signify that other religions would at any time entirely disappear; it only indicates that the superiority of the religion of Islam to all other religions will at last be established, and Islam will be the religion of the majority of the nations of the earth. No other scripture prophesies the triumph of the religion it preaches in such unmistakable terms.

2324 *Ashidda* is plural of *shadid*, which means ordinarily *firm, strong, powerful* (LA-LL), but also *brave, firm of heart* (LA, Q-LL). *Shiddat*, the root word, also signifies *firmness of heart* according to TA. The translation *fierce*, or *vehement*, adopted in English translations is not correct here.

CHAPTER XLIX

THE CHAMBERS

(*Al-Ḥujurát*)

REVEALED AT MEDINA

(2 *sections and* 18 *verses*)

Abstract:

Sec. 1. Respect for the Prophet.
Sec. 2. Respect for each other.

The Title.

THE chapter takes its title from v. 4, which enjoins the Muslims not to call out to the Prophet from behind the private *chambers*. As this chapter was revealed when large masses began to enter Islam and deputation after deputation came to Medina, it was necessary to teach these masses good manners as well as good morals, and herein we find a lesson in respect not only for the privacy of the Holy Prophet, but also for the privacy to be observed among Muslims. The Holy Prophet was not only the spiritual head of a people; he was also a prophet who had to direct his people in their religious and temporal affairs. He had to teach them manners as well as morals; to decide their cases and to make laws for them; to lead them to prayer, to bow before God, and into the field to fight against a powerful enemy; and, therefore, it was necessary that the new converts to Islam should appreciate the value of his time.

Date of revelation, context, and subject-matter.

The chapter was revealed at Medina in the year 9 A.H. The opening verses are unanimously referred to the time of the visit of the deputation of Bani Tamim. As the previous chapter speaks of victories for the Muslims, and as victory brings ease, this chapter denounces the vices of a civilized society living in ease and comfort. The first five verses teach what manners must be observed towards the Holy Prophet, the next three require all matters of importance to be referred to him, and the section is concluded with a statement requiring the Muslims to make peace between two Muslim parties who fight with each other. This last injunction is also based on respect for the Prophet, for all Muslims are spiritually his children; and therefore to make peace between them really shows respectfulness for him who laid the basis of the brotherhood of the different nations and tribes of the world. The second section teaches the Muslims some of the social virtues, and enjoins them to avoid certain vices which are the bane of society, as the evil propensities deal a death-blow to the loving affection which the principle of the common brotherhood of man established by Islam requires: a brotherhood which is not based on the distinctions of tribes and families, but on piety and righteousness, so that the most righteous shall be the most respected. The section concludes with the statement that men do not lay Islam under obligation by joining its brotherhood, but that Islam is a real blessing to them, and in failing to recognize this they cannot reap the advantages attendant upon joining the brotherhood of Islam.

SECTION 1

Respect for the Prophet

1–5. Believers should be respectful to the Prophet. 6–8. All matters of importance to be referred to him. 9, 10. Peace-making between believers.

In the name of Allah, the Beneficent, the Merciful.

Or, *do not anticipate (any matter)*. 1 O you who believe! *be not forward* in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.[2325]

2 O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds become null while you do not perceive.[2326]

3 Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

Ar. *thee*. 4 (As for) those who call out to *you* from behind the private chambers, surely most of them do not understand.[2327]

Ar. *thou*. 5 And if they wait patiently until *you* come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

Ar. *a transgressor*. 6 O you who believe! if *an unrighteous man* comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.[2328]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ○

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ○

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ○

وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ○

2325 *Tuqaddimú* is here equivalent to *tataqaddamú* (Rz). The ordinary rendering is given in the margin, because it requires an understood object, *do not anticipate any matter*. The *presence of Allah* means the presence of His commandments. The words imply the utmost obedience.

2326 The Qur-án not only inculcates high morals but also regulates social conduct, because its teachings are intended for all grades of men. When large numbers of men began to enter Islam such directions became necessary, and they will always be needed by the masses in any society. A loud voice is expressive of arrogance or resentment.

2327 As already pointed out, when the masses began to enter Islam many of them were ignorant even of the ordinary social rules, and they called out to the Prophet with loud voices while he was within his house. The practice is deprecated because it meant disrespect to the Holy Prophet. 2328, see next page.

7 And know that among you is Allah's Apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way,

8 By grace from Allah and as a favour; and Allah is Knowing, Wise.

9 And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.[2329]

10 The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ
فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ
اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ
فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ
الْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ
الرَّاشِدُونَ ۝
فَضْلًا مِنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝
وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا
فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ
تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ۝
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝

2328 Such a direction was expedient when a condition of war necessitated prompt action to be taken against the enemy. But even the exigencies of war were to be carried out with the utmost carefulness, so that uninimical people should not suffer loss.

2329 It is related that the occasion of the revelation of this verse was a quarrel between Aus and Khazraj, the two chief tribes of Medina, which led to some blows being exchanged (Kf); but this does not mean that the verse applied only to that case. The verse, in fact, requires the Muslims not to be indifferent when one party of them quarrels with another. In such cases they must bring every kind of pressure within their reach to bear upon the party in error. Had the Muslims followed this injunction, their power would not have departed nor would the Muslim community have been at the mercy of a few mischief-makers who sowed disunion. An attitude of indifference towards *fatwas* of *kufr*, directed against their own brethren by ignorant Mullas, has dealt a fatal blow to the union of the Muslim brotherhood, and if the Muslims do not in one mass raise their voice against these *fatwas* they must never hope to make any progress towards real union.

SECTION 2

Respect for each other

11, 12. Muslims enjoined to avoid what leads to another's disrespect. 13. Principle of the brotherhood of man laid down. 14–18. Novices in Islam.

11 O you who believe! let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance thay may be better than they; and do not find fault with your own people nor call one another by nick-names; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.[2330]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ
قَوْمٍ عَسٰۤى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ
وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰۤى اَنْ يَّكُنَّ
خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْۤا اَنْفُسَكُمْ وَلَا
تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ
بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ
هُمُ الظّٰلِمُوْنَ ○

12 O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا
مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ
وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ
بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ○

13 O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.[2331]

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ
اُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ
اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ
عَلِيْمٌ خَبِيْرٌ ○

14 The dwellers of the desert say: We believe. Say: You do not believe but say, We

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ
لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْۤا

2330 This verse and those that follow deal with some of the evils which are most rampant in civilized societies, and which corrupt a society to its core. These evils mostly arise with wealth, for, living in ease, people are most concerned with seeking each other's faults, and thus mutual hatred takes the place of brotherly love and friendly concord.

2331 The principle of the brotherhood of man laid down here is on the broadest basis. The address here is not to believers, as in the two previous verses, but to men in general, who are told that they are all, as it were, members of one family, and their divisions into nations, tribes, and families should not lead to estrangement from, but to a better knowledge of, each other. Superiority of one over another in this vast brotherhood does not depend on nationality, wealth, or rank, but on the careful observance of duty—moral greatness.

submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving Merciful.[2332]

15 The believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

16 Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognisant of all things.

17 They think that they lay *you* under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.

Ar. *thee.*

18 Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ
مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ
رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ هُمُ الصَّادِقُونَ ○
قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ○
يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا
عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ
أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ○
إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ○

2332 Here the Muslims are enjoined to deal kindly and leniently, even with those who, being novices, were not yet really grounded in the faith, though they were members of the Muslim brotherhood.

CHAPTER L

QAF

REVEALED AT MECCA

(3 *sections and* 45 *verses*)

SECTION 1

The Resurrection

1–5. The unbelievers wonder. 6–11. Nature testifies to the truth of resurrection. 12–15. A lesson in the fate of former peoples.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 Almighty God[2333] and the glorious Qur-án ![2334]

قٓ قف وَالْقُرْاٰنِ الْمَجِيْدِ ۝

Abstract:

Sec. 1–3. The Resurrection.

The Title and subject-matter.

THIS chapter, which is entitled the *Qáf*, from its initial letter calling attention to the greatness of the power of the Divine Being, deals with the resurrection. The first section draws attention to the testimony of nature, and to there being a lesson in the fate of former peoples; the second shows that every action has a consequence, and these consequences shall be made manifest on the day of judgment; and the third states that the good and the bad must each receive their due, and that the judgment must be brought about in this life as well as in the hereafter. In fact, the judgment of this life is inseparably mingled with the judgment of the next throughout this chapter.

Context and date of revelation.

The last chapter dealt with certain manners and morals which are the necessary concomitants of a state of ease. And, as it is this state of ease that contributes to neglect of the hereafter—and the judgment that overtakes men here as well as hereafter is entirely overlooked when this condition obtains—the connection of this chapter with the one preceding it is clear. The chapter is unanimously regarded as a Meccan revelation, and may be assigned to the early Meccan period.

2333 The letter *qáf* stands either for the name *Qádir*, or *Qadír*, of the Divine Being, meaning *Almighty God*, or for the phrase قضی الامر, i.e. *the affair* (meaning the *doom*) *is decreed* (Rz).

2334 An expression of wonder at the unbelief of Meccans. The whole of the Qur-án is spoken of as one book even at this early period.

2 Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:

3 What! when we are dead and have become dust? That is a far (from probable) return.

4 We know indeed what the earth diminishes of them, and with Us is a writing that preserves.[2335]

5 Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.[2336]

6 Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps.

7 And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,

8 To give sight and as a reminder to every servant who turns frequently (to Allah).

9 And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

10 And the tall palm-trees having spadices closely set one above another,

11 A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.[2337]

a 1786. 12 (Others) before them rejected (prophets): the people of Noah and the dwellers of Ar-Rass[a] and Samood,[b]

b 911, 914.
c 903, 907. 13 And 'Ád[c] and Pharaoh and Lot's brethren,

بَلْ عَجِبُوٓا أَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ
فَقَالَ الْكٰفِرُونَ هٰذَا شَيْءٌ عَجِيبٌ ۝
ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيدٌ ۝
قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۚ
وَعِنْدَنَا كِتٰبٌ حَفِيظٌ ۝
بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيٓ
أَمْرٍ مَّرِيجٍ ۝
أَفَلَمْ يَنْظُرُوٓا إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ
بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوجٍ ۝
وَالْأَرْضَ مَدَدْنٰهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍۭ بَهِيجٍ ۝
تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيبٍ ۝
وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَأَنْبَتْنَا
بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيدِ ۝
وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝
رِّزْقًا لِّلْعِبَادِ ۙ وَأَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ۚ
كَذٰلِكَ الْخُرُوجُ ۝
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّأَصْحٰبُ الرَّسِّ
وَثَمُودُ ۝
وَعَادٌ وَّفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۝

2335 This refers to a record of the consequences of one's actions, what is necessary for a life after death being preserved in its entirety.

2336 They are said to be in a state of confusion as not knowing how to treat it. They had seen by this time that their first opinion about it was wrong, and the truth of it was becoming clear day by day. But having rejected it once, they found it difficult to admit its truth.

2337 This is a reference to the regeneration to be effected by the Qur-án.

a 1347.
b 2274.
Ar. *proved true.*

14 And the dwellers of the grove[a] and the people of Tuba';[b] all rejected the apostles, so My threat *came to pass.*

15 Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.[2338]

وَّأَصْحٰبُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ
الرُّسُلَ فَحَقَّ وَعِيْدِ ۝
أَفَعَيِيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِيْ
لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ۝

SECTION 2

The Resurrection

16–18. Every word and action of man is preserved. 19–22. Removal of veil. 23–29. The disclosure of hell.

16 And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.

17 When the two receivers receive, sitting on the right and on the left.

18 He utters not a word but there is by him a watcher at hand.[2339]

19 And the stupor of death will come in truth; that is what *you shunned.* (Ar. *thou didst shun.*)

20 And the trumpet shall be blown;[c] that is the day of the threatening. (c 789.)

21 And every soul shall come, with it a driver and a witness.[2340]

22 Certainly *you were* heedless of it, but now We have removed from *you your* veil, so *your* sight to-day is sharp.[2341] (Ar. *thou wert.* Ar. *thee.* Ar. *thy.* Ar. *thy.*)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ
بِهٖ نَفْسُهٗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ۝
إِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ
الشِّمَالِ قَعِيْدٌ ۝
مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ۝
وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذٰلِكَ
مَا كُنْتَ مِنْهُ تَحِيْدُ ۝
وَنُفِخَ فِي الصُّوْرِ ذٰلِكَ يَوْمُ الْوَعِيْدِ ۝
وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ
وَّشَهِيْدٌ ۝
لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا
عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ۝

2338 The meaning is that Allah did not lack power in dealing with the former generations so that they should doubt His power in dealing with a new one. Or, the first creation is the physical creation of man, and the second creation his spiritual regeneration.

2339 The three verses impress on man that all his deeds and words bear fruit, that nothing is said or done in vain. The *yamin*, or the right side, represents the *good*, and the *shimál*, or the left side, the *evil* (TA).

2340 The *driver* signifies the *impeller to evil*, and the *witness* the *caller to truth*. Some other explanations are also given (Bḍ).

2341 This verse shows clearly that the consequences of evil actions which remain hidden from the eye of man in this life shall be made manifest after death. This is the significance of the sight being made sharp, so that he shall then see what he is unable to see here. Such is hell, according to the teachings of the Qur-án, viz. the hidden consequences of evil deeds, when made manifest to a man, become his hell.

23 And his companion shall say: This is what is ready with me.

24 Do cast into hell every ungrateful, rebellious one,[2342]

25 Forbidder of good, exceeder of limits, doubter,

26 Who sets up another god with Allah, so do cast him into severe chastisement.

27 His companion will say: Our Lord! I did not lead him into inordinacy but he himself was in a *great* error.

Ar. *remote.*

28 He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand:

29 *My word* shall not be changed, nor am I in the least unjust to the servants.

Ar. *the word with Me.*

وَقَالَ قَرِينُهُ هٰذَا مَا لَدَيَّ عَتِيدٌ ○
أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ○
مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ○
الَّذِي جَعَلَ مَعَ اللّٰهِ إِلٰهًا اٰخَرَ فَأَلْقِيَاهُ
فِي الْعَذَابِ الشَّدِيدِ ○
قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلٰكِنْ
كَانَ فِي ضَلٰلٍ بَعِيدٍ ○
قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ
إِلَيْكُمْ بِالْوَعِيدِ ○
مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا
بِظَلَّامٍ لِلْعَبِيدِ ○

2342 The word in the original which I translate as *do cast* is *alqiyá*, the form used being dual, and the same word is repeated in v. 26. Some think that two angels are addressed, but more learned opinion favours a different explanation. Kf, Bd, Rz and others hold that it is allowable to take the person addressed as being only one person, though the form used is dual, because this is allowed by Arab idiom. Kf gives two reasons. The first reason is that given by Mubarrad: *the making of the nominative dual, stands for the repetition of the verb, because of their oneness, and thus the dual form may stand for alq-i alq-i* (i.e. *cast, cast*), *indicating force.* The other reason is that the Arabs have a custom that most often one of them would have two companions on a journey, so that the use of the dual became frequent among them, and one of them would say, *my friend and my companion*, and *stay ye two*, and *be ye two happy*, so that they would use the dual even when addressing one man. Thus of Hajjaj it is reported that he used to say: يا حرسى اضربا عنقه, i.e. *O my guard: do strike his neck*, using the dual *idriba* instead of *idrib.* Bd quotes a verse

فان تزجرانى يا بن عفان انزجر ٭ وان تدعانى احم عرضا ممنعا

where the dual forms تزجرانى and تدعانى are used, while only the singular is meant. And the same authority adds that it is permissible that the *alif* (in *alqiyá*, which gives the verb a dual form) may stand for the *nún* of *tákíd* (i.e. *intensiveness*), and this explanation, he says, is supported by a reading of Hasan, who read *alqiyan* instead of *alqiyá.* It is undisputed that the variety of reading affords an explanation of the meaning of the original word, and hence I think the dual form *alqiyá* is properly rendered by *do cast*, which gives an idea of the force of the original.

SECTION 3

The Resurrection

30–35. The evil and the good each receive their recompense. 36, 37. A warning. 38. The power of Allah. 39, 40. Patience is necessary. 41–45. The destructive cry.

30 On the day that We will say to hell: *Are you* filled up? And it will say: Are there any more?

Ar. *art thou.*

31 And the garden shall be brought near to those who guard (against evil), not far off:

32 This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);

33 Who fears the Beneficent God in secret and comes with a penitent heart:

34 Enter it in peace, that is the day of abiding.

35 They have therein what they wish and with Us is more yet.[2343]

36 And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands: is there a place of refuge?

37 Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

38 And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.[2343A]

39 Therefore be patient of what they say, and celebrate the praise of *your* Lord before the rising of the sun and before the setting.

Ar. *thy.*

40 And glorify Him in the night and after the *prayers*.

Ar. *prostrations.*

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ○

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ○

هٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ○

مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ○

ادْخُلُوهَا بِسَلٰمٍ ذٰلِكَ يَوْمُ الْخُلُودِ ○

لَهُمْ مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ○

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ ○

إِنَّ فِي ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ○

وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَّمَا مَسَّنَا مِنْ لُّغُوبٍ ○

فَاصْبِرْ عَلٰى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ○

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ○

2343 *Mazíd*, or *more*, here signifies the sight of the Divine Being, which shall be the highest bliss of those in paradise (Rz).

2343A The Bible says: "And He rested on the seventh day from all His work which He had made" (Gen. 2:2). The act of taking rest applies to one who is tired, and hence the Qur-án negatives any such idea in relation to God, Who does not stand in need of rest; hence it says: *there touched Us not any fatigue.*

41 And listen on the day when the crier shall cry from a near place,

42 The day when they shall hear the cry in truth; that is the day of coming forth.

43 Surely We give life and cause to die, and to Us is the eventual coming;

44 The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.

45 We know best what they say, and *you are* not one to compel them; therefore remind him by means of the Qur-án who fears My threat.

Ar. *thou art.*

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ
قَرِيبٍ ۝
يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ
ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝
إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ۝
يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ
ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۝
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنتَ عَلَيْهِم
بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ۝

CHAPTER LI

THE SCATTERERS

(*Az-Zāriyāt*)

REVEALED AT MECCA

(3 *sections and* 60 *verses*)

SECTION 1

Falsehood is doomed

1–6. Manifest evidence of the coming of the judgment. 7–9. Evidence of nature. 10–14. Punishment of those who lie. 15–19. Reward of the good. 20–23. Signs of the truth of judgment.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

a 2099. 1 Consider[a] those scattering broad-cast,

وَالذّٰرِيٰتِ ذَرْوًا ۙ○

2 Then those bearing the load,

فَالْحٰمِلٰتِ وِقْرًا ۙ○

Abstract:

Sec. 1. Falsehood is doomed.

Sec. 2. The fate of previous nations.

Sec. 3. The Meccans shall be judged.

The Title and subject-matter.

THE title of this chapter is taken from the mention of the *Scatterers* of truth in the first verse. It deals with the fact that the Meccans who reject the truth shall be judged, attention being drawn in the first section to the gradual advancement of truth, which was, quite naturally, daily gaining ground, and the whole section lays stress upon the certainty of the judgment; the second section, opening with the announcement of the birth of a son to Abraham (from whom descended the greatest of the prophets), deals with the fate of some previous nations who were judged because of their evil deeds; and the third again, after an exhortation to seek a refuge in Allah—because the service of Allah is the object of the creation of man—warns the Meccans that their turn of good fortune is about to be ended and they shall be judged even as those before them.

Context and date of revelation.

While the last chapter dealt with the resurrection—the resurrection of the dead in a life after death as well as the resurrection of those who were spiritually dead—the one under consideration states that those who give the lie to this truth shall be judged according to their evil deeds. The chapter is undoubtedly an early Meccan revelation and may without hesitation be assigned to the early Meccan period.

3 Then those running easily,
4 Then those dividing the affair;
5 What you are threatened with is most surely true,
6 And the judgment must most surely come about.[2344]
a 2099. 7 Consider[a] the heaven full of ways,[2345]
8 Most surely you are at variance with each other in what you say,
9 He is turned away from it who would be turned away.[2346]
10 Cursed be the liars
11 Who are in a gulf (of ignorance) neglectful;
12 They ask: When is the day of judgment?
13 (It is) the day on which they shall be tried at the fire.[2347]
14 Taste your persecution! this is what you would hasten on.[2348]

فَالْجٰرِيٰتِ يُسْرًا ۙ
فَالْمُقَسِّمٰتِ اَمْرًا ۙ
اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۙ
وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ؕ
وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۙ
اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ۙ
يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ؕ
قُتِلَ الْخَرّٰصُوْنَ ۙ
الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۙ
يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ؕ
يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ
ذُوْقُوْا فِتْنَتَكُمْ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ

2344 In the first four verses of this chapter attention is called to certain facts by means of what is generally understood to be an oath, for which see 2099, while the two verses that follow indicate the conclusion to which those facts lead. It is generally considered that by the "broadcast scatterers" are meant the winds that raise up dust before the coming of a cloud. The bearers of the load are the clouds that carry rain; the easy runners are the winds that carry the clouds along, and the dividers are the winds that distribute the rain: attention being drawn in this description to a similar arrangement in the spiritual world by which truth gradually advances. But we may as well say that attention is herein drawn to more manifest facts, to the scattering of truth broadcast through the Holy Prophet and his faithful followers, which led to some bearing the load of it as if they had become pregnant with truth, while others ran easily towards the acceptance of truth. Others there were who were termed the dividers of the affair—those who are elsewhere called *muqtasimín*, i.e. *dividers*, because they divided the Qur-án into portions, admitting one part and rejecting another (15:90). In the existence of these three classes, of which the first two increased day by day, while the third was gradually but slowly diminishing, there was a clear sign that the triumph of Islam would soon be established in the land. Or, again, the reference may be to the battles which were ultimately intended to accomplish the overthrow of the Meccans.

2345 The description of heaven as *full of ways* is one which an ordinary Arab of 1,300 years ago could not give. It is, however, in perfect agreement with the most recent scientific discoveries, which show every star to be the centre about which planets revolve, even as our own sun is the centre around which the earth and several other planets revolve. The *ways* in the heavens are the orbits of the various planets.

2346 Note the clear statement that only those are turned away from the truth who themselves turn away.

2347 The fire in this world stands for the battles which brought destruction upon them.

2348 *Fitnatakum* or *your persecution* signifies *their persecution of the Muslims*, for which they are threatened with a punishment which they will have to taste.

إِنَّ الْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ ۝
ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟
قَبْلَ ذَٰلِكَ مُحْسِنِينَ ۝
كَانُوا۟ قَلِيلًا مِّنَ الَّيْلِ مَا يَهْجَعُونَ ۝
وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝
وَفِيٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُومِ ۝
وَفِي الْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ۝
وَفِيٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ۝
وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝
فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ
مَآ أَنَّكُمْ تَنطِقُونَ ۝

15 Surely those who guard (against evil) shall be in gardens and fountains,
16 Taking what their Lord gives them; surely they were before that the doers of good.
17 They used to sleep but little in the night.
18 And in the morning they asked forgiveness.
19 And in their property was a portion due to him who begs and to him who is denied (good).[2349]
20 And in the earth there are signs for those who are sure,
21 And in your own souls (too); will you not then see?[2350]
22 And in the heaven is your sustenance and what you are threatened with.[2351]
23 And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak.[2352]

SECTION 2

The Fate of previous Nations

24–37. A son announced to Abraham and Lot's people destroyed. 38–40. Pharaoh. 41, 42. 'Ad. 43–45. Samood. 46. Noah's people.

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ الْمُكْرَمِينَ ۝
إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ
سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ۝
فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ۝
فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۝

Ar. *thee.* 24 Has there come to *you* information about the honoured guests of Abraham?
25 When they entered upon him, they said: Peace. Peace, said he, a strange people.
26 Then he turned aside to his family secretly and brought
a 1187. a fat (roasted) calf,[a]
27 So he brought it near them. He said: What! will
b 1188. you not eat?[b]

2349 The word *maḥrûm* is understood by some to mean *a poor man who does not beg* (Kf), and by others, *one who has not the faculty of speech*, like the dog and the cat (Har-LL).

2350 That is, signs showing that truth was gaining ground.

2351 That is, Allah has both a goodly sustenance and a punishment in store for you and He will give you what you deserve.

2352 Note the high degree of certainty, the unshakable faith in the ultimate triumph of the truth at this early period.

28 So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ○

29 Then his wife came up in great grief, and she struck her face and said: An old barren woman!

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ○

30 They said: Thus says
Ar. *thy.* *your* Lord: Surely He is the Wise, the Knowing.

قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ○

PART XXVII

31 He said: What is your affair then, O messengers!

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ○

32 They said: Surely We are sent to a guilty people

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ○

33 That we may send down upon them stones of clay,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ○

Ar. *thy.* 34 Sent forth from *your* Lord
a 918. for the extravagant.[a]

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ○

35 Then We brought forth such as were therein of the believers.

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ○

36 But We did not find therein save a (single) house of
Ar. *the Muslims.* *those who submitted.*

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ○

37 And We left therein a sign for those who fear the painful chastisement.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ○

38 And in Moses: When We sent him to Pharaoh with clear authority.

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ○

39 But he turned away with his forces and said: An enchanter or a mad man.

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ○

40 So We seized him and his hosts and hurled them into the sea, and he was blameable.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ○

41 And in 'Ad: When We sent upon them the destructive
b 910. wind.[b]

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ○

42 It did not leave aught on which it blew, but it made it like ashes.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ○

43 And in Samood: When it was said to them: Enjoy yourselves for a while.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ○

44 But they revolted against the commandment of their Lord, so the rumbling over-
c 915. took them while they saw.[c]

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ○

45 So they were not able to rise up, nor could they defend themselves;

46 And the people of Noah before: surely they were a transgressing people.

فَمَا اسْتَطَاعُوا مِن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ
وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا
قَوْمًا فَاسِقِينَ

SECTION 3

The Meccans shall be Judged

47–51. Refuge to be sought in Allah. 52–55. A warning given. 56–58. Man created to serve Allah. 59, 60. Their doom will come to pass.

47 And the heaven, We raised it high with power, and most surely We are the makers of things ample.

48 And the earth, We have made it a wide extent: how well have We then spread (it) out.

49 And of every thing We have created pairs that you may be mindful.

50 Therefore fly to Allah, surely I am a plain warner to you from Him.

51 And do not set up with Allah another god: surely I am a plain warner to you from Him.

52 Thus there did not come to those before them an apostle but they said: An enchanter or a mad man.

53 Have they charged each other with this? Nay! they are an inordinate people.

Ar. *thy.* 54 Then turn *your* back upon them for *you are* not to blame;[2353]

Ar. *thou art.*

55 And continue to remind, for surely the reminder profits the believers.

56 And I have not created the jinn and the men except that they should serve Me.

57 I do not desire from them any sustenance and I do not desire that they should feed Me.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ
وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ
وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ
فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ
وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُم
مِّنْهُ نَذِيرٌ مُّبِينٌ
كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن
رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ
أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ
فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ
وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ
مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ
أَن يُطْعِمُونِ

2353 *Turning the back* here upon the unbelievers does not signify departing from them, as the revelation of this chapter belongs to an early period. The words that follow make this clear, for the Prophet is enjoined to continue to remind, for there will be some who will believe, and these will profit by the reminder. The meaning of *turning the back* is to disregard their reviling, as pointed out in the two previous verses.

58 Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.

59 So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.

60 Therefore woe to those who disbelieve because of their day which they are threatened with.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ○
فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ○
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ
الَّذِي يُوعَدُونَ ○

CHAPTER LII

THE MOUNTAIN

(*Aṭ-Ṭúr*)

REVEALED AT MECCA

(2 *sections and* 49 *verses*)

SECTION 1

Success of the Faithful

1–6. A comparison with Moses. 7–16. Those who oppose shall be punished. 17–28. Reward of the faithful.

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
a 2099.	1 Consider[a] the Mountain,	وَالطُّوْرِ
	2 And the Book written	وَكِتٰبٍ مَّسْطُوْرٍ
	3 In an outstretched vellum,	فِيْ رَقٍّ مَّنْشُوْرٍ
	4 And the house that is visited,	وَّالْبَيْتِ الْمَعْمُوْرِ
	5 And the elevated canopy,	وَالسَّقْفِ الْمَرْفُوْعِ
Or, *empty*.	6 And the *swollen* sea;	وَالْبَحْرِ الْمَسْجُوْرِ
Ar. *thy*.	7 Most surely the chastisement of *your* Lord will come to pass;[2354]	اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Abstract:

Sec. 1. Success of the Faithful.

Sec. 2. The opponents are doomed.

General remarks.

THIS chapter refers to the *Mountain* to which Moses was called in its opening verse; thus indicating the similarity between the Holy Prophet and the Israelite lawgiver, because it was also in the cave of a mountain that the Holy Prophet received a call. It contains only two sections; the first speaks of the reward of the faithful, the second of the punishment of those who opposed the preaching of the truth and contrived plans to nip it in the bud. The judgment of the wicked in the last chapter called for an assurance of success for the faithful, which is the real object of this chapter—the destruction of the opponents being necessary for the attainment of that object. The chapter belongs to the same period as the two previous chapters—the early Meccan period.

2354 The first six verses draw attention to a set of parallel facts in the revelations of Moses and Muhammad, may peace and the blessings of Allah be upon them. The mount in the one case is the mount Sinai, and in the other the mount Hira; the Book stands for the

8 There shall be none to avert it;
9 On the day when the heaven shall move from side to side,
10 And the mountains shall pass away passing away (altogether).
11 So woe on that day to those who reject (the truth),[2355]
12 Those who sport entering into vain discourses.
13 The day on which they shall be driven away to the fire of hell with violence.
14 This is the fire which you used to give the lie to.
15 Is it enchantment then or do you not see?
16 Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.
17 Surely those who guard (against evil) shall be in gardens and bliss,
18 Rejoicing because of what their Lord gave them, and their Lord saved them from the chastisement of the burning fire.
19 Eat and drink pleasantly for what you did,

مَّا لَهُ مِن دَافِعٍ ۝
يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝
وَتَسِيرُ الْجِبَالُ سَيْرًا ۝
فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝
الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝
يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝
هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ۝
أَفَسِحْرٌ هَٰذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝
اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا
سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا
كُنتُمْ تَعْمَلُونَ ۝
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝
فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ
رَبُّهُمْ عَذَابَ الْجَحِيمِ ۝
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ۝

Torah and the Qur-án; the house that is visited and the elevated canopy refer, on the one hand, to the tabernacle raised by Moses for the Israelites as a sacred place where they worshipped God and offered sacrifices, and on the other to the Sacred House at Mecca, which was to be the centre of the Muslims of all nations, all countries, and all ages, and where they were to offer sacrifices. The swollen sea represents the sea which brought destruction to Pharaoh and his hosts, while the Holy Prophet's enemies are told in the next verse that the punishment of their Lord would as surely overtake them on land as it overtook the enemies of Moses in the swollen sea. But note that the word *baḥr* signifies *sea* as well as *land*, and this word occurring in a saying of the Holy Prophet, كتب لهم ببحرهم, is explained by IAṡ as meaning their *city* and *land*. The whole passage draws attention to the close similarity of the revelations of Moses and the Holy Prophet, and warns the unbelievers that their power shall be brought to naught, as it was in the case of Pharaoh. Here again we have the Prophet's likeness to Moses indicated in a very early revelation.

2355 The most wonderful change that was to be brought about by the overthrow of a mighty nation, and the raising to the highest dignity of one who was considered a madman, is imaged in the words that the heavens shall move from side to side and the mountains (great men who opposed the Holy Prophet) shall pass away (see 1604 for this significance of the passing away of mountains). The result is that those who rejected the Holy Prophet shall be in woe. Note that the punishment that is promised to the unbelievers in this life and that which they must have hereafter are spoken of in one breath.

20 Reclining on thrones set in lines, and We will unite them to *pure, beautiful* ones.[2356]

21 And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring[2357] and We will not diminish to them aught of their work; every man is *responsible* for what he shall have wrought.[2358]

Or, *white-eyed.* Or, *large-eyed.*

Ar. *pledged.*

مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۚ وَ
زَوَّجْنَاهُم بِحُورٍ عِينٍ ○
وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم
بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ۚ
كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ○

2356 The word *ḥúr* occurs four times in the Holy Qur-án, here and in 44:54, 55:72, and 56:22. It is a plural of *aḥwar* (applied to a man) and of *ḥaurá* (applied to a woman), signifying *one having eyes characterized by* the quality termed *ḥawar*, which means *intense whiteness of the white of the eye and intense blackness of the black thereof*. The word is from the same root as *ḥawárí*, which signifies *a thing that is pure* or *unsullied*, and hence denotes *a true* and a *sincere friend*. The word *aḥwar* (singular of *ḥúr*) also signifies *pure* or *clear intellect* (LL). The other word, *'ín*, is plural of *a'yan* (meaning *a man wide in the eyes*) and of *'ainá* (meaning *a woman beautiful and wide in the eye*). The latter word also signifies *a good* or *beautiful word*, or *saying* (LL). It may be noted that whiteness is also a symbol of perfect and unsullied purity, and hence the two words *ḥúr* and *'ín* really stand for *purity* and *beauty*; and therefore, instead of *white-eyed* and *large-eyed* ones, which words give a more literal significance of the original words, I adopt the words *pure* and *beautiful ones* as being more expressive of the true significance, leaving the other significance for the margin.

What are these *pure, beautiful ones* or *the white-eyed, large-eyed ones*? I have already explained in 2110 that the Holy Qur-án does not speak of any conjugal relations being maintained in a physical sense in the life to come. Moreover, it has been shown on various occasions that where the blessings of paradise or the torments of hell are spoken of, these are nothing but physical manifestations of the spiritual blessings which the doers of good enjoy in this life too. There are gardens, trees, rivers, milk, honey, fruits, and numerous other blessings spoken of as being met with in paradise, but that all these are not things of this life has been shown more than once in these footnotes, and a saying of the Holy Prophet already quoted makes it clear that the blessings of paradise *are not the things of this life*, for the Holy Prophet is reported to have said: *Allah says I have prepared for My righteous servants what no eye has seen and no ear has heard and what the heart of man has not conceived* (Bkh). The Holy Qur-án also speaks of them in similar words: *No soul knows what is hidden for* it. These clear statements need no comment, and they establish beyond the shadow of a doubt that whatever blessings are spoken of as existing in paradise, the one thing sure about them is that they are not things of this world. Hence, even the *white-eyed, large-eyed ones*, or *the pure, beautiful ones*, the *ḥúr* and *'ín* of this verse, are not actually the beautiful women of this life. These are heavenly blessings which the righteous women shall have along with the righteous men, for v. 17 plainly says that *those who guard against evil* shall find these blessings, and therefore the *pure, beautiful ones* are as much a blessing meant for the righteous women as for the righteous men.

The question may still be asked, Why are these blessings described in words which apply to women? The fact is that the reward spoken of here is one having special reference to the *purity of character* and the *beautiful deeds* of the righteous, and it is *womanhood*, not *manhood*, that stands for a symbol of *purity* and *beauty*. Moreover, it should be noted that in Arabic *ṣáliḥát* and *ṭayyibát* signify *good deeds* and *pure things* as well as *good women* and *pure women*, and this is another reason why the reward of *good* and *pure* deeds is spoken of in terms which apply to women. But note also that both *ḥúr* and *'ín* are plurals of words applying to men as well as to women, as also to qualities and deeds.

2357, 2358, see next page.

22 And We will aid them with fruit and flesh such as they desire.

وَأَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ۝

23 They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.[2359]

يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَلَا تَاْثِيْمٌ ۝

24 And round them shall go boys of theirs as if they were hidden pearls.[2360]

وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ۝

25 And some of them shall advance towards others questioning each other.

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ۝

26 Saying: Surely we feared before on account of our families:[2361]

قَالُوْٓا اِنَّا كُنَّا قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ۝

27 But Allah has been gracious to us and He has saved us from the chastisement of the hot wind:

فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰنَا عَذَابَ السَّمُوْمِ ۝

28 Surely We called upon Him before: Surely He is the Benign, the Merciful.

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ۭ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ۝

SECTION 2

The Opponents are doomed

29–34. Opponents' conjectures regarding the Prophet. 35–43. Opposition shall not avail. 44–49. Punishment here and hereafter.

Ar. *thy.* Ar. *thou art.* Ar. *nor.*

29 Therefore continue to remind, for by the grace of *your* Lord, *you are* not a soothsayer, *or* a madman.

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ۝

30 Or do they say: A poet, we wait for him the evil accidents of time.

اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ۝

31 Say: Wait, for surely I too with you am of those who wait.

قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ۝

32 Nay! do their understandings bid them this? Or are they an inordinate people?

اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ۝

2357 Those who have done great deeds of sacrifice are united with their offspring; because even their children follow their footsteps and do the deeds their fathers did, reaping the benefit of those deeds.

2358 Note the clear doctrine of man's responsibility for his actions.

2359 This cup is therefore entirely of a different nature from what is known in this life.

2360 It should be noted that the boys spoken of as hidden pearls in this verse may either be the offspring of the faithful mentioned in v. 21, or these may be heavenly blessings of a nature similar to what is said of *ḥūr* in 2356.

2361 This is another clear statement showing that righteous women shall be in paradise along with righteous men. The difference of sex counts for nothing in the sight of Allah.

33 Or do they say: He has forged it. Nay! they do not believe.

34 Then let them bring an announcement like it if they are truthful.[2362]

35 Or were they created without there being any thing, or are they the creators?[2363]

36 Or did they create the heavens and the earth? Nay! they have no certainty.

37 Or have they the treasures of *your* Lord with them? Or have they been set in absolute authority?[2364]

Ar. *thy.*

38 Or have they the means by which they listen? Then let their listener bring a clear authority.[2365]

39 Or has He daughters while you have sons?

40 Or *do you* ask them for a reward, so that they are overburdened by a debt?

Ar. *dost thou.*

41 Or have they the unseen so that they write (it) down?[2366]

42 Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.[2367]

أم يقولون تقوله بل لا يؤمنون

فليأتوا بحديث مثله إن كانوا صادقين

أم خلقوا من غير شيء أم هم الخالقون

أم خلقوا السموات والأرض بل لا يوقنون

أم عندهم خزائن ربك أم هم المصيطرون

أم لهم سلم يستمعون فيه فليأت مستمعهم بسلطن مبين

أم له البنت ولكم البنون

أم تسألهم أجرا فهم من مغرم مثقلون

أم عندهم الغيب فهم يكتبون

أم يريدون كيدا فالذين كفروا هم المكيدون

2362 If their calling it a forgery or the work of a poet or a madman is true, why are they unable to make an announcement like the one that is made by the Holy Prophet? So early did the Qur-án challenge its opponents to produce the like of it. See 36, as to the uniqueness of the Holy Qur-án.

2363 That is, without a cause, or without any purpose, or without there being an author of their existence.

2364 That is, their authority or power in the land would soon be brought to naught.

2365 This verse shows that the Arab astrologers and diviners pretended that they could listen to the secrets of the future, but their conjectures about the future failed to make any impression, as they did not turn out true. The word used here is *sullam*, which I translate as *means*. It signifies primarily *a ladder*, the Arabs believing that their diviners could ascend to the higher regions, and there obtain news of the future (Rgh). This throws light upon the statements made in 15 : 17, 37 : 8, 67 : 5, 72 : 9. From what is said farther on in v. 41, and elsewhere, challenging them to put down their pretended knowledge of the unseen in writing, a challenge repeatedly given but never accepted, it is clear that the diviners themselves knew that what they said was no more than mere conjecture.

2366 Here we have a clear proof that from the very beginning the Qur-án was written down as it was revealed. This chapter is one of the very early revelations, and here we find the opponents challenged to write down prophecies relating to the future, the suggestion clearly being that the prophecies of the Qur-án relating to the future were handed over to them in a written form.

2367 Mark the clear language in which wars are spoken of, and the consequent vanquishment of the unbelievers and the overthrow of their power. For *kaid* meaning *war* see LL,

43 Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).

44 And if they should see a portion of the heaven coming down,[a] they would say: Piled up clouds.

45 Leave them then till they meet that day of theirs wherein they shall be *smitten with punishment*:

46 The day on which their struggle[b] shall not avail them aught, nor shall they be helped.[2368]

47 And surely those who are unjust shall have a chastisement *besides* that, but most of them do not know.[2369]

48 And wait patiently for the judgment of *your* Lord, for surely *you are* before Our eyes,[2370] and celebrate the praise of *your* Lord when *you rise*;

49 And in the night, give Him glory too, and at the setting of the stars.

a 1468.

Or, *made to lose reason.*

b 965.

Or, *nearer than.*

Ar. *thy.*

Ar. *thou art.*

Ar. *thy.*

Ar. *thou risest.*

أَمْ لَهُمْ إِلٰهٌ غَيْرُ اللّٰهِ ۚ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُونَ ۝

وَإِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُولُوا سَحَابٌ مَّرْكُومٌ ۝

فَذَرْهُمْ حَتّٰى يُلٰقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ۝

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَّلَا هُمْ يُنْصَرُونَ ۝

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذٰلِكَ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ۝

which gives this significance of the word on the authority of the best Arabic lexicons, TA, LA, Q, etc., and quotes the saying, غزا فلان فلم يلق كيدا. i.e. *such a one went on a hostile expedition and found not war* (S,LA), i.e. *did not fight* (LL). For *makīd* see JB and Kf, the latter of which interprets the words هم مكيدون thus: *They it is to whom the consequences of their war will return and their own plans would destroy them, and this was so, as they were slain on the day of Badr.*

2368 Mark the clearness and force with which the prophecy is continued.

2369 The two kinds of punishment with which the opponents were threatened are spoken of distinctly in this verse, viz. a punishment which was to overtake them in this very life in the form of famines, and the wars which were to result in a complete overthrow of their power, and a punishment in the form of spiritual torment in another life.

2370 The judgment of the Lord signifies the punishment of the wicked. The Prophet is not to have any fear, for he is spoken of as being *before Our eyes*.

CHAPTER LIII

THE STAR

(*An-Najm*)

Revealed at Mecca

(3 *sections and* 62 *verses*)

SECTION 1

Eminence to be attained by the Prophet

1–6. The Prophet does not err. 7–18. High eminence to which he shall attain. 19–25. Idol-worship denounced.

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
a 2099. Or, *portion that is revealed.*	1 Consider[a] the *star when it goes down.*[2371]	وَالنَّجْمِ اِذَا هَوٰى ۝

Abstract:

Sec. 1. Eminence to be attained by the Prophet.

Sec. 2. Nothing shall avail against truth.

Sec. 3. Allah's power manifested in the destruction of falsehood.

General remarks.

The word *Star*, which gives its name to this chapter, occurs in the first verse. The last chapter dealt with the success of the faithful, and this speaks of the eminence to which the Holy Prophet must rise—thus the two chapters are connected. The first section states that the Prophet does not err, and therefore, being on the right way, must rise to the highest eminence to which man can rise; it denounces idol worship, which does not allow man to aspire to greatness and rise to the high eminence to which man can rise. The second section states that nothing can avail against truth, while the third refers to Allah's power as manifested in the destruction of falsehood. The date of the revelation of this chapter may be assigned to the fifth year of the call, and therefore it belongs, like the last chapter, to the early Meccan period.

2371 The words والنجم اذا هوى may be interpreted variously, according to the meaning of *najm* and *hawá* that is adopted. The best known significance of *najm* is the *star*, and when used as a proper noun it signifies the Pleiades, and *hawá* may signify, according to Rgh, ذهاب فى انحدار, i.e. *going down low*. Now, the Arabs believed that when *An-najm* (the Pleiades) rose in the morning, disasters and calamities came to an end. Thus we have the remnant of this belief in a report اذا طلع النجم ارتفعت العاهة or ما طلع النجم و فى الارض من العاهة شئ, meaning that when the *najm* rises, no disaster remains on the earth; and IAs, who quotes this under the word *najm*, says that by its *ṭulū'* is

Or, *does he deviate.*	2 Your companion does not err, nor *shall he fail*;[2372] 3 Nor does he speak out of desire.[2373] 4 It is naught but revelation that is revealed, 5 The Lord of Mighty Power has taught him,[2374]	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۚ وَمَا يَنْطِقُ عَنِ الْهَوٰى ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُّوْحٰى ۙ عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ

meant *its rising at morning*. And he adds: "The Arabs believe that between its rising in the morning and its disappearance there are diseases and plagues and calamities for men and camels and fruits." After its disappearance, we are told, it rises in the morning. Therefore its going down at morning time, i.e. its appearance in the west so as to be about to set, is a sign not only of its approaching disappearance, but also of the disappearance of the consequent calamities, and in والنجم اذا هوى attention is clearly called to the disasters which were about to overtake the Arabs. This significance has a very clear connection with the end of the last chapter, in which the following pertinent passage occurs: "That day of theirs wherein they shall be smitten with punishment. . . . And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and celebrate the praise of your Lord when you rise; and in the night, give Him glory too, and *at the setting of the stars.*" In the setting of the star the opponents are warned of the calamities which would soon overtake them, and then we are told that it is not an error on the part of the Prophet, but is a revelation granted by the Mighty One. In fact, it would be equivalent to telling them that their star of fortune was about to set.

There is, however, a less known significance of the word *najm*, which I give in the margin. It sometimes means *a portion of the Qur-án* (Bd, Rz, Kf). This meaning also suits the context. Attention in this case is drawn to the portions of the Qur-án revealed to the Holy Prophet, which are a clear proof that the Prophet is not erring (v. 2), for they do not contain any erroneous teaching. The 3rd verse and those that follow make this interpretation very clear, for there it is asserted that the Qur-án is a revelation from the Divine Being and the Prophet does not "speak out of desire" (v. 3). Kf and other commentators accept this as a correct interpretation, the former saying: "*Or najm indicates one of the portions of the Qur-án, and it was revealed in portions during twenty years. Hawá means when it descends or is revealed.*" Rgh gives the following interpretation: "*And it is said that by this* (i.e. *najm*) *is meant the Qur-án as revealed in portions, one part after another.* And by His saying *hawá* is meant *its revelation*; and the same interpretation must be adopted in His saying بمواقع النجوم." The concluding words occur in 56:75, and, according to Rgh, the interpretation of the word *najm* adopted here also applies there, the meaning thus being *the revelation of the portions of the Qur-án*. There is also a third explanation, if *hawá* is taken to mean *rises*. The star when it rises is a guide for the wayfarer in a desert country like Arabia, and the spiritual wayfarer is told that he will find a sure guide in the Holy Prophet in his spiritual wanderings.

2372 The verse consists of two parts, the first part containing an assertion that *the Prophet does not err*, and the second giving, as it were, the argument for this assertion, viz. that *he shall not fail to attain the object*, for it is clear that if a person errs in starting and takes a wrong course he cannot attain the goal. The doubters are told that if the Prophet attains the object that will be a clear proof that he is not erring. Or, adopting the alternative significance, *má ḍalla* means he has a *true knowledge*, and *má ghawá, he acts according to that knowledge*.

2373 This verse and the one preceding it conclusively establish the sinlessness of the Holy Prophet, for while the first denies that he *does* anything which is wrong, this verse denies that he *says* anything which is not an expression of Divine will.

2374 The Lord of Mighty Power that teaches the Holy Prophet, though generally supposed to be Gabriel, is Allah Himself. Compare 55:1, 2: "The Beneficent God taught the Qur-án."

	6 The Lord of Strength; so he attained completion,[2375]	ذُو مِرَّةٍ فَاسْتَوَىٰ ○
	7 And he is in the highest part of the horizon.[2376]	وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ○
Ar. *drew nearer.*	8 Then he drew near, then *became lowly*,[2377]	ثُمَّ دَنَا فَتَدَلَّىٰ ○
	9 So he was the measure of two bows or closer still.[2378]	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ○
	10 And He revealed to His servant what He revealed.[2379]	فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ○
	11 The heart was not untrue in (making him see) what he saw.	مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ○
	12 What! do you then dispute with him as to what he saw?[2380]	أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ○
	13 And certainly He saw Him in another descent,	وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ○
	14 At the farthest lote-tree;[2381]	عِندَ سِدْرَةِ الْمُنتَهَىٰ ○

2375 استوى الرجل means بلغ اشده (M, Q), i.e. *he became full-grown and mature in body and intellect*, or *he attained the completion of his make and intellect* (LL). As there is no mention of Gabriel in any of the verses, the personal pronoun, therefore, does not refer to him. It is the Holy Prophet that is spoken of here as having attained spiritual completion because the Almighty Himself was his Teacher.

2376 The Prophet's being in the highest part of the horizon is in reference to the resplendence of his light, which was to illuminate all corners of the world: a prophecy, in fact, that he will shine out in the full brilliance of his light as the midday sun. It is to this that the following verse in praise of the Holy Prophet refers:

انت لما ولدت اشرقت الا ر ∴ ض وضاءت بنورك الافق

i.e. *when you were born the earth became bright and the horizon shone with your light.*

2377 *Tadallá* signifies *he was lowly or humble* (LL). The verse draws attention to the twofold perfection of the Holy Prophet, i.e. his nearness to the Divine Being, and his lowliness in his relations with men, and thus establishes his perfection as a man.

2378 The *qáb* of a *qaus* is *the portion of a bow that is between the part that is grasped by the hand and the curved extremity* (Q, Msb-LL). According to Qatada, its meaning is *from one extremity of the twig to the other extremity* (AH). According to Hasan and Mujáhid the *qáb* is *from the chord to the twig in the middle of the bow near the place grasped by the hand* (AH). IAs and LA favour *measure* (*qadr*) as the meaning of *qáb*, and the latter quotes the Arab proverb بينهما قاب قوسين i.e. *between them two is the measure of a bow*, which is a proverb to indicate close relationship between two persons. There is another proverb رمونا عن قوس واحد i.e. *they shot at us from one bow*, denoting *agreement* (LL). Whatever significance of the word *qáb* may be adopted, the mention of a single *qáb* for two bows indicates *close union*. The two bows seem to indicate the Holy Prophet's twofold perfection, i.e. his nearness to the Divine Being and his humility in his relations with men. The commentators generally understand the phrase as only indicating *the distance of two bows*.

2379 The *má* (what) in *má auḥá* (i.e. *what He revealed*) is according to all commentators for the purpose of *tafkhím*, i.e. to indicate that a mighty revelation was given to him.

2380 That is, what he saw was a certain truth and not an imaginary picture.

2381 The *sidrah*, or the *lote-tree*, is, in Arabia, *the tree in the shade of which people alight and rest* (LL), or *in the shade of which people gather together* (Bḍ). The word occurs else-

15 Near which is the garden, the place to be resorted to.	عِندَهَا جَنَّةُ الْمَأْوَىٰ ۝
16 When that which covers covered the lote-tree;	إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝
17 The eye did not turn aside, nor did it exceed the limit.	مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝
18 Certainly he saw of the greatest signs of his Lord.	لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۝
19 Have you then considered the Lát and the 'Uzza,	أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝
20 And Manat, the third, the last?	وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ۝
21 What! for you the males and for Him the females![2382]	أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝

where in the Qur-án as indicating *a tree in paradise* (56:28), and Rgh thus explains the word: "*And the shade of it is sought, and thus it is made to serve as a parable for the shade of paradise and its blessings in the words* في سدر مخضود *on account of the ampleness of its shadow.*" As for its meaning in this verse, the same authority takes it either as meaning *a place in which the Holy Prophet, may peace and the blessings of Allah be upon him, was chosen for Divine favours and great blessings*, or as signifying *the tree under which the companions of the Holy Prophet took the pledge to defend him with their lives when at Hudaibiyya*, the mention in the latter case being prophetical. The qualification of *sidrah* by the word *al-muntahá* shows that it is a place beyond which human knowledge does not go, one of the explanations given by Kf being, "the knowledge of angels and the others ends there, and no one knows what is beyond it." Hence the significance conveyed by the words is that the Prophet's knowledge of things Divine was the utmost which could be vouchsafed to man. According to some it conveys the same significance as *'illiyyán* in 83:18 (Har-LL), for which see 2695.

2382 Verses 19–21 are made the basis of the false story of what is called the "Lapse of Muhammad," or "Compromise with idolatry," by the Christian writers. Certain reports narrated by Waqidy and Tabri are the sole authority for this charge against that incessant preacher against idolatry, every incident of whose life condemns it as a bare falsehood. Muir's assertion that "pious Muhammadans of after-days, scandalized at the lapse of their Prophet into so flagrant a concession, would reject the whole story," is without a grain of truth. Muhammad bin Isháq, who died as early as 151 A.H., does not mention the incident, while Muir's earliest authority, Waqidy, was born more than forty years later. It is stated in the Bahrain that when questioned about it he called it a fabrication of the *Zindeeqs*. And the famous Bukharee, the most trustworthy authority on the sayings of the Holy Prophet, was Waqidy's contemporary, and his collection of sayings contains no mention of the story. As regards Waqidy, all competent authorities entertain a very low opinion of his trustworthiness. The *Meezán ul I'tidál*, a critical work on the lives and characters of the reporters of sayings, speaks of Waqidy as *unreliable* and even as a *fabricator of reports*. As regards Tabri, Muir himself represents him as guilty of "indiscriminate reception." As against these two unreliable authorities, "those who reject this story are highly learned men" (Rúḥ-ul Ma'áni). The six collections of reports known as the Sihah Sitta (or *the six reliable works*) do not mention it at all, and contain instead a report which essentially contradicts the story of the so-called *compromise*. Internal evidence, too, is wholly against the story. We are told that instead of v. 21 the Prophet read the words: تلك الغرانيق العلى و ان شفاعتهن لترتجى i.e. "These are exalted females whose intercession is to be sought after." But the insertion of these few words in a chapter which is wholly directed against idolatry is quite out of place:

22 This indeed is an unjust division!

23 They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

24 Or shall man have what he wishes?

25 Nay! for Allah is the hereafter and the former (life).

تلك اذا قسمة ضيزى ○
ان هي الا اسماء سميتموها انتم
واباؤكم ما انزل الله بها من سلطن
ان يتبعون الا الظن وما تهوى
الانفس ولقد جاءهم من ربهم الهدى
ام للانسان ما تمنى ○
فلله الاخرة والاولى ○

SECTION 2

Nothing shall avail against Truth

26–27. Intercession of angels shall not avail. 28–30. Conjectures do not avail against truth. 31, 32. Good and evil rewarded.

26 And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.

27 Most surely they who do not believe in the hereafter name the angels with female names.[2383]

28 And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.

29 Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.

وكم من ملك في السموت لا تغني
شفاعتهم شيئا الا من بعد ان ياذن
الله لمن يشاء ويرضى ○
ان الذين لا يؤمنون بالاخرة
ليسمون الملئكة تسمية الانثى ○
وما لهم به من علم ان يتبعون
الا الظن وان الظن لا يغني من
الحق شيئا ○
فاعرض عن من تولى عن ذكرنا و
لم يرد الا الحيوة الدنيا ○

v. 23 condemns idols; v. 26 denies their intercession; v. 28 condemns the giving of names of female deities to angels, and so on. It is further asserted that 22:52 was revealed in connection with this change, but it should be noted that a period of at least eight years must have elapsed between the revelation of this verse and that of 22:52. Moreover, if the Prophet had made any such compromise it could not have been a sudden event, and traces of it should have been met with in other chapters revealed about the same time. But a perusal of these shows clearly that the Qur-án's condemnation of idolatry was never marked by the slightest change. See further 2387.

2383 The Arabs called the angels daughters of Allah (Bd).

Ar. *thy.*

30 That is their goal of knowledge; surely *your* Lord knows best him who goes astray from His path and He knows best him who follows the right direction.

31 And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.

Ar. *thy.*

32 Those who keep aloof from the great sins and the indecencies but the passing idea:[2384] surely *your* Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).

ذلك مبلغهم من العلم ان ربك هو
اعلم بمن ضل عن سبيله وهو اعلم
بمن اهتدى ○
ولله ما في السموت وما في الارض
ليجزي الذين اساءوا بما عملوا ويجزي
الذين احسنوا بالحسنى ○
الذين يجتنبون كبئر الاثم و
الفواحش الا اللمم ان ربك واسع
المغفرة هو اعلم بكم اذ انشاكم من
الارض واذ انتم اجنة في بطون
امهتكم فلا تزكوا انفسكم هو
اعلم بمن اتقى ○

SECTION 3

Allah's Power manifested in the destruction of Falsehood

33–41. Man is rewarded according to his deserts. 42–46. Allah is the producer and destroyer. 47–54. Nations destroyed before. 55–62. Warning of the coming doom.

Ar. *hast thou.*

33 *Have you* then seen him who turns his back?

34 And gives a little and (then) withholds.

35 Has he the knowledge of the unseen so that he can see?

36 Or, has he not been informed of what is in the scriptures of Moses?

37 And (of) Abraham who fulfilled (the commandments):

a 851.

38 That no bearer of burden shall bear the burden of another;[a]

افرءيت الذي تولى ○
واعطى قليلا واكدى ○
اعنده علم الغيب فهو يرى ○
ام لم ينبا بما في صحف موسى ○
وابرهيم الذي وفى ○
الا تزر وازرة وزر اخرى ○

2384 *Lamam* is, according to Rgh, from ألممت بكذا meaning *I alighted at it and approached it without falling into it.* Hence I render the word as *a passing idea* which makes no impression on the mind. Such an idea is forgiven, for a mortal cannot be proof against it. But this by no means amounts to an intention or an attempt to commit a sin.

39 And that man shall have nothing but what he strives for;

40 And that his striving shall soon be seen;

41 Then shall he be rewarded for it with the fullest reward;

Ar. *thy*. 42 And that to *your* Lord is the goal;

43 And that He it is who makes (men) laugh and makes (them) weep;

44 And that He it is who causes death and gives life;

45 And that He created pairs, the male and the female,

a 1356A. 46 From the small life-germ[a] when it is adapted;[2385]

47 And that on Him is the bringing forth a second time;

48 And that He it is who enriches and gives to hold:

49 And that He is the Lord of the Sirius;

50 And that He did destroy the 'Ád of old,

51 And Samood, so He spared not,

52 And the people of Noah before; surely they were most unjust and inordinate;

53 And the overthrown cities did He overthrow,

54 So there covered them that which covered.

Ar. *will thou*. 55 Which of your Lord's benefits *will you* then dispute about?

56 This is a warner of the warners of old.

57 The near event draws nigh.[2386]

58 There shall be none besides Allah to remove it.

59 Do you then wonder at this announcement?

60 And will you laugh and not weep?

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ۝
وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۝
ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ۝
وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ۝
وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝
وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝
وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝
مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ۝
وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۝
وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝
وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ۝
وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝
وَثَمُودَا فَمَا أَبْقَىٰ ۝
وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ
أَظْلَمَ وَأَطْغَىٰ ۝
وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝
فَغَشَّاهَا مَا غَشَّىٰ ۝
فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۝
هَٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ ۝
أَزِفَتِ الْآزِفَةُ ۝
لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ۝
أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ ۝
وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝

2385 *Tumn* means, according to Rgh, *tuqaddar*, i.e. *adapted to circumstances*. And according to LL, *manā* is also synonymous with *qadr*.

2386 The near event is the doom of the Quraish, the overthrow of their power, which was now being utilized against Islam.

Or, *sport, are confounded.*	61 While *you are inconsiderate.*	وَاَنۡتُمۡ سٰمِدُوۡنَ ۝
	62 So make obeisance to Allah and serve (Him).[2387]	فَاسۡجُدُوۡا لِلّٰهِ وَاعۡبُدُوۡا ۝

2387 Here is a command to prostrate oneself, which is literally obeyed by all Muslims when reciting the Qur-án or hearing it recited. This command, which is contained in eleven other chapters of the Holy Qur-án and thirteen times in all, was revealed for the first time in this chapter, and the chapter, when first revealed, was read in a large assembly containing Muslims as well as unbelievers. When the Holy Prophet prostrated himself in obedience to the command, not only did the Muslims prostrate themselves, but even the idolaters were so overawed that they also prostrated themselves, with the exception only of Umayya bin Khalf, who raised some gravel to his forehead. This man was afterwards killed, dying an unbeliever, says the report, evidently implying that all others were gradually converted to Islam (Bkh).

It is this simple incident which is connected with the story of the so-called "lapse" and is adduced as proof of its truth. But it will be seen that the prostration was made in obedience to the direct Divine command, *so make obeisance to Allah*, and had nothing to do with the worship of idols. The incidents narrated before it, relating to the grandeur and majesty of Allah and to the destruction of the wicked, are so impressive that the idolaters could not resist prostrating themselves. It is possible that the story of the prostration reached the Abyssinian exiles, some of whom might have returned under the impression that the unbelievers no longer opposed the movement.

CHAPTER LIV

THE MOON

(Al-Qamar)

REVEALED AT MECCA

(3 sections and 55 verses)

Abstract:

Sec. 1. Judgment shall overtake the Prophet's opponents as it overtook Noah's people and 'Ád.

Sec. 2. Samood and Lot's people.

Sec. 3. Pharaoh and the Prophet's opponents.

The Title and subject-matter.

THE word *Moon*, which occurs in the first verse and gives its title to this chapter, was a symbol of the power of the Arabs, and as the chapter deals with the fact that judgment has always overtaken the opponents of prophets, it refers to the overthrow of the power of the Quraish both in its opening and concluding verses. For a fuller explanation see 2388. As the last chapter referred to the eminence to which the Holy Prophet and his faithful companions were to rise, this one deals with the ultimate fate and overthrow of the opposition, even as resulted in the case of those who opposed former prophets. The first section, after clearly warning the opponents of the Holy Prophet, contains further mention of Noah and 'Ád, the second of Samood and Lot's people. The third, after a brief reference to Pharaoh and his hosts, contains a clear prophetical reference to the battle of Badr, which was to humble the power of the Quraish and be the means of elevating an oppressed and helpless community.

Date of revelation.

The date of revelation of this chapter cannot be later than the close of the early Meccan period, and it is simply absurd to assign to it a later date on the ground that it contains an order to the Holy Prophet to *turn his back* upon the polytheists; for, as I have already said, "turning the back" in this case signifies assuming an attitude of forbearance in reference to their persecutions, which had no doubt taken active shape by the commencement of the fourth year of the Call, at which time it was deemed necessary that the faithful should remove to Arqam's house for prayers, which were prohibited by the Quraish from being performed in public.

SECTION 1

Judgment shall overtake the Prophet's Opponents as it overtook Noah's People and 'Ád.

1, 2. Rending asunder of the moon. 3–8. Meccans reject the Prophet, so they shall meet with a severe day. 9–17. Noah's people destroyed. 18–22. 'Ád overtaken.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1 The hour drew nigh and the moon did rend asunder.[2388]

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ○

2 And if they see a sign they turn aside and say: *Transient enchantment!*[2389]

وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ○

Or, *a powerful or continual enchantment.*

2388 The "rending asunder of the moon" in the time of the Holy Prophet is an incident related by a number of his companions; and the reports of this incident are classed as *Mashhûr* (i.e. *well-known*) (Rz), and are accepted as correct by such well-known Islamic authorities as Bukharee and Muslim. While the main fact is thus undisputed, there are some differences as to details. IMsd says that he saw the peak of the Mount Hira interposing between the two parts. I'Ab informs us that one of the two parts remained, while the other disappeared (Kf). Answering the objection to the possibility of such an unusual incident, Rz concludes from the different versions of the report that it was a kind of lunar eclipse, and the appearance of something in the form of half the moon in the firmament (Rz). The best authorities, however, agree that there is no reason to doubt the trustworthiness of the report, and that the same incident is referred to here. In the whole history of the miracles, this is the only miracle of which a contemporaneous record exists. It thus stands unique even among the miracles of the Holy Prophet.

A very few commentators are, however, of opinion that the verse under discussion refers to the rending asunder of the moon at the approach of the day of judgment. There is also a suggestion that انشق القمر means ظهر الامر i.e. *the matter has become manifest*, the reason given being that the Arabs used to set forth the example of *the moon* for an affair becoming manifest, as the morning is spoken of as *falaq*, literally a *split*, *fissure*, or *cleft* (AH). Rgh explains the phrase under the root *shaqq* as bearing any of the following three significances: "One explanation of the phrase is that the moon was rent asunder in the Holy Prophet's time; another, that the rending would be brought about at the approach of the Judgment Day; and a third, that the meaning is that the affair became manifest."

The scientific objections to the possibility of the incident may be dismissed in a few words. It may have been a particular kind of lunar eclipse, the moon appearing as if it were cloven into two, a part remaining bright and the other part darkening, this being the meaning of one part disappearing and the other remaining, or some great commotion might have taken place in the moon or some other unusual phenomenon may have occurred. It may be noted that the force of the sign lies in the incident having come to pass at a time prophesied by the Holy Prophet, not in its extraordinary nature.

The rending asunder of the moon, in whatever form it took place, signified the departure of the power of the Meccans. The moon was the motto of the Arabs. Safiyya, who was afterwards married by the Holy Prophet, had seen in a vision that she received the moon in her lap, and the dream was interpreted as meaning that she would marry the king of the Arabians. Hence the *moon* represented the power of the idolatrous Arabians, and its being cloven into two parts signified the departure of that power through the Holy Prophet's instrumentality.

2389 By calling it *transient enchantment*, they meant to indicate that it was a magical illusion, not an actual occurrence. But the word *mustamir*, which is here translated as *transient*, may bear either of the significances given in the margin.

3 And they call (it) a lie, and follow their low desires; and every affair *is settled*.[2390]

Or, must draw to an end.

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ ○

4 And certainly some narratives have come to them wherein is prevention—[2391]

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ○

5 Consummate wisdom—but *warnings* do not avail;

Or, warners.

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ○

6 So turn (your) back on them (for) the day when the inviter shall invite them to a hard *task*,

Ar. thing.

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُكُرٍ ○

7 Their eyes cast down, going forth from their graves as if they were scattered locusts,

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ○

8 Hastening to the inviter. The unbelievers shall say: This is a hard day.[2392]

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ○

9 Before them the people of Noah rejected, so they rejected Our servant and called (him) mad, and he was *driven away*.

Or, restrained with rough speech.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ○

10 Therefore he called upon his Lord: I am overcome, come Thou then to help.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ○

11 So We opened the gates of the cloud with water pouring down,

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ○

12 And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ○

13 And We bore him on that which was made of planks and nails,

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ○

14 Running on, before Our eyes, a reward for him who was denied.

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ○

2390 According to Qatada, the meaning is *those who deserve good shall meet with good, and those who deserve evil shall meet with evil*; or the meaning is that *the truth will be established, and become manifest, and the falsehood pass away* (AH). In fact, the words are so clear that they hardly require an explanation; it is the affair of the punishment of the rejectors that is declared to be settled; or, adopting the interpretation given in the margin, the power of the opponents of the Holy Prophet must draw to an end.

2391 The fate of the ancients, of whom narratives are recited, should have prevented the Meccans from following in their footsteps.

2392 The commentators make all verses of this description apply to the life after death, but comparison with the fate of other people whose stories are narrated by way of illustration shows clearly that the punishment of this life is also meant. The *hard day* of trouble overtakes the opponents of prophets in this life, and the hereafter only brings it in a more palpable, and therefore more terrible, form. The inviter is the Prophet, who invites them to truth, and the graves may signify their homes because they are spiritually dead.

15 And certainly We left it as a sign, but is there any one who will mind?[2393]

16 How (great) was then My chastisement and My warning!

17 And certainly We have made the Qur-án easy for remembrance, but is there any one who will mind?

18 'Ad treated (the truth) as a lie, so how (great) was My chastisement and My warning!

19 Surely We sent on them *an intensely cold* wind in a day of bitter ill-luck,

Or, *a vehemently loud.*

20 Tearing men away as if they were the trunks of palm-trees torn up.

21 How (great) was then My chastisement and My warning!

22 And certainly we have made the Qur-án easy for remembrance, but is there any one who will mind?

وَلَقَد تَّرَكْنَاهَا آيَةً فَهَلْ مِن مُّدَّكِرٍ ○
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ○
كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○
إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ
نَحْسٍ مُّسْتَمِرٍّ ○
تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ
مُّنقَعِرٍ ○
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
مِن مُّدَّكِرٍ ○

SECTION 2

Samood and Lot's People

23–32. Samood destroyed. 33–40. Lot's people destroyed.

23 Samood rejected the warning.

24 So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:

25 Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!

26 To-morrow shall they know who is the liar, the insolent one.

27 Surely We are going to send the she-camel as a trial for them;[a] therefore watch them and have patience.

a 913.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ○
فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ
إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ○
أَأُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ
هُوَ كَذَّابٌ أَشِرٌ ○
سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ
الْأَشِرُ ○
إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَّهُمْ
فَارْتَقِبْهُمْ وَاصْطَبِرْ ○

2393 The fate of Noah's people is a sign to the deniers of the Holy Prophet. Compare 51 : 37–46, where a sign is said to be left in the people of Noah, in Moses's enemies, in 'Ád and in Samood. The words "is there any one who will mind" support this conclusion, for the planks of the ark were not left as a sign for the Arabs of the Holy Prophet's time.

28 And inform them that the water is shared between them; every share of the water shall be attended.[2394]

29 But they called their companion, so he took (the sword) and slew (her).

30 How (great) was then My chastisement and My warning!

31 Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.[2395]

32 And certainly We have made the Qur-án easy for remembrance, but is there any one who will mind?

33 The people of Lot treated the warning as a lie.

34 Surely We sent upon them a stone-storm,[2396] except Lot's followers; We saved them a little before daybreak,

35 A favour from Us; thus do We reward him who gives thanks.

36 And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ۝

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ۝

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۝

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ۝

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ۝

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ۝

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ ۝

نِعْمَةً مِنْ عِنْدِنَا كَذَٰلِكَ نَجْزِي مَنْ شَكَرَ ۝

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ۝

2394 Water is here said to be shared between them, i.e. *between the people themselves*, as the word *baina-hum* shows, and not between the people and the she-camel. The concluding statement, كل شرب محتضر signifies that "every share of the water shall be attended" by the *she-camel*, i.e. the water shall not be withheld from her on account of its division. These words, therefore, do not show that the she-camel had a whole day to herself, during which the people could not have a drink. All that they signify is that, because of a certain division between themselves, the camel was not to suffer from thirst, but that as a beast she should be at liberty to drink water at any time when there was access to water. See also 1821.

2395 The punishment which overtook Samood is called sometimes *rajfah*, i.e. the *earthquake* (7 : 78), sometimes *ṣá'iqah*, i.e. *the destructive punishment* (41 : 13 ; 51 : 44), sometimes *ṣaiḥah* as here, i.e. *the cry*, or *the rumbling before an earthquake*, and sometimes *ṭághiyah* (69 : 5), which is synonymous with *ṣá'iqah*; but its description here, as also in 27 : 52, shows that it was a severe earthquake which destroyed the men and their houses. *Muḥtaẓir* is the maker of a *ḥaẓírah*, which signifies *an enclosure made of dry canes, etc., to confine and protect sheep or camels, etc.* (LL). *Hashím* signifies *the dry fragments of wood*. This description also shows that they were destroyed by an earthquake.

2396 *Ḥáṣib* signifies *a thrower* or *a pelter of stones* (TA-LL), that being its primary significance; hence it also comes to signify *a storm raining pebbles*. As other occasions on which details of the punishment are given show that it was a volcanic eruption, I render the word as meaning *stone-storm*, because stones mixed with ashes were rained upon them.

37 And certainly they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.[2397]

38 And certainly a lasting chastisement overtook them in the morning.

39 So taste My chastisement and My warning.

40 And certainly We have made the Qur-án easy for remembrance, but is there any one who will mind?

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا
أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ۝
وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ
مُّسْتَقِرٌّ ۝
فَذُوقُوا عَذَابِي وَنُذُرِ ۝
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
مِنْ مُّدَّكِرٍ ۝

SECTION 3

Pharaoh and the Prophet's Opponents

41, 42. Pharaoh's people overtaken. 43–53. Forces of Meccan unbelievers shall be routed. 54, 55. The righteous shall be honoured.

41 And certainly the warning came to Pharaoh's people.

42 They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.[2398]

43 Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

44 Or do they say: We are a host allied together to help each other?

45 Soon shall the hosts be routed, and they shall turn (their) backs.[2399]

46 Nay, the hour is their promised time, and the hour shall be most grievous and bitter.[2400]

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۝
كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ
عَزِيزٍ مُّقْتَدِرٍ ۝
أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُمْ
بَرَاءَةٌ فِي الزُّبُرِ ۝
أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنْتَصِرٌ ۝
سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝
بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ
أَدْهَىٰ وَأَمَرُّ ۝

2397 They endeavoured to prevent him taking his guests into his house, but were unable to see their way to it.

2398 *Akhz* (infinitive noun) signifies *a way* or *manner of life* (LA, Q-LL).

2399 An incident of the battle of Badr, narrated by Bukharee in his comment on this verse, explains how the Holy Prophet and his companions understood such clear prophecies of the vanquishment of the Quraish. It is related by Ibn-i-Abbas that the Holy Prophet prayed within his tent on the day of Badr, saying: "O Lord! I beseech Thee according to Thy covenant and Thy promise; O Lord! if such is Thy will, Thou mayest not be served after this day." Abu Bakr took his hand and said: "Allah is sufficient for you, O Apostle of Allah." So he went out and he recited: "Soon shall the hosts be routed, and they shall turn their backs; but the hour is their promised time, and the hour shall be most grievous and bitter."

2400 See the last note, which shows that the Holy Prophet understood the *hour* to mean the *hour* or *time of the discomfiture of the Quraish*, and looked upon the battle of Badr as fulfilling this prophecy.

47 Surely the guilty are in error and distress.

48 On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.[2401]

49 Surely We have created every thing according to a measure.[2402]

50 And Our command is but one, as the twinkling of an eye.

51 And certainly We have already destroyed the likes of you, but is there any one who will mind?

52 And everything they have done is in the writings.

53 And everything small and great is written down.

54 Surely those who guard (against evil) shall be in gardens and *amplitude*,[2403]

Or, *(among) rivers.*

55 In the seat of truth, with a most Powerful King.

اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّسُعُرٍ ۝
يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ۭ
ذُوْقُوْا مَسَّ سَقَرَ ۝
اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ۝
وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۝
وَلَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ۝
وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ۝
وَكُلُّ صَغِيْرٍ وَّكَبِيْرٍ مُّسْتَطَرٌ ۝
اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ۝
فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ
مُّقْتَدِرٍ ۝ ع

2401 All these verses give a prophetic description of what happened at Badr. The Quraish who were slain at Badr were removed to a pit for burial: this is spoken of as their being *dragged upon their faces into the fire*. At the same time the Holy Prophet is reported as having addressed them in the following words: "Surely we have found true what our Lord promised us: have you too found true what your Lord promised you?" (Ibn-i-Hisham). The punishment of this life is called here *a touch of hell*.

2402 So that even nations and people cannot go beyond a certain limit.

2403 As contrasted with the disasters which were to befall the Quraish, the faithful are promised not only mastery over their opponents, but also other lands of gardens with rivers flowing in them.

CHAPTER LV

THE BENEFICENT

(*Ar-Raḥmán*)

REVEALED AT MECCA

(3 *sections and* 78 *verses*)

SECTION 1

Divine Beneficence

1–4. Revelation is an act of Divine beneficence. 5–9. A measure of all things. 10–25. Creation and its provision an act of beneficence.

In the name of Allah the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 The Beneficent God,
2 Taught the Qur-án.[2404]

اَلرَّحْمٰنُ ۝
عَلَّمَ الْقُرْاٰنَ ۝

Abstract:

Sec. 1. Divine beneficence.
Sec. 2. Judgment of the guilty.
Sec. 3. Reward of the righteous.

The Title.

THIS chapter takes its title from the name of the Divine Being, *The Beneficent*, with which it begins, and the entire chapter speaks of the beneficence of Allah, repeating the words *which then of the bounties of your Lord will you reject?*

Subject-matter.

The chapter opens with the statement that the revelation of the Qur-án to the Holy Prophet is an act of Divine beneficence, and then proceeds to speak of the means which Allah has created for the physical sustenance of man, showing that He who made such elaborate arrangements for the material welfare of man could not have neglected his spiritual care; it further enumerates certain bounties of the Divine Being. The second section speaks of the judgment which shall overtake the guilty because they persist in rejecting the benefits which a Beneficent God has provided for them; while the third deals with the reward that shall accrue to the faithful who avail themselves of those benefits. Thus it is shown that if the faithful are rewarded or the guilty visited with punishment, as the last two chapters show, it is not because there is any partiality in Divine nature, or because wrath takes precedence of mercy in Him in some cases, but because the people themselves reject the benefits of a Beneficent God and thus render themselves deserving of punishment.

As regards the date of revelation, like other chapters of this group, it can only be assigned to the early Meccan period.

2404 *Ar-Raḥmán* is the Beneficent God who brought things into existence for the sustenance of man before his creation. Man has not earned them. The same Beneficent God, we are here told, has taught the Qur-án, which is a necessity of the spiritual life of man, i.e. the Prophet did not produce it by his exertion, but it was a Divine gift for the spiritual sustenance of man, like so many gifts for his physical sustenance.

Or, *the Man*. Or, *that wherein every-thing is made manifest*.

3 He created *man*,[2405]
4 Taught him the *mode of expression*.
5 The sun and the moon follow a reckoning.
6 And the herbs and the trees do adore (Him).[2406]
7 And the heaven, He raised it high, and He made the measure,[2407]
8 That you may not be inordinate in respect of the measure.
9 And keep up the balance with equity and do not make the measure deficient.
10 And the earth, He has set it for living creatures;
11 Therein is fruit and palms having sheathed clusters,
12 And the grain with (its) husk and fragrance.
13 Which then of the bounties of your Lord will you reject ?[2408]

خَلَقَ الْإِنْسَانَ ○
عَلَّمَهُ الْبَيَانَ ○
اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ○
وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ○
وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ○
اَلَّا تَطْغَوْا فِي الْمِيزَانِ ○
وَاَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا
الْمِيزَانَ ○
وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ○
فِيهَا فَاكِهَةٌ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ○
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ○
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

2405 I translate *al-insán* as meaning *man* in a general sense, and accordingly translate *al-bayán* as meaning *the mode of expression*, because it is in the faculty of speech that lies man's superiority above other animals. But many commentators interpret *Al-insán* as meaning *the perfect man*, i.e. *the Prophet*, because *al-bayán*, or *that in which everything is made manifest* (LL) is an appellation applied to the Holy Qur-án in 3 : 137.

2406 This verse and the one preceding it show how every thing created, from those large orbs in the heavens to the smallest herbs that grow on land, follows a law: is not, then, a law needed for the spiritual perfection of man?

2407 *Meezán* does not signify in the Holy Qur-án a pair of scales for weighing things, but *a measure*, as signifying *any standard of comparison*, *estimation*, or *judgment*, and the term is here, as elsewhere, used in this broad sense. This is made plain in 57 : 25, "Certainly We sent Our apostles with clear arguments, and sent with them the book and the *measure* (Ar. *meezán*), that men may conduct themselves with equity," where the *meezán* is that *which enables men to be just in their actions*. It is in this sense that most of the commentators understand this word. Thus, according to Mjd, Tabri, and most commentators, *meezán* signifies *'adl*, i.e. *justice* (AH), which is explained by Rz as meaning *the giving of their due to those who deserve it*.

2408 This verse is repeated several times in this chapter. In the original the dual form is used instead of the plural, and thus we have instead of *your Lord*, *rabbi-kumá*, i.e. *the Lord of you two*, and instead of *will you reject ?*, *tukazzibán*, i.e. *will you two reject ?* The commentators generally take the dual form literally, and suppose that the two kinds of rational beings, i.e. the *jinn* and the *men*, are meant. But see 2342 on the meaning of the dual form, where it is shown that the form is sometimes used by the Arabs to give force to the meaning. That here the dual is used for this purpose is shown by the fact that the blessings mentioned are those which serve as means of sustenance for mankind, such as palms and grain, which are not needed for ethereal beings, as the jinn are considered to be. Hence it is mankind only that are addressed; and even if the dual is to be taken literally, the two classes addressed may be taken to be the believers and the unbelievers or the strong and the weak, divisions which are of frequent occurrence in the Holy Qur-án.

14 He created man from dry clay like earthen vessels,
15 And He created the jinn of a flame of fire.[2409]
16 Which then of the bounties of your Lord will you reject?
Ar. *two easts.* Ar. *two wests.*
17 Lord of the *East* and Lord of the *West.*[2410]
18 Which then of the bounties of your Lord will you reject?
19 He has made the two seas to flow freely (so that) they meet together:
20 Between them is a barrier which they cannot pass.[2411]
21 Which then of the bounties of your Lord will you reject?
22 There come forth from them both pearls, large and small.
23 Which then of the bounties of your Lord will you reject?
24 And His are the ships reared aloft in the sea like mountains.[2412]
25 Which then of the bounties of your Lord will you reject?

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ⑭
وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ
كَالْأَعْلَامِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ ۝

SECTION 2

Judgment of the Guilty

26–28. Everything in nature is subject to decay except God. 29–34. All are dependent on and subject to Him. 35–45. The guilty shall be punished.

26 Every one on it must pass away.[2413]

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝

The former of these is specially referred to in the concluding words of the last chapter, and hence the personal pronoun *kumā* may refer to them; the jinn not being mentioned in any previous verse, the personal pronoun cannot be taken as referring to them.

2409 The creation of jinn from fire is also mentioned in 7:12 and 15:27, where it is contrasted with the creation of men from earth, and the meaning is explained in 862 and 1336.

2410 The two Easts and the two Wests signify the different points of the horizon at which the sun rises and sets at the summer and winter solstice.

2411 The two seas are mentioned in 25:53 and 35:12 as the sweet-water sea and the salt-water sea. A note on the first of these shows what the two seas represent. As in v. 22 here, we find that 35:12 also states that from both seas fresh flesh and ornaments are obtained; the significance being that useful men would continue to arise from among both believers and unbelievers. Taken literally, some understand the Red and the Mediterranean Seas to be meant. These seas were separated formerly, but are now united by the Suez Canal, and the verse is considered to contain a prophetical mention of their union.

2412 That is, He will make the Muslims masters of sea as well as of land.

2413 History bears out that, to say nothing of individuals, even the most powerful nations decayed and passed away, making room for others.

27 And there will endure for
Ar. *thy.* ever the person of *your* Lord,
the Lord of glory and honour.
28 Which then of the bounties
of your Lord will you reject?
29 All those who are in the
heavens and the earth ask of
Him: every moment He is in *a*
Or, *an affair.* *state* (of glory).[2414]
30 Which then of the bounties
of your Lord will you reject?
31 Soon will We apply Ourselves to you, O you two
armies.[2415]
32 Which then of the bounties
of your Lord will you reject?
33 O assembly of the jinn
and the men! if you are able
to pass through the regions of
the heavens and the earth,
then pass through; you cannot pass through but with
authority.[2416]
34 Which then of the bounties
of your Lord will you reject?
35 The flames of fire and
smoke will be sent on you two,
then you will not be able to
defend yourselves.[2417]
36 Which then of the bounties
of your Lord will you reject?
37 And when the heaven is
a 2593. rent asunder[a] then it becomes
red like red hide.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
يَسْأَلُهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلٰنِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ
أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ
وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ
إِلَّا بِسُلْطٰنٍ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ ۙ وَ
نُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً
كَالدِّهَانِ ۝

2414 LA thus sums up the comments on this verse: "It is His attribute to raise up a mighty one from the lowly and to bring down one who is mighty, and to enrich one who is poor and to impoverish one who is rich."

2415 *Saqulán*, dual of *saql*, signifies, literally, *things that a man has with him of such things as burden him* (Ham-LL), and then *the household and kindred and party* or *domestics* or *servants* (LL). And Ham explains the saying كلا ثقلينا طامع بغنيمة as meaning *each of the two armies is longing for spoil* (LL). The two armies here are the believers and the unbelievers, and Allah's applying Himself to them signifies the judging of their cases so that each should have its reward or punishment. Ham understood the *Arabs* and the *foreigners* (LL), and thus the allusion may be to the conquest of Arabia and the foreign countries. This explanation lends support to what is stated in 2580, that the word *jinn* in the Holy Qur-án sometimes stands for *foreigners*.

2416 The jinn and the men of this verse are the great and the small opponents of the Holy Prophet or the foreigners and the Arabs as shown in the previous foot-note. See also 2593. All these opponents are told that they cannot escape the punishment.

2417 The fire and the smoke were sent in this life in the form of battles that brought destruction upon them. Fire was a symbol of war among the Arabs, though the two terms would express modern warfare much better, which is nothing but fire and smoke. According to Az (TA-LL), all interpreters of the Qur-án consider *nuhás* as meaning *smoke* here. The smoke may also indicate the famine, as it is called *dukhán* in 44:10.

38 Which then of the bounties of your Lord will you reject?

39 So on that day neither man nor jinni shall be asked about his sin.

40 Which then of the bounties of your Lord will you reject?

41 The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

42 Which then of the bounties of your Lord will you reject?

43 This is the hell which the guilty called a lie.

44 Round about shall they go between it and hot, boiling water.[2418]

45 Which then of the bounties of your Lord will you reject?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ
وَّلَا جَآنٌّ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ
بِالنَّوَاصِيْ وَالْاَقْدَامِ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا
الْمُجْرِمُوْنَ ۝
يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

SECTION 3

Reward of the Righteous

46 And for him who fears to stand before his Lord are two gardens.[2419]

47 Which then of the bounties of your Lord will you reject?

48 Having in them various kinds.

49 Which then of the bounties of your Lord will you reject?

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
ذَوَاتَآ اَفْنَانٍ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

2418 All these verses depict the evil plight in which the guilty will find themselves in this life as well as after death.

2419 The two gardens which are promised to the faithful followers of the Holy Prophet are the fertile lands watered by the Euphrates and the Tigris. The two *gardens* are spoken of as a sign of the fertility of the land, as in the case of the two gardens of Saba in 34:15 (see 2030), or the two gardens represent the two tracts of land watered by the Tigris and the Euphrates, which are called *the two fountains flowing* in v. 50. These two rivers, along with the two chief rivers of Persia, mentioned in v. 66, form the four rivers which, according to a report recorded in the Sahih Muslim, are the four rivers of *al-Jannah* or *the Garden*. That four rivers flowing on earth should be called *anhár-ul-jannah*, or *the rivers of the garden*, by the Holy Prophet, shows clearly that the promises of *al-jannah* for the faithful were not limited to the life after death, but that these promises related also to this life. The saying of the Holy Prophet referred to above runs thus:

عن ابی هریرة قال قال رسول الله صلی الله علیه وسلم سیحان وجیحان
والفرات والنیل کل من انهار الجنة

(Muslim, vol. 2, p. 351, ch. ما فی الدنیا من انهار الجنة). It is therefore clearly shown that the lands watered by these four rivers, which form the gardens of this verse and v. 62, were promised to the Muslims.

50 In both of them are two fountains flowing.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

51 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

52 In both of them are two pairs of every fruit.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

53 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

54 Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.

مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

55 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

56 In them shall be those
a 2110. who restrained their eyes;[a] before them neither man nor jinni shall have touched them.

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

57 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

58 As though they were rubies and pearls.[2420]

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

59 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

60 Is the reward of goodness aught but goodness?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

61 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

62 And besides these two are two (other) gardens: [2421]

وَمِنْ دُونِهِمَا جَنَّتَانِ

63 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

64 Both inclining to blackness.[2422]

مُدْهَامَّتَانِ

65 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

66 In both of them are two springs gushing forth.

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

67 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

68 In both are fruits and palms and pomegranates.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

69 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

2420 The noble ladies of high families who were married by the Muslim conquerors after the conquest of Syria seem to be described here, so far as the promise relates to this life. As to the blessings which shall be granted to the righteous in the next life, the subject has been explained fully elsewhere; see 2356.

2421 These gardens refer to the fertile lands of Persia, so far as the promise relates to this life.

2422 Bd concludes from this description of these two gardens that these gardens will chiefly produce herbs or inferior kinds of vegetables, whereas the former will be planted chiefly with fruit trees. This distinction is a further proof that the fertile lands of Syria are referred to in the first description and those of Persia in the second.

70 In them are goodly things, beautiful ones.[2423]

71 Which then of the bounties of your Lord will you reject?

Or, *white-eyed.* a 2356.

72 *Pure* ones[a] confined to the pavilions.

73 Which then of the bounties of your Lord will you reject?

74 Man has not touched them before them nor jinni.

75 Which then of the bounties of your Lord will you reject?

76 Reclining on green cushions and beautiful carpets.[2424]

77 Which then of the bounties of your Lord will you reject?

Ar. *thy.*

78 Blessed be the name of *your* Lord, the Lord of Glory and Honour!

فيهن خيرت حسان

فبأي الاء ربكما تكذبن

حور مقصورت في الخيام

فبأي الاء ربكما تكذبن

لم يطمثهن انس قبلهم ولا جان

فبأي الاء ربكما تكذبن

متكئين على رفرف خضر وعبقري حسان

فبأي الاء ربكما تكذبن

تبرك اسم ربك ذي الجلل والاكرام

2423 *Khairát* is plural of *khairah*, feminine of *khair*. Now *khairah* means a *good thing of any kind, a good quality, an excellency* (LL). The other word, *ḥisán*, is plural of *ḥasaná*, which, applied to a woman, signifies *comely, beautiful*, or *pleasing* (LL). The significance as regards blessings of a life after death is the same as explained in 2356. As regards the premise of this life, noble ladies of high families and even ladies of royal descent in Persia were married by the Muslim conquerors.

2424 The costly furniture of the Persians fell into the hands of the Muslim conquerors, and thus the prophecy was fulfilled in this life, which serves as a proof and an example of its fulfilment in the hereafter.

CHAPTER LVI

THE GREAT EVENT

(Al-Wáqi'ah)

REVEALED AT MECCA

(3 sections and 96 verses)

SECTION 1

Three Classes of Men

1–12. The coming of judgment and the division of men. 13–26. The foremost. 27–38. The righteous.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1 When the great event comes to pass,[2425]

إِذَا وَقَعَتِ الْوَاقِعَةُ ○

2 There is no belying its coming to pass—

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ○

Abstract:

Sec. 1. Three classes of men.
Sec. 2. The guilty.
Sec. 3. Judgment is inevitable.

General remarks.

THE title of this chapter also is taken from its first verse, and the "Great Event" referred to is the time of the meting out of reward and punishment to the faithful and the opponents respectively with which the last chapter deals. This chapter speaks of three classes of men, the foremost among the faithful being indicated as a separate class, while the other two are the believers and their opponents. The first section, after stating that men will be divided into three classes, speaks of the two classes of the faithful; the second refers to the guilty opponents, while the third states that judgment is inevitable and the three classes will receive what they deserve.

As regards the date of revelation, there is no reason to assign it to a period other than that at which the other chapters of this group were revealed. It is a Meccan revelation and belongs to the early Meccan period.

2425 Note that the Holy Qur-án speaks of the *hour* or the *event* not only as signifying the resurrection, but also very frequently as signifying the doom of its opponents. In fact, the doom of the opponents of the Holy Prophet in this life was a foretaste of what they would suffer in the life after death.

3 Abasing (one party), exalting (the other),[2426]
4 When the earth shall be shaken with a (severe) shaking,
5 And the mountains shall be made to crumble with (an awful) crumbling,[2427]
6 So that they shall be as scattered dust,
7 And you shall be three sorts.
8 Then (as to) the companions of *good luck*; *how happy* are the companions of *good luck*!
9 And (as to) the companions of *ill luck*; *how wretched* are the companions of *ill luck*!
10 And the foremost are the foremost,[2428]
11 These are they who are drawn nigh (to Allah),
12 In the gardens of bliss.
13 A numerous company from among the first,
14 And a few from among the latter.[2429]
15 On thrones inwrought,
16 Reclining on them, facing one another.
17 Round about them shall go youths *never altering in age*,[2430]
18 With goblets and ewers and a cup of pure drink;
19 They shall not be affected with headache thereby, nor shall they get exhausted;

Or, *the right hand.*
Ar. *what are.*
Or, *the right hand.*
Or, *the left hand.*
Ar. *what are.*
Or, *the left hand.*

Or, *adorned with ornaments.*

خَافِضَةٌ رَّافِعَةٌ ۝
إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝
وَبُسَّتِ الْجِبَالُ بَسًّا ۝
فَكَانَتْ هَبَآءً مُّنْبَثًّا ۝
وَكُنْتُمْ أَزْوَاجًا ثَلٰثَةً ۝
فَأَصْحٰبُ الْمَيْمَنَةِ ۝ مَا أَصْحٰبُ الْمَيْمَنَةِ ۝
وَأَصْحٰبُ الْمَشْئَمَةِ ۝ مَا أَصْحٰبُ الْمَشْئَمَةِ ۝
وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۝
أُولٰٓئِكَ الْمُقَرَّبُوْنَ ۝
فِيْ جَنّٰتِ النَّعِيْمِ ۝
ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ ۝
وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ۝
عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۝
مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ۝
يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۝
بِأَكْوَابٍ وَّأَبَارِيْقَ ۝ وَكَأْسٍ مِّنْ مَّعِيْنٍ ۝
لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ۝

2426 This description of the great event is a clear testimony that it signifies the time when the opponents of the Holy Prophet will be humbled and the faithful followers exalted and made masters of the country in this life, though its complete manifestation can only be accomplished in the life after death.

2427 The crumbling of the mountains signifies the fall of great men. See 1604.

2428 The meaning is that those foremost in doing good shall be foremost in reaping their reward.

2429 Those who were foremost in accepting the Holy Prophet were raised to high dignities in the land. Those who accepted the Holy Prophet in the earlier stages of his mission, and were compelled to make great sacrifices, were adequately rewarded; but those who waited until Islam was established in the land rarely made any sacrifices. The pioneers were rewarded in this life by being made masters of the land, while a fuller reward is promised to them in the life after death. Compare 57 : 10 and see 2446.

2430 *Khallad-a* when used transitively signifies *he adorned another with ornaments* (AA-LL); and *mukhalladún* therefore either signifies *adorned with ornaments* (Zj-LL), or *that never become decrepit* (Q-LL), or *never altering in age* (Fr-LL), because there is no decay in the life after death.

	20 And fruits such as they choose,	وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ
	21 And the flesh of fowl such as they desire.	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ
a 2356.	22 And pure, beautiful ones,[a]	وَحُورٌ عِينٌ
	23 The like of the hidden pearls:	كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ
	24 A reward for what they used to do.	جَزَاءً بِمَا كَانُوا يَعْمَلُونَ
Ar. *nor*.	25 They shall not hear therein vain *or* sinful discourse,	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا
	26 Except the word peace, peace.[2430A]	إِلَّا قِيلًا سَلَامًا سَلَامًا
Or, *the right hand*. Or, *what are*. Or, *the right hand*.	27 And the companions of *good luck*; *how happy* are the companions of *good-luck*![2431]	وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ
Or, *lote-trees having branches bent (by abundance of fruit)*. b 2381.	28 Amid *thornless lote-trees*,[b]	فِي سِدْرٍ مَّخْضُودٍ
	29 And banana-trees (with fruits), one above another.	وَطَلْحٍ مَّنضُودٍ
	30 And extended shade,	وَظِلٍّ مَّمْدُودٍ
	31 And water poured forth,	وَمَاءٍ مَّسْكُوبٍ
	32 And abundant fruit,	وَفَاكِهَةٍ كَثِيرَةٍ
	33 Neither intercepted nor forbidden,	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
Or, *resting-places*.	34 And exalted *houses*.	وَفُرُشٍ مَّرْفُوعَةٍ
	35 Surely We have made them to grow into a (new) growth,	إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً
Or, *virgins*.	36 Then We have made them *unprecedented*,	فَجَعَلْنَاهُنَّ أَبْكَارًا
	37 Loving, equals in age,	عُرُبًا أَتْرَابًا
Or, *the right hand*.	38 For the sake of the companions of *good-luck*.[2432]	لِّأَصْحَابِ الْيَمِينِ

2430A This description of the paradise in early revelation does not differ from that of later revelation. After various blessings are enumerated, their true nature is depicted in one word, *peace*.

2431 These represent another class of believers who, though not foremost, had the "good-luck" not to reject the Prophet. For the blessings promised to them see the last note.

2432 It is noteworthy that the blessings granted to the righteous, *the companions of good-luck*, are first spoken of as shades, water, fruits, and resting-places; and then, as it were, to dispel all doubts as to what these blessings of the next life are, it is said in v. 35, *We have made them to grow into a new growth*. These words settle conclusively that, whatever these blessings are, whether shades or trees or water or fruits, they are all the fruits of deeds which have been made *to grow into a new growth*. The words that follow this statement are no doubt primarily applicable to women, but, as shown in 2356, it is only because *womanhood stands as a symbol of purity and beauty*. Thus *abkár*, plural of *bikr*, means a *virgin*, and also *an action that has not been preceded by its like* (Q-LL). Similarly, *atráb*, or *equals in age*, as already shown in 2148A, signifies that the growth of those blessings begins with the growth of spiritual life in man; while *'urub* is plural of both *'urúb* and *'aríb*, the former signifying *a woman that manifests love to her husband*, and the latter, *a man who is chaste in speech*, and thus conveys the idea of *chastity* or *love*. As applying to the conquests of this life, see 2419, 2420, etc.

SECTION 2

The Guilty

39, 40. The righteous. 41-56. The guilty are punished. 57-74. Creation testifies to judgment.

39 A numerous company from among the first,

40 And a numerous company from among the last.[2433]

41 And those of the left hand, *how wretched* are those of the left hand!

Ar. *what are.*

42 In hot wind and boiling water,

43 And the shade of black smoke,

44 Neither cool nor honourable.[2434]

45 Surely they were before that made to live in ease and plenty.

46 And they persisted in the great violation.[2435]

47 And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?

48 Or our fathers of yore?

49 Say: The first and the last

50 Shall most surely be gathered together for the appointed hour of a known day.

51 Then shall you, O you who err and call it a lie!

52 Most surely eat of a tree of Zaqqoom,[a]

a 1442, 2111.

53 And fill (your) bellies with it;

54 Then drink over it of boiling water;

55 And drink as drinks the thirsty camel.

56 This is their entertainment on the day of requital.

57 We have created you, why do you not then assent?

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ○
وَثُلَّةٌ مِّنَ الْآخِرِينَ ○
وَأَصْحٰبُ الشِّمَالِ ۵ مَا أَصْحٰبُ الشِّمَالِ ○
فِي سَمُومٍ وَّحَمِيمٍ ○
وَّظِلٍّ مِّنْ يَّحْمُومٍ ○
لَّا بَارِدٍ وَّلَا كَرِيمٍ ○
إِنَّهُمْ كَانُوا قَبْلَ ذٰلِكَ مُتْرَفِينَ ○
وَكَانُوا يُصِرُّونَ عَلَى الْحِنْثِ الْعَظِيمِ ○
وَكَانُوا يَقُولُونَ ۵ أَئِذَا مِتْنَا وَكُنَّا
تُرَابًا وَّعِظَامًا ءَإِنَّا لَمَبْعُوثُونَ ○
أَوَ آبَاؤُنَا الْأَوَّلُونَ ○
قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ○
لَمَجْمُوعُونَ ۵ إِلٰى مِيقَاتِ يَوْمٍ
مَّعْلُومٍ ○
ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ
لَاٰكِلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ○
فَمَالِئُونَ مِنْهَا الْبُطُونَ ○
فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ○
فَشَارِبُونَ شُرْبَ الْهِيمِ ○
هٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ○
نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُونَ ○

2433 Vv. 39 and 40 are in reference to what is said at the close of the last section. Note that these verses do not contradict vv. 13 and 14, as imagined by some Christian critics, for the latter speak only of those who were foremost in accepting the Holy Prophet.

2434 These verses draw a picture of the distress and abasement which were in store for the unbelieving Quraish in this life as well as in the hereafter.

2435 That is, the violation of Divine commandments.

58 Have you considered the *life-germ*?
Ar. *what you emit.*

59 Is it you that create it or are We the creators?

60 We have ordained death among you and We are not to be overcome,[2436]

61 In order that We may bring in your place the likes of you and make you grow into what you know not.

62 And certainly you know the first growth, why do you not then mind?

63 Have you considered what you sow?

64 Is it you that cause it to grow, or are We the causers of growth?

65 If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:

66 Surely we are burdened with debt:

67 Nay! we are deprived.

68 Have you considered the water which you drink?

69 Is it you that send it down from the clouds, or are We the senders?

70 If We pleased, We would have made it saltish; why do you not then give thanks?

71 Have you considered the fire which you strike?

72 Is it you that produce the trees for it,[a] or are We the producers?
a 2098A.

73 We have made it a reminder and an advantage for the wayfarers of the desert.[2437]

74 Therefore glorify the name of *your* Lord, the Great.
Ar. *thy.*

أَفَرَءَيْتُم مَّا تُمْنُونَ ○
ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ○
نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ
بِمَسْبُوقِينَ ○
عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ
فِى مَا لَا تَعْلَمُونَ ○
وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا
تَذَكَّرُونَ ○
أَفَرَءَيْتُم مَّا تَحْرُثُونَ ○
ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ○
لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ
تَفَكَّهُونَ ○
إِنَّا لَمُغْرَمُونَ ○
بَلْ نَحْنُ مَحْرُومُونَ ○
أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ○
ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ
ٱلْمُنزِلُونَ ○
لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا
تَشْكُرُونَ ○
أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ○
ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ
ٱلْمُنشِـُٔونَ ○
نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا
لِّلْمُقْوِينَ ○
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ○

2436 These verses and the one that follows tell them plainly that they were ordained to be overtaken by death, others (the Muslims) taking their place, while they themselves were to be reduced to a state of abjection of which they had no knowledge. It is this state of abjection, that can never be realized by a powerful nation, that is referred to in the words of the next verse, *and make you grow into what you know not.*

2437 The fire burned at night points out to the desert wayfarer a habitation of men where he will be welcome. It is called "a reminder" because the fire served as a symbol of the wars which were to bring destruction upon the unbelievers; it also represents the reward of evil deeds in another life. The above verses all contain clear prophecies of the failure and final disruption of the power of the Quraish.

SECTION 3

Judgment is inevitable

75–80. The Qur-án is a Divine revelation. 81–87. Death an evidence of judgment. 88–95. Three classes in judgment.

Ar. *swear by.*
Or, *the setting or falling of stars.*

75 But nay! I *call to witness* the *revelation of the portions* (*of the Qur-án*);[2438]

76 And most surely it is a very great oath if you only knew;

77 Most surely it is an honoured Qur-án,

78 In a book that is protected;

79 None shall touch it save the purified ones.[2439]

80 A revelation by the Lord of the worlds.

81 Do you then hold this announcement in contempt?[2440]

82 And to give (it) the lie you make your means of subsistence.[2441]

فَلَآ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۝
وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝
إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝
فِي كِتَٰبٍ مَّكْنُونٍ ۝
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝
تَنزِيلٌ مِّن رَّبِّ الْعَٰلَمِينَ ۝
أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ ۝
وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ۝

2438 The meaning adopted is in consonance with the context. As to *nujúm* meaning *portions of the Qur-án* see 2371, where this verse also is explained. *Mawáqi'* is the plural of *mauqa'*, i.e. *the time or place of the coming down of a thing*, which is the revelation of the Qur-án in this case. V. 77 makes it clear that it is the revelation of the Qur-án, for it is to this that the personal pronoun *it* occurring there refers.

As already stated in 2099, the object of an oath in such cases is to draw attention to certain facts, hence I render the word *uqsim-u* as meaning *I call to witness*. The use of *lá* in such cases is explained in 2606.

2439 Vv. 77, 78, and 79 contain three statements regarding the Qur-án: (1) That it shall be an honoured reading; in other words, its reciters shall be honoured and great men; (2) that it shall be protected in all its purity in writing; and (3) that the impure idolaters shall not even touch it, i.e. they shall not derive advantage from it as long as they remain in their impurity. This also shows that an understanding of the Qur-án is granted only to those who are pure in heart. It also shows that the Qur-án should not be touched by one who is impure. Hence the companions were forbidden to carry the Qur-án to an enemy's country. نهينا ان نسافر بالقرآن الى ارض العدو are the words of a report accepted by Bukharee. Both the verses and this report further show that the Qur-án existed in a written form from the first, otherwise such injunctions as not to touch or travel with it to the enemy's country would have been meaningless.

2440 *Mudhinún* is here equivalent to متهاونون مكذبون i.e. *holding in light estimation, rejecting* (JB). All interpreters accept this significance. As to how the word came to have this meaning, LL says: "It originally signified the *anointing* such a thing as a hide *with some oil* or *the like;* and as such a thing is rendered soft to the sense of feeling, it was used metaphorically to denote ideal softness, hence *the treating with gentleness, soothing, coaxing, beguiling*, or *deluding* . . . and then the word *mudáhinah* was tropically used as signifying *the holding a thing in light estimation* or *in contempt* (Mf, TA)."

2441 The meaning of the passage is quite clear, taking *rizq* in its ordinary significance of *means of subsistence*, i.e. you are bent upon giving the lie to the Qur-án to such an extent

83 Why is it not then that when it comes up to the throat,

84 And you at that time look on—

85 And We are nearer to it than you, but you do not see—

86 Then why is it not—if you are not *held under authority*—

Or, *made low.*

87 That you send it (not) back—if you are truthful?[2442]

88 Then if he is one of those drawn nigh (to Allah),

89 Then happiness and bounty and a garden of bliss.

90 And if he is one of those on the right hand,

91 Then peace to *you* from those on the right hand.

Ar. *thee.*

92 And if he is one of the rejecters, the erring ones,

93 He shall have an entertainment of boiling water,

94 And burning in hell.

95 Most surely this is a certain truth.[2443]

96 Therefore glorify the name of *your* Lord, the Great.

Ar. *thy.*

فَلَوْلَآ إِذَا بَلَغَتِ الْحُلْقُومَ ۝
وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ۝
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن
لَّا تُبْصِرُونَ ۝
فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ۝
تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ۝
فَأَمَّآ إِن كَانَ مِنَ الْمُقَرَّبِينَ ۝
فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ۝
وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ الْيَمِينِ ۝
فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ الْيَمِينِ ۝
وَأَمَّآ إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّآلِّينَ ۝
فَنُزُلٌ مِّنْ حَمِيمٍ ۝
وَتَصْلِيَةُ جَحِيمٍ ۝
إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ ۝
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝

as if to give it the lie were your means of subsistence without which you could not live. But the word has another significance, because you say رزق فلانا meaning *he thanked such a one* (LL). TA gives another instance of the same significance in the saying فعلت ذالك لما رزقتني i.e. *I did that since thou didst thank me.* The meaning of the passage would thus be: *And you make your thanking to be that you give* (it) *the lie*, i.e. Is this the thanks that you return for the benefit of Divine revelation, that you give it the lie?

2442 Sale and others translate غير مدينين as meaning *not to be rewarded* or *not to be judged*, and call the passage obscure. But *madînîn* means *mamlûkîn*, i.e. *held under authority* (Rz). Zj gives the same interpretation, which is accepted by LL, i.e. it means *not held under authority.* In fact the root word *dâna* means primarily *he became obedient*, or *he became abased and submissive* (IAr, Q, TA-LL). This interpretation makes the meaning quite clear: If you are your own masters and not subject to the authority of a Higher Power, why can you not resist death when it comes to you and prolong your lives?

2443 Mark the force and conviction of the truth of the judgment which is present to the Prophet's mind.

CHAPTER LVII

THE IRON

(*Al-Ḥadīd*)

REVEALED AT MEDINA

(4 *sections and* 29 *verses*)

Abstract:

Sec. 1. Greatness of the Divine kingdom.
Sec. 2. The light of faith.
Sec. 3. Unbelievers' enjoyment is short-lived.
Sec. 4. Divine grace for believers.

The Title, subject-matter and context.

THIS chapter is entitled *The Iron*, in reference to the punishment which it was necessary should be inflicted upon the opponents who were bent upon extirpating Islam with the sword. It opens with a description of the vastness of the Divine kingdom and of the greatness of the power and knowledge of Allah, thus containing a clear prophecy of the future conquests of Islam, in contrast with the last group of Meccan revelation, which promised eminence and conquests in metaphorical language. They were wonderful prophecies, relating as they did to the eminence of one nation, almost non-existent at the time of their declaration, and the overthrow of another, holding all power in their hand. How were all these prophecies to be accomplished? By the greatness of the power and knowledge of Allah is the answer, and that is the answer given here ; while the Muslims are told that they must spend money and exert themselves to their utmost, and thus sacrifice their own interests to the cause of the truth if they would be heirs to the Divine kingdom. There is also a clear reference to the vastness of the kingdom which was promised to the Muslims, a kingdom by no means to be limited to the confines of Arabia. Yet there were those who, while professing Islam with the lips, did not make the necessary sacrifices. The second section therefore tells us that these hypocrites, not having the light of faith, will ultimately find themselves in darkness, and concludes with an exhortation to the believers. The third section refers to the temporary nature of all those worldly enjoyments which keep a man away from the truth, and it closes with a reference to the punishment of those who take up the sword to annihilate Islam. The last section speaks of the Divine grace which is in store for the believers, the vast kingdom to which they are to be made heirs, again exhorting them that they can obtain that grace not by resorting to such practices as monkery, which Islam does not sanction, but by exerting themselves and thus employing their faculties for the attainment of the object which was set before them. The chapter, in fact, if it contains, on the one hand, a reply to those who object to the Muslims having emerged from a purely religious life and to their having taken up the sword in defence of the truth, is a warning, on the other hand, to the Muslims themselves against following monkish practices. For just as truth would have perished if they had not been allowed to defend it, the greatness to which they attained could not have been maintained had they neglected the cares of this life. Islam, moreover, required a development of all the human faculties, while a purely religious life would have led to a practice resembling monkery, and thus most of the faculties granted to man would have remained quite dormant in him.

SECTION 1

Greatness of Divine Kingdom

1–6. Knowledge and power belong to Allah. 7–10. Muslims shall be given the kingdom, so they must spend.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.

2 His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.

3 He is the First and the Last and the Ascendant (over all) and the Knower of hidden things,[2444] and He is Cognizant of all things.

4 He it is who created the heavens and the earth in six periods, and He is firm in
a 895. power;[a] He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

5 His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

6 He causes the night to enter in upon the day, and

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○
لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَ
يُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○
هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○
هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ
سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ يَعْلَمُ
مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا
يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ۚ وَهُوَ
مَعَكُمْ اَيْنَ مَا كُنْتُمْ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ○
لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِلَى اللّٰهِ
تُرْجَعُ الْاُمُوْرُ ○
يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ

Date of revelation.

With this chapter is introduced a group of Medinian revelation which is continued to the 66th chapter. That this chapter was revealed at Medina there can be little doubt, the fact being established by the most influential section of Muslim opinion (AH). The dissenting voices are, in fact, quite unworthy of serious consideration. The date assigned to it by Noëldeke is between the battles of Uhud and the Allies; but in face of indisputable statements relating to the conquest of Mecca, this view is absolutely untenable.

2444 The Holy Prophet has thus explained the four attributes of the Divine Being mentioned here: "Thou art *al-Awwal*, i.e. *the First*, so that there was nothing before Thee, and Thou art *al-Ákhir*, i.e. *the Last*, so that there is nothing after Thee, and Thou art *az-Záhir*, i.e. the Ascendant over all, so that there is nothing above Thee, and Thou art *al-Bátin*, i.e. *the Knower* of the hidden things, so that there is nothing hidden from Thee" (JB). How sublime is the conception of the Divine attributes expressed here!

Ar. *breasts.*

causes the day to enter in upon the night, and He is Cognizant of what is in the *hearts*.

7 Believe in Allah and His Apostle, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.

8 And what reason have you that you should not believe in Allah? and the Apostle calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.[2445]

9 He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.

10 And what reason have you that you should not spend in Allah's way? and Allah's is the inheritance of the heavens and the earth; not alike among you are those who spent before the victory[2446] and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

يُولِجُ النَّهَارَ فِي الَّيْلِ ؕ وَهُوَ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ○
اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا
جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ
اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ○
وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَالرَّسُوْلُ
يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ
مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○
هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖۤ اٰيٰتٍۭ بَيِّنٰتٍ
لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ
اِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ○
وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ
وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا
يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ
الَّذِيْنَ اَنْفَقُوْا مِنْ بَعْدُ وَقٰتَلُوْا ؕ
وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

2445 The believers, who are addressed, are exhorted to be true to their belief and make their actions correspond with their doctrines.

2446 The *victory* means the conquest of Mecca; it is in this sense that the word *fat-ḥ* is taken ordinarily, when it stands alone (Rz). Prior to the conquest of Mecca the Muslim power was not firmly established, and Islam was surrounded on all sides by enemies, therefore only those who were ready to lay down their lives in the cause of truth could openly join the ranks of Islam. These men had to make great sacrifices, while those who joined the ranks after the Muslim power became predominant in Arabia neither suffered the persecutions to which the earlier converts were subjected nor made those sacrifices in the cause of truth which were the distinctive characteristic of the early believers. It should be noted that *the foremost* mentioned in 56:10 are here plainly stated to be those who made sacrifices for Islam before the conquest of Mecca; see 2428.

SECTION 2

The Light of Faith

11, 12. Believers guided by light of faith. 13–15. Hypocrites shall have no light. 16–19. Believers exhorted to what may give them their light and reward.

a 321.

Ar. *thou wilt.*

11 Who is there that will offer to Allah a good gift[a] so He will double it for him, and he shall have an excellent reward.

12 On that day *you will* see the faithful men and the faithful women—their light running before them and on their right hand[2447]—good news for you to-day: gardens beneath which rivers flow, to abide therein, that is the grand achievement.

13 On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be chastisement.[2448]

14 They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited[2449] and doubted, and vain desires deceived you till the threatened punishment[2450] of Allah came, while the arch-deceiver deceived you about Allah.

15 So to-day ransom shall not be accepted from you nor from

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا
فَيُضٰعِفَهٗ لَهٗ وَلَهٗۤ اَجْرٌ كَرِيْمٌ ۝
يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى
نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ
الْيَوْمَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝
يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ
لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ
قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ۚ
فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ۚ بَاطِنُهٗ
فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ۝
يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۚ قَالُوْا
بَلٰى وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَ
تَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْاَمَانِيُّ حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ
بِاللّٰهِ الْغَرُوْرُ ۝
فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ

2447 The light of faith which guided the faithful to the truth will become a manifest light on the day of resurrection.

2448 Although the hypocrites remained mixed with the believers for a time, yet separation was brought about even in this life. As the resurrection will bring hidden things to light, the hypocrites will find themselves devoid of light, because they did not possess the light of faith in this life.

2449 The hypocrites hoped that the Muslims would be annihilated by their powerful opponents.

2450 *Amr-Ullah* signifies *the threatened punishment of Allah* (LL).

those who disbelieved; your abode is the fire; it is your friend,[2151] and evil is the resort.

16 Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? and (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

17 Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.

18 Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion,[a] it shall be doubled for them and they shall have a noble reward.

a 321.

19 And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones *in the sight of* their Lord: they shall have their reward and their light; and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.

Ar. *with*.

الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۖ هِيَ
مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ ۝
أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ
وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ
فَاسِقُونَ ۝
اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ
قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ۝
إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ۝
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ
هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

2451 The fire is here called a *maulá*, or a *friend* or *guardian*, of the unbelievers, thus showing that it is for their good that they will have to undergo the suffering of fire. In fact, hell is elsewhere also represented to be a place or a state which will ultimately lead to the purification of man, as fire purifies gold of dross. Those who do not prepare themselves in this life for a life after death, will have to be purified of their evil deeds and inclinations in the next life, so that they may be fit to make the spiritual progress necessary for a heavenly life. The process of purification, which is in other words *hell*, is thus a necessary stage in the spiritual perfection of those who do not avail themselves of the opportunity granted to them in this life. The keenness of the torments of that other life are due to the keener perception of the soul, which is the necessary result of its separation from the earthly vessel. Bliss and torment therefore grow equally keener in that life.

SECTION 3

Unbelievers' Enjoyment is short-lived

20. Unbelievers' enjoyment shall be changed into torment. 21. Greatness of the reward of believers. 22–24. They should suffer patiently. 25. Justice required the punishment of the guilty.

20 Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children,[2452] like the rain, whose causing the vegetation to grow, pleases the husbandmen;[2452A] then it withers away so that *you will* see it become yellow, then it becomes dried up and broken down;[2453] and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure;[2454] and this world's life is naught but means of deception.

Ar. *thou wilt.*

21 Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth;[2454A]

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ
وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ
وَالْاَوْلَادِ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ
نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ
يَكُوْنُ حُطَامًا وَفِي الْاٰخِرَةِ عَذَابٌ
شَدِيْدٌ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ
وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ۝
سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ

2452 *This world's life* in the Holy Qur-án stands for the vanities of life, as this passage clearly shows. The meaning is that life must be taken seriously, not devoted to sport and worldly enjoyment, but turned to good use. The earnestness, the seriousness, of life is a factor which is gradually losing its importance in the daily lives of most men and women in civilized society.

2452A The word *kuffár*, which by the consensus of the opinion of all interpreters signifies here *husbandmen*, is the plural of *káfir*, and has been used throughout the Holy Qur-án to signify *unbelievers*. But the context here does not allow us to adopt that significance, hence the departure. It will thus be seen how sometimes a well-known significance of a word may be misleading, and how we are compelled at times to give a word a significance other than that which ordinarily obtains.

2453 The fate of the unbelievers, i.e. of those who take life for a sport, is likened to vegetation that will soon decay and be dried up. The parable shows that their power must soon be broken. This is made clear by what follows, *and in the hereafter is a severe chastisement.* But it is equally a warning to the Muslims that if they do not take life seriously their power will also come to naught.

2454 Note how Divine forgiveness is constantly mentioned when punishment is spoken of, to show that the attribute of mercy is the predominant attribute in Divine nature.

2454A The garden or the paradise is here said to be as extensive as the heavens and the earth, and a similar statement occurs in 3 : 132, where it is said : "And hasten to forgiveness from your Lord, and (to) a garden, the extensiveness of which is as the heavens and the earth." These statements afford us the key to a right conception of the Muslim paradise. It is not limited to one particular place but is as wide as the heavens and the earth. The following incident is related under 3 : 132 : "A messenger of Heracleus asked the Holy Prophet : 'If paradise were as extensive as the heavens and the earth, where would be hell?' The Prophet

it is prepared for those who believe in Allah and His apostles; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.

22 No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:

23 So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

24 Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He who is the Self-sufficient, the Praised.

25 Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the measure,[2455] that men may conduct themselves with equity; and We have *made* the iron,[2456] wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty.

Ar. *sent down.*

أعدت للذين آمنوا بالله ورسله
ذلك فضل الله يؤتيه من يشاء
والله ذو الفضل العظيم ○
ما أصاب من مصيبة في الأرض ولا
في أنفسكم إلا في كتب من قبل أن نبرأها
إن ذلك على الله يسير ○
لكيلا تأسوا على ما فاتكم ولا تفرحوا بما
آتكم والله لا يحب كل مختال فخور ○
الذين يبخلون ويأمرون الناس
بالبخل ومن يتول فإن الله هو
الغني الحميد ○
لقد أرسلنا رسلنا بالبينت وأنزلنا
معهم الكتب والميزان ليقوم الناس
بالقسط وأنزلنا الحديد فيه بأس
شديد ومنافع للناس وليعلم
الله من ينصره ورسله بالغيب
إن الله قوي عزيز ○

replied: سبحان الله فاين الليل اذا جاء النهار i.e. 'Glory be to Allah, where is the night when the day comes?'" (Rz). The two verses referred to above and this incident show clearly that heaven and hell are not the names of two places, but really two conditions, because if paradise were the name of a particular place, hell could not exist, as paradise would according to those verses extend over the whole of space. This conclusively settles the nature of heaven and hell.

2455 As to what is meant by *mízán*, or *the measure*, see 2407. In fact, the statement here is clear enough, for the object of sending down the *mízán* is stated to be *that men may conduct themselves with equity*. It therefore stands for rules of justice or principles of equity. Bḍ thus explains the word: "So that rights may be sought thereby equitably and justice may be maintained." For *sending* it *down*, see the next note.

2456 Of all the metals none has proved of greater utility than iron, and this metal has played an all-important part in civilization, which, indeed, would have been well-nigh impossible without this factor in its development. The meaning of these words could not have been so clear to the mind of an Arab 1300 years ago as it is to ours to-day. It should be noted that *inzál* (infinitive noun of *anzala*) does not only signify the *sending down* of a thing from above, but it also means *causing a thing to grow*, or *bringing the means of it into existence* (Rz). Hence it is that in the Holy Qur-án we find the word used with reference to the clothes that a man wears, and to cattle, etc.

The mention of *iron* undoubtedly refers to the resistance against the enemy, which as a

SECTION 4

Divine Grace for Believers

26, 27. Monkery is not a Divine institution. 28, 29. Great reward in store for believers.

26 And certainly We sent Noah and Abraham, and We *gave to* their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.

Ar. *placed in.*

27 Then We made Our apostles to follow in their footsteps, and We sent Jesus son of Mary afterwards, and We gave him the Gospel; and We put in the hearts of those who followed him kindness and mercy; and (as for) monkery, they innovated it—We did not prescribe it to them—only to seek Allah's pleasure, but they did not observe it with its due observance;[2457] so We gave to those of them who believed their reward, and most of them are transgressors.

28 O you who believe! be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy,[2458] and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

وَلَقَدْ أَرْسَلْنَا نُوحًا وَّإِبْرٰهِيمَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُم
مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فٰسِقُونَ ○
ثُمَّ قَفَّيْنَا عَلٰٓى ءَاثٰرِهِم بِرُسُلِنَا وَ
قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنٰهُ
الْإِنجِيلَ ۵ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ
اتَّبَعُوهُ رَأْفَةً وَّرَحْمَةً ۵ وَرَهْبَانِيَّةَ
ابْتَدَعُوهَا مَا كَتَبْنٰهَا عَلَيْهِمْ إِلَّا ابْتِغَآءَ
رِضْوٰنِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
فَـَٔاتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ
وَكَثِيرٌ مِّنْهُمْ فٰسِقُونَ ○
يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّٰهَ وَءَامِنُوا
بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ
وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَ
يَغْفِرْ لَكُمْ وَاللّٰهُ غَفُورٌ رَّحِيمٌ ○

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last resource had to be effected with the sword. Rz gives several explanations of the three things mentioned here together, viz. *the Book*, *the measure*, and *the iron*. One of these is that a man's dealings with Allah are judged by the Book (i.e. Divine revelation), his dealings with men in general by *the mízán*, i.e. the principle of equity, and his dealings with his enemies by *the ḥadíd*, i.e. the sword or war. Another explanation is that there are three kinds of men (as indicated in ch. 56): (1) the foremost, who deal with men according to the Book, so that they give them their dues without exacting their own; (2) those who take a middle course, giving to others their dues and exacting their own—these act according to the principle of equity; (3) those who are unjust, not giving to men their dues while exacting their own—they must be dealt with by *ḥadíd*, which stands for severity and punishment.

2457 لا رهبانية في الاسلام i.e. *there is no monkery in Islam*, is a well-known saying of the Holy Prophet, quite in accordance with this verse, which states that even among the Christians monkery is an institution which was introduced by themselves, not being a Divine ordinance, although it is quite true that their object in adopting this innovation was

2458, see next page.

29 So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.[2459]

لِئَلَّا يَعْلَمَ أَهْلُ الْكِتٰبِ أَلَّا يَقْدِرُوْنَ
عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَأَنَّ الْفَضْلَ
بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ۝

to seek Divine pleasure. The Muslims were now becoming a great nation, and as they were brought up in the utmost simplicity, and were also enjoined to disdain the gaiety of this life, they are told that their greatness as a nation depended upon the development of all their faculties, so that they, while retaining their simplicity of life, should not stoop to practices like that of monkery. Indeed, to stick to a middle course is the most difficult task. People generally go to this or that extreme. The Muslims are, however, told that they must neither lean to the extreme of worldliness nor to the extreme of monkery—evils which are both represented in their worst form in the Christian religion.

2458 By *two portions of mercy* is meant only a great mercy. The double mercy promised here is indicated in the words that follow, i.e. forgiveness of faults and the granting of a light as a guide for the future. It is not meant, as usually supposed, that believers from among the people of the Book will get a reward the double of that which is given to other believers. And it should be borne in mind that a greater reward is only the result of greater exertion in the cause of truth. See 1888, where the double reward is due to their being steadfast and to their repelling evil with good and spending out of what is given to them.

2459 The great reward which the Muslims would have from Allah, and the light which would guide their steps aright, would convince the followers of the Book that Allah's grace was not to remain with them for ever, and that He had now chosen the Muslims for the manifestation of His grace.

CHAPTER LVIII

THE PLEADING ONE

(*Al-Mujádilah*)

REVEALED AT MEDINA

(3 *sections and* 22 *verses*)

Abstract:

Sec. 1. Safeguarding of women's rights.
Sec. 2. Secret counsels condemned.
Sec. 3. Internal enemy to be guarded against.

The Title and subject-matter.

THE title of this chapter is taken from the circumstances narrated in its first section. There was an old Arab custom of putting away the wife by calling her a mother, but she was not divorced, neither did she continue to hold the status of a wife. A Muslim did the same. The wife complained to the Holy Prophet, and it is by reason of her complaint that she is called *one who pleads*. The custom was, however, abolished. The whole of the first section is devoted to this matter. The second section condemns secret counsels against the Holy Prophet, which, owing to Islam having gained power, had become very frequent at Medina—the hypocrites, and the Jews especially, taking part in these conspiracies. The third section speaks more plainly of the hypocrites and the Jews, and enjoins the Muslims to be wary of them, and, as they were hidden enemies of Islam, not to befriend them.

Context.

The last chapter having referred to the future conquests of the Muslims, this warns them of the secret plans of the enemies of Islam, which were now being employed against them to encompass their fall. Overt means had failed, and, notwithstanding the severest opposition from outside, Islam was daily gaining ground; therefore, as an internal enemy was now using covert means, this chapter is employed to warn the Muslims of the new danger.

Date of revelation.

As regards the date of revelation, the chapter, which is regarded as Medinian by general consent, may be placed a little before the 33rd chapter, for the custom known as *ẓihár* is fully dealt with here, while only a reference to it is contained in the 33rd chapter. And as the case of Khaulah shows (see 2460) that the Prophet waited for the Divine revelation before giving a decision, it is evident that the reference to *ẓihár* contained in 33 : 4 was a later revelation. The subject is thought not to be relevant, but, as already remarked in the second chapter, it was one of the first needs of a progressive society that a period should be put to the cruel treatment of women. The reformation wrought by the Holy Qur-án would have been incomplete had it neglected the rights of half the human race. Hence the subject of the greatness of the Muslim nation is always attended with references to the rights of, and the relations with, women. This chapter, read concurrently with the one preceding it, affords an instance of this.

SECTION 1

Safeguarding of Women's Rights

1-4. Abolition of the custom of *ẓihár* and atonement for it. 5, 6. The Prophet to be obeyed.

PART XXVIII

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1 Allah indeed knows[2460] the plea of her who pleads with *you* about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.

Ar. *thee.*

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ
زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ
تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

2 (As for) those of you who put away their wives by likening their backs to the backs of their mothers,[2461] they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood; and most surely Allah is Pardoning, Forgiving.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۗىِٕهِمْ
مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا
الّٰۗـِٔيْ وَلَدْنَهُمْ ۭ وَاِنَّهُمْ لَيَقُوْلُوْنَ
مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَاِنَّ اللّٰهَ
لَعَفُوٌّ غَفُوْرٌ ○

3 And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۗىِٕهِمْ ثُمَّ
يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ
قَبْلِ اَنْ يَّتَمَاۗسَّا ۭ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۭ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

4 But whoever *has not the means*, let him fast for two months successively before they touch each other; then as for him who is not able, let him

Ar. *does not find.*

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ

2460 سمع الله قولك signifies *Allah knows your saying* (LL). The woman referred to was Khaula, wife of Aus bin Ṣamit, who was separated by her husband in an old Arab form, the husband saying to the wife, *Thou art to me as the back of my mother*, the word *ẓihár* being derived from *ẓahr*, meaning back. The result of the pronouncement of these words was a total estrangement of the husband from the wife, but the woman was not free to marry. The Prophet refused to interfere until he received this revelation abolishing this objectionable practice.

2461 For this form of putting away the wife see 1967, under 33 : 4, where the abolition of this practice is also referred to. This revelation, however, seems to be earlier, the reference to it in 33 : 4 being only for the sake of the abolition of another practice.

feed sixty needy ones; that is in order that you may have faith in Allah and His Apostle, and these are Allah's limits, and the unbelievers shall have a painful chastisement.

فاطعام ستين مسكينا ذلك لتؤمنوا
بالله ورسوله ط وتلك حدود الله ط
وللكافرين عذاب اليم ○

5 Surely those who act in opposition to Allah and His Apostle shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.

ان الذين يحادون الله ورسوله
كبتوا كما كبت الذين من قبلهم وقد
انزلنا ايت بينت ط وللكافرين عذاب
مهين ○

6 On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.

يوم يبعثهم الله جميعا فينبئهم بما
عملوا ط احصه الله ونسوه ط والله
على كل شيء شهيد ○

SECTION 2

Secret Counsels condemned

7–10. Secret counsels against the Holy Prophet. 11–13. Manners in the Prophet's assembly, and how to take advice from him.

Ar. *dost thou.*

7 *Do you* not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.[2462]

الم تر ان الله يعلم ما في السموت و
ما في الارض ط ما يكون من نجوى ثلثة
الا هو رابعهم ولا خمسة الا هو
سادسهم ولا ادنى من ذلك ولا
اكثر الا هو معهم اين ما كانوا ج ثم
ينبئهم بما عملوا يوم القيمة ط ان الله بكل
شيء عليم ○

Ar. *hast thou.*

8 *Have you* not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels[2463] for sin and revolt and disobedience to the Apostle; and when they

الم تر الى الذين نهوا عن النجوى ثم
يعودون لما نهوا عنه ويتنجون بالاثم
والعدوان ومعصيت الرسول واذا

2462 The unbelievers and the Jews were always engaged in plots against the Holy Prophet and the Muslims. They are here told that Allah will bring their secret counsels to naught.

2463 All opponents of the Holy Prophet are spoken of.

Ar. *thee.* come to *you* they greet *you*
Ar. *thee.* with a greeting with which
Ar. *thee.* Allah does not greet *you*,[2464]
and they say in themselves: Why does not Allah chastise us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

9 O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to whom you shall be gathered together.[2465]

10 Secret counsels are only (the work) of the devil that he may cause to grieve[2466] those who believe, and he cannot hurt them in the least except with Allah's permission; and on Allah let the believers rely.

11 O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample; and when it is said, Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees, and Allah is Aware of what you do.[2467]

جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ
وَيَقُولُونَ فِيٓ أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللّٰهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا
فَبِئْسَ الْمَصِيرُ ۝
يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِذَا تَنَاجَيْتُمْ فَلَا
تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى وَ
اتَّقُوا اللّٰهَ الَّذِيٓ إِلَيْهِ تُحْشَرُونَ ۝
إِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِينَ
اٰمَنُوا وَلَيْسَ بِضَآرِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللّٰهِ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝
يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فِي الْمَجٰلِسِ فَافْسَحُوا يَفْسَحِ اللّٰهُ لَكُمْ
وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللّٰهُ
الَّذِينَ اٰمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجٰتٍ وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

2464 The meaning is that they invoke death and destruction for you while Allah wishes that you should live and prosper. There is a report that the Jews used to say when they came to the Prophet: السّام عليك, i.e. *death overtake you!* instead of السّلام عليك i.e. *peace be with you*, the two phrases sounding nearly alike.

2465 Islam condemns secret societies, whose object is frequently the destruction of law and order. No Muslim should be a member of a secret society.

2466 *Ḥazana-hú*, the aorist being *yaḥzun*, signifies the same as *aḥzana-hú*, i.e. *he caused him to be affected with grief*, or *grieved him* or *made him sad* or *unhappy* (S, Msb, Q-LL). It is the devil's object to cause the believers to grieve, but that his efforts are unsuccessful is herein shown.

2467 As I have already stated, the progress of Islam brought large numbers of people into its fold who stood in need of being taught manners as well as morals. In their assemblies they crowded and pressed upon each other in order to be able to sit nearest to the Holy Prophet. The injunction to make room in assemblies means, either that room should be made for others, or that the people should not sit close to each other, but leave ample space between one another (Bd).

12 O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.[2468]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَاجَيْتُمُ الرَّسُوْلَ
فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً
ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ فَاِنْ لَّمْ تَجِدُوْا
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

13 Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ
صَدَقٰتٍ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ
فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا
اللّٰهَ وَرَسُوْلَهٗ وَاللّٰهُ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ۝

SECTION 3

Internal Enemy to be guarded against

14–19. Those who assure the Muslims of their friendship but are secret enemies. 20, 21. They shall be abased. 22. Muslims should not befriend them.

Ar. *hast thou.*

14 *Have you* not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.[2469]

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ
عَلَيْهِمْ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُوْنَ
عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ۝

15 Allah has prepared for them a severe chastisement; surely what they do is evil.

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا اِنَّهُمْ
سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ۝

16 They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ
سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ۝

17 Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.[2470]

لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ
مِّنَ اللّٰهِ شَيْـًٔا اُولٰٓئِكَ اَصْحٰبُ النَّارِ
هُمْ فِيْهَا خٰلِدُوْنَ ۝

2468 This is an instance of a verse being declared as abrogated without the least possible reason. The verse that follows does not cancel the injunction of the previous verse, but rather shows that the injunction contained in v. 12 is not obligatory but optional; the legal alms called the *zakāt* being the only obligatory alms, as is shown by the words *keep up prayer and pay the poor-rate*. It should also be noted that the Prophet and his family derived no benefit whatever from the alms, for to them the alms were totally prohibited.

2469 The Jews were the people on whom Allah had sent down His wrath and the people who befriended them were the hypocrites (JB). The Jews also played a double policy.

2470 This prophecy was abundantly verified in the case of both the Jews and the hypocrites, as Medina was ultimately cleared of both.

18 On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.[2471]

يوم يبعثهم الله جميعا فيحلفون له كما يحلفون لكم ويحسبون انهم على شىء الا انهم هم الكذبون ○

19 The devil has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the devil's party; now surely the devil's party are the losers.

استحوذ عليهم الشيطن فانسىهم ذكر الله اولئك حزب الشيطن الا ان حزب الشيطن هم الخسرون ○

20 Surely (as for) those who act in opposition to Allah and His Apostle, they shall be among the most abased.

ان الذين يحادون الله ورسوله اولئك فى الاذلين ○

21 Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty.[2472]

كتب الله لاغلبن انا ورسلى ان الله قوى عزيز ○

Ar. *thou shalt.*

22 *You shall* not find a people who believe in Allah and the latter day[2473] befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk;[2474] these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party: now surely the party of Allah are the successful ones.

لا تجد قوما يؤمنون بالله واليوم الاخر يوادون من حاد الله ورسوله ولو كانوا اباءهم او ابناءهم او اخوانهم او عشيرتهم اولئك كتب فى قلوبهم الايمان وايدهم بروح منه ويدخلهم جنت تجرى من تحتها الانهر خلدين فيها رضى الله عنهم ورضوا عنه اولئك حزب الله الا ان حزب الله هم المفلحون ○

2471 By *something* is meant *some excuse* which might avail them.

2472 Note the certain conviction of the final triumph of truth which is expressed here. The next verse concludes with similar words: *Surely the party of Allah are the successful ones.*

2473 Note that the Muslims are described as the people *who believe in Allah and the latter day*; hence this description applies only to the Muslims.

2474 In a state of war between the two parties, friendly connections with the hostile tribes were prohibited, as these would have resulted in great harm to the weaker community of the Muslims. As to those who were not actually engaged in hostilities against the Muslims, see the express directions contained in 60:8, "Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes that you show them kindness and deal with them justly."

CHAPTER LIX

THE BANISHMENT

(*Al-Ḥashr*)

REVEALED AT MEDINA

(3 *sections and* 24 *verses*)

SECTION 1

The Exiled Jews

1–4. The Bani Naḍir banished. 5–10. Disposal of the property left behind.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

2 He it is who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment;[2475] you did not think that they would go forth, while

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○
هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا
مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ
لِاَوَّلِ الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَ

Abstract:

Sec. 1. The exiled Jews.
Sec. 2. Hypocrites fail to fulfil their promises to Jews.
Sec. 3. An exhortation.

General remarks.

THIS chapter is appropriately termed the *Banishment*, as it deals entirely with the banishment of the Jewish tribe called the *Baní Naḍir*, and matters arising out of it. The last chapter warned the Muslims of the secret plans of the Jews and the hypocrites, and this offers an example. The first section deals with the banishment itself and the property acquired thereby; the second shows how the hypocrites gave the Jews secret promises of help, but failed to fulfil them; and the third ends the chapter with an exhortation to the faithful and an exposition of some of the Divine attributes, indicating the greatness and purity of the Divine Being.

The chapter is undoubtedly a Medinian revelation, and the date of revelation may be placed a little after the banishment which it narrates.

2475 The banishment spoken of here took place six months after the battle of Uhud, when the Baní Naḍír, a Jewish tribe of Medina who had at first entered into a covenant

they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes![2476]

3 And had it not been that Allah had decreed for them the exile, He would certainly have chastised them in this world, and in the hereafter they shall have chastisement of the fire.

4 That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).

5 Whatever palm-tree you cut down or leave it standing

ظَنُّوٓا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ
اللَّهِ فَأَتَىٰهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ
بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَٰٓأُولِي الْأَبْصَٰرِ ۝
وَلَوْلَآ أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ
لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ
عَذَابُ النَّارِ ۝
ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا اللَّهَ وَرَسُولَهُ وَ
مَن يُشَآقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا

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with the Holy Prophet, showed signs of treachery and were punished with banishment (Bkh). This is called the *first banishment*, to distinguish it from the second, which took place in the time of 'Umar, when the Jews settled at Khaibar were banished to Syria, and which is prophetically referred to in the words *awwal-il-hashr*, or the *first* banishment, to distinguish it from a *second* or later banishment. The following detailed account is given by Rz: The Baní Naḍír made a treaty with the Holy Prophet to stand neutral between him and his enemies. When he was victorious at Badr, they said that he was the Prophet promised in the Torah, on account of the victory, but when the Muslims suffered a loss on the day of Uhud, they (i.e. the Baní Naḍír) repudiated their vow and broke the agreement. Ka'b, son of Ashraf, went to Mecca with forty horsemen and made an alliance with Abú Sufyán. As a consequence, Ka'b was murdered, and the Holy Prophet told the tribe to leave Medina. They wanted ten days for preparation, but Abdulla bin Ubayy (the head of the hypocrites) advised them not to leave Medina, but remain and fight against the Holy Prophet, promising the help of his own men. He also assured them that if they were compelled to go forth he would depart with them. So they fortified themselves within their strongholds. After having remained besieged for twenty-one days, and having despaired of help from the hypocrites, they surrendered. The Prophet raised the siege on the condition that they would depart from Medina. With the exception of two families that chose to remain at Khaibar, they all went to Syria.

Dr. Prideaux, so notorious for vilifying Islam, says that the Prophet ordered a party of the Muslims to pursue the emigrants, and that thus they were all put to death. Sale has shown in his note on this verse that the incident from which Dr. Prideaux draws this strange conclusion relates really to the murder in cold blood of seventy Muslims, who, being invited to preach Islam, were treacherously put to death by an Arab tribe. Strange are the ways of the learned Christians when they write anything about Islam!

2476 The Baní Naḍír, being granted ten days in which to collect and take with them such of their property as they desired, devoted the time at their disposal to the destruction of their houses, lest they should be a source of strength to the Muslims. What remained of them was demolished by the Muslims.

upon its roots, it is by Allah's command, and that He may abase the transgressors.

6 And whatever Allah restored to His Apostle from them, you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things.

7 Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):[2477]

قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ
لِيُخْزِيَ الْفٰسِقِيْنَ ۝
وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ
اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ
اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ وَ
اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝
مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى
فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ
كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ
وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا
نَهٰىكُمْ عَنْهُ فَانْتَهُوْا وَاتَّقُوا اللّٰهَ
اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

2477 This verse relates to the third kind of property acquired in war, which is called *al-fai*, being derived from *afá-'a*, which occurs in this verse, the other two being mentioned in 8:1 and 8:41, for which see 979 and 1007. *Afá'tu-hú* means *I made it to return* (O-LL), and accordingly افاء الله على المسلمين مال الكفار signifies, according to LL, *God restored to the Muslims, or gave to them as spoil, the property of the unbelievers* (S). Hence *fai* comes to mean *such of the possessions of the unbelievers as accrue to the Muslims without war* (TA-LL), or *such as are obtained from the believers in a plurality of gods after the laying down of arms* (A'Obeid, Mgh, and Msb-LL).

The *fai* is not distributed among the warriors for the very reason that there has been no fighting. It is described here as being for Allah and for the Apostle, the near of kin, the orphans, the needy, and the wayfarer. From this it will be seen that the whole of it was to be distributed in exactly the same manner as the one-fifth of the *ghanímah*, for which see 1007. A reference to that note will show that the Prophet's share was for the benefit of the Muslims. Bḍ states that there are three different opinions as to the Prophet's share after his death. According to one it should go to the *Imám* or the head; according to a second, it should be spent on the army and the fortification of the boundaries; and according to a third, it is for the benefit of the Muslims in general. The lives of the Holy Prophet and his earlier successors—a conqueror like 'Umar, wearing patched clothes, before whom was brought all the hoarded wealth of Persia and Syria—are a sufficient testimony that the Prophet's share was always spent for the benefit of the Muslims. In fact, this share was considered as a part of the *Bait-ul-Mál*, the public treasury, for when, after the Holy Prophet's death, his daughter Fatima claimed a share of *Fidk*, which was also a part of *fai*, Abú Bakr refused it on the ground that it was not the personal property of the Holy Prophet (Rz), and he decided in fact that a prophet does not leave any property to be inherited by his heirs. The feud which thus arose rent the Muslim world into two great schools. The prohibition contained in the words *so that it may not be a thing taken by turns among the rich of you* is directed against the Prophet's share being inherited at all.

8 (It is) for the poor who fled, those who were driven from their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful.[2478]

9 And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their *hearts* a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.[2479]

Ar. *breasts.*

10 And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ
دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا
مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَ
رَسُوْلَهٗ ۚ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۚ
وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ
يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ
فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَ
يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ
فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۚ
وَالَّذِيْنَ جَآءُوْ مِنْ بَعْدِهِمْ يَقُوْلُوْنَ
رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ
سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ

2478 It should be noted that the *Muhājirīn* in general did not receive any share of this property: it was only to the poor Refugees that something was given for maintenance, the reason of which is stated clearly in the verse, viz. they had lost everything and had to leave their homes as well as their property. It is necessary to remember, moreover, that one of the important heads of expenditure in the public treasury of the Muslims, which is called the *Bait-ul-Māl*, was the help of the poor and those who were unable to earn their own livelihood, and thus with all its poor laws and old age pension rules, the English law is yet far behind that early Muslim law. It was under that head that the Refugees who had lost all their wealth and homes and were still so *poor* that they could not carry on any business of their own were to receive anything from what the Bani Nadir left, all of which became part of the public funds. Sale's note, "wherefore Muhammad distributed those spoils among the *Muhājirīn* . . . and gave no part thereof to the *Anṣārs*," is simply a distortion of the facts, borne out by his own admission that three of the *Anṣār* "who were in necessitous circumstances" also received help. See also next note.

2479 By *those who made their abode in the city and in the faith* are meant the *Anṣār* or *the Helpers*, i.e. the Muslim residents of Medina. *Dār* means *a house* or *a mansion* as well as *a country*, or *a city* or a *town* or *village* (Mgh, Q-LL), and with the article *al*, *al-madinah* or *the city of the Prophet* (Q-LL). The meaning is that they made an abode in the city of the Prophet and the faith; the faith being likened to a place of abode. *Before them* signifies *before their* (i.e. the Refugees') *coming to Medina*.

When the Muslims fled from Mecca they found a refuge in Medina, where the Muslim inhabitants received them as if they were their brothers, lodging them in their own houses, and many of them were still living in the houses of their benefactors when the banishment of the Bani Nadir took place. On this the Holy Prophet asked the Helpers to consent to either of the two proposals, i.e. to have a share of what was acquired from the Bani Nadir and give part of their houses and wealth to the Refugees, or to let the (poor) Refugees alone have a share in that property, so that with it they might build their houses and make a start in some business or trade. The *Anṣār* replied that they were willing that the Refugees alone should have a share, and, notwithstanding that, they might continue to lodge in their houses (RZ).

spite to remain in our hearts
towards those who believe;
our Lord! surely Thou art
Kind, Merciful.[2480]

فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا
إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝

SECTION 2

Hypocrites fail to fulfil their Promise to Jews

11, 12. Hypocrites' secret promise of help to Jews and failure to keep it.
13-17. End of the guilty.

Ar. *hast thou.*

11 *Have you* not seen those
who have become hypocrites?
they say to those of their
brethren who disbelieve from
among the followers of the
Book: If you are driven forth,
we shall certainly go forth with
you, and we will never obey
any one concerning you, and if
you are fought against, we will
certainly help you; and Allah
bears witness that they are
most surely liars.[2481]
12 Certainly if these are
driven forth, they will not go
forth with them, and if they
are fought against, they will
not help them, and even if they
help them, they will certainly
turn (their) backs, then they
shall not be helped.
13 You are certainly greater
in being feared in their *hearts*
than Allah; that is because
they are a people who do not
understand.
14 They will not fight against
you in a body save in fortified
towns or from behind walls;
their fighting between them is
severe; *you may* think them as
one body, and their hearts are
disunited; that is because they
are a people who have no sense.
15 Like those before them
shortly;[2482] they tasted the evil

Ar. *breasts.*

Ar. *thou mayest.*

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَ
إِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَاذِبُونَ ۝
لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ
وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ
نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ
لَا يُنْصَرُونَ ۝
لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ
اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝
لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ
بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ
شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝
كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ

2480 This description may apply to all Muslims of later ages.

2481 The hypocrites deceived the Jews with false promises, and thus brought them into opposition to the Holy Prophet. See 2475.

2482 According to some, this description applies to the Bani Qainuqá', and according to others, to the Quraish slain in the field of Badr.

result of their affair, and they shall have a painful chastisement.

16 Like the devil when he says to man, Disbelieve, but when he disbelieves, he says: Ar. *thee.* I am surely clear of *you*; surely I fear Allah, the Lord of the worlds.

17 Therefore the end of both of them is that they are both in fire to abide therein, and that is the reward of the unjust.

أَمْرِهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ○
كَمَثَلِ الشَّيْطٰنِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي
أَخَافُ اللّٰهَ رَبَّ الْعٰلَمِينَ ○
فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خٰلِدَيْنِ
فِيهَا ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِينَ ○

SECTION 3

An Exhortation

18–21. Believers enjoined to be true to their duty. 22–24. Perfect attributes of the Divine Being.

18 O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

19 And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.

20 Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.

21 Had We sent down this Qur-án on a mountain,[a] *you would* certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

a 1604.
Ar. *thou wouldst.*

22 He is Allah besides whom there is no god: the Knower of the unseen and the seen; He is the Beneficent, the Merciful.[2483]

يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ط
إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ ○
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنْسٰهُمْ
أَنْفُسَهُمْ ط أُولٰٓئِكَ هُمُ الْفٰسِقُونَ ○
لَا يَسْتَوِيٓ أَصْحٰبُ النَّارِ وَأَصْحٰبُ الْجَنَّةِ ط
أَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ ○
لَوْ أَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَأَيْتَهُ
خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ط
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ ○
هُوَ اللّٰهُ الَّذِي لَآ إِلٰهَ إِلَّا هُوَ ۚ عٰلِمُ
الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيمُ ○

2483 From this verse to the end we have a most beautiful collection of the Divine names.

23 He is Allah, besides whom there is no God; the King, the Holy, the *Author of peace*, the Granter of security, Guardian over all, the Mighty, the *Supreme*, the Possessor of every greatness; Glory be to Allah from what they set up (with Him).

24 He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

Or, *free from defects.*

Or, *Restorer of every loss.*

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ
الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ
عَمَّا يُشْرِكُوْنَ ۝
هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ
وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

CHAPTER LX

THE EXAMINED ONE

(*Al-Mumtaḥanah*)

REVEALED AT MEDINA

(2 *sections and* 13 *verses*)

Abstract:

Sec. 1. Friendly relations with enemies of Islam forbidden.
Sec. 2. Other friendly and social relations.

General remarks.

THE whole of this chapter deals with the relations between the Muslims and the non-Muslims, and in particular with the undesirability of relations with those enemies who were bent upon extirpating Islam, and who, not being satisfied with expelling the Muslims from their homes, now made war on them. It is in this connection that the Holy Prophet is enjoined to *examine the women* who came to him from among the idolaters for the purpose of embracing Islam, so that if they are found to be inspired by sincere motives they should be retained. It is this circumstance which gives the title of the *Examined One* to this chapter, and thus it shows that, notwithstanding enmity, the Muslims were required to be fair in their dealings with the unbelievers. The connection with the last chapter is self-evident. A clear statement was needed regarding the relations of the two communities on account of the hostilities which had sprung up between them.

The first section opens with an injunction against entering into friendly relations with the enemies of Islam, whose hostile attitude had now assumed the gravest aspect, and the example of Abraham is quoted, who was similarly compelled to sever his connection with his opponents when they became hostile to him. The second section, however, adds that every non-Muslim is not to be regarded as an enemy; a distinction is drawn between the conduct which should be observed towards enemies and mere unbelievers. This direction, given as it was at a very late date, furnishes a basic principle in a discussion of the question of friendly relations. It is then stated that women who fled from Mecca to escape persecutions could be given shelter if they were found on examination to be sincere. Marriage relations between Muslim husbands and idolatrous wives, and idolatrous husbands and Muslim wives, were declared to be void, arrangements being made for the compensation of dowries. The chapter closes with a statement as to the pledge which should be demanded from women coming over to Islam, for the pledge in the case of men included the defence of the faith against the enemies, a duty which women could not perform.

The date of the revelation of this chapter may be approximately placed about the year 8 A.H., between the truce made at Hudaibiyya and the conquest of Mecca.

SECTION 1

Friendly Relations with Enemies of Islam forbidden

In the name of Allah, the Beneficent, the Merciful.

1 O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord?[2484] If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

2 If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil,[2485] and they ardently desire that you may disbelieve.

3 Your relationships would not profit you, nor your children, on the day of resurrection; He will decide between you, and Allah sees what you do.

4 Indeed, there is for you a good example in Abraham and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you,[2485A]

بسم الله الرحمن الرحيم ○
يا أيها الذين آمنوا لا تتخذوا عدوي
وعدوكم أولياء تلقون إليهم
بالمودة وقد كفروا بما جاءكم
من الحق يخرجون الرسول وإياكم
أن تؤمنوا بالله ربكم إن كنتم
خرجتم جهادا في سبيلي وابتغاء
مرضاتي تسرون إليهم بالمودة
وأنا أعلم بما أخفيتم وما أعلنتم
ومن يفعله منكم فقد ضل
سواء السبيل ○
إن يثقفوكم يكونوا لكم أعداء و
يبسطوا إليكم أيديهم وألسنتهم
بالسوء وودوا لو تكفرون ○
لن تنفعكم أرحامكم ولا أولادكم
يوم القيامة يفصل بينكم والله
بما تعملون بصير ○
قد كانت لكم أسوة حسنة في
إبراهيم والذين معه إذ قالوا
لقومهم إنا برآء منكم ومما
تعبدون من دون الله كفرنا بكم

2484 It should be noted that the reason given for not befriending the unbelievers is that they are the enemies of Allah and His Apostle, who have driven out the Apostle and the Muslims from their homes. To say that the passage was revealed on account of Hatib ibn Abi Balta', who had sent a letter informing the Meccans of the Holy Prophet's advance on Mecca, is only to give an instance of the harm which may result from friendship with an enemy in a state of war.

2485 That is, they would slay you with their hands and revile you with their tongues.

2485A كفر بكذا also means *he declared himself to be clear* or *quit of such a thing* (Msb-LL). As the ordinary significance of the word *kufr* does not apply here, this significance has been adopted.

Ar. *between you.*

Ar. *thee.*
Ar. *thee.*

and enmity and hatred have appeared between us and *you* for ever until you believe in Allah alone—but not in what Abraham said to his sire: I would certainly ask forgiveness for *you*, and I do not control for *you* aught from Allah[2486]—Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:

5 Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.

6 Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.

وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَ
الْبَغْضَآءُ أَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ
وَحْدَهٗٓ إِلَّا قَوْلَ إِبْرٰهِيْمَ لِأَبِيْهِ
لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ
مِنَ اللّٰهِ مِنْ شَيْءٍ ۖ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيْرُ ۝
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا
وَاغْفِرْ لَنَا رَبَّنَا ۚ إِنَّكَ أَنْتَ
الْعَزِيْزُ الْحَكِيْمُ ۝
لَقَدْ كَانَ لَكُمْ فِيْهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ ۚ وَ
مَنْ يَّتَوَلَّ فَإِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝

SECTION 2

Other Friendly and Social Relations

7–9. Relations with unbelievers, not enemies of Islam, allowed. 10, 11. Marriage ties between idolatrous enemies and Muslims to be treated as dissolved. 12. Pledge from female converts to Islam. 13. Friendly relations with Jews forbidden.

Ar. *between those.*

7 It may be that Allah will bring about friendship between you and *those* whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.[2487]

8 Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from

عَسَى اللّٰهُ أَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ
الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ۚ وَاللّٰهُ
قَدِيْرٌ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝
لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ
فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ

2486 As shown in 790, it was not Abraham's father for whom he thus prayed, for ultimately this sire of Abraham proved to be a deadly enemy. Abraham's example is quoted to show how loving and tender he was towards his people, yet when it became clear to him that they were bent upon uprooting the truth, even Abraham could not maintain relations of friendship with them. The Holy Prophet and his companions were in like manner now obliged to renounce all relationships of friendship with a people who were not only the avowed enemies of the Muslims but also in a state of continual war with them. For Abraham's promise to ask forgiveness for his sire, see 19:47.

2487 This verse makes it clear that the prohibition against friendly relations with the unbelievers was only temporary, to be operative only so long as the war continued. The friendship prophetically referred to here was brought about after the conquest of Mecca.

your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.[2488]

9 Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

10 O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers;[2489] neither

دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ط
إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ ○
إِنَّمَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِينَ قٰتَلُوكُمْ
فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيٰرِكُمْ
وَظٰهَرُوا عَلٰٓى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ج
وَمَنْ يَتَوَلَّهُمْ فَأُولٰٓئِكَ هُمُ الظّٰلِمُونَ ○
يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِذَا جَآءَكُمُ
الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوهُنَّ ط
اَللّٰهُ أَعْلَمُ بِإِيمَانِهِنَّ ج فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ط

2488 This verse and the one that follows, revealed as they were at a time when the relations between the Muslims and the unbelievers were most strained, on account of the existence of a continual state of war between the two parties, settle conclusively that friendly relations between Muslims and non-Muslims, as such, are not prohibited by the Holy Qur-án. It is in the light of these verses that all the verses forbidding friendly relations with the unbelievers should be read, because here the true principle is revealed in unmistakable language, allowing friendly relations with one kind of unbelievers and prohibiting such relations with those of another kind. It also upsets the oft-repeated libel of Christian writers, wherein the uninformed are led to believe in the existence of a fanatic intolerance of all non-Muslims on the part of the followers of the Holy Prophet.

2489 It appears from the above that, up to this time, not only did people continue to embrace Islam at Mecca, although there was now no preacher of the faith there, but that this gradual conversion to Islam also continued notwithstanding the bitter persecution of the new converts, which still compelled them to flee from their homes. It is an unparalleled example of the deep impression which the Holy Prophet's truth had made upon the Meccans. The example cited here relates to believing women who fled to Medina under these circumstances. But note the broadness of the principles of Islam. These women are not taken unconditionally, for they might have deserted their husbands. The Holy Qur-án requires that they should be examined. In accordance with this injunction we find it related that the Holy Prophet obtained the assurance of such women under oath that they had not left their homes except on account of Islam, and that it was not the desertion of their husbands or the love of any one that had prompted them to flee (JB, Kf). Those women who gave a satisfactory answer to these questions were not returned to the unbelievers. It is an error to suppose that this was a violation of the conditions of the truce made at Hudaibiyya, for had it been so, the Meccans would not have remained silent. There was no doubt a condition in that truce that the Meccans who went over to the Holy Prophet should be returned to Mecca, and that condition, which only related to *men*, was faithfully observed by the Holy Prophet, who refused to allow the Muslims who fled from the persecutions of the Meccans to remain with him, and these *men* had therefore to make a colony of their own, having no connection whatever with the Medina Muslims, nor were they subject to the Meccans. The truth of this is further clarified by the incident relating to Umm-i-Kalsum, daughter of Aqaba and wife of Amr bin 'Ás, who was accompanied by her two brothers, Ammara and Walid: both were handed over by the Holy Prophet to the unbelievers, but not their sister (Rz). In fact, the

are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries;[2490] and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you; and Allah is Knowing, Wise.[2491]

11 And if any thing (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.[2492]

12 O Prophet! when believing women come to *you* giving *you* a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged *of themselves*, and will not disobey *you* in what is good, accept their pledge, and

Ar. *thee.*
Ar. *thee.*
Ar. *between their hands and their feet.*
Ar. *thee.*

لا هن حل لهم ولا هم يحلون لهن
وآتوهم ما أنفقوا ولا جناح عليكم
أن تنكحوهن إذا آتيتموهن أجورهن
ولا تمسكوا بعصم الكوافر واسألوا
ما أنفقتم وليسألوا ما أنفقوا
ذلكم حكم الله يحكم بينكم و
الله عليم حكيم ○
وإن فاتكم شيء من أزواجكم إلى الكفار
فعاقبتم فآتوا الذين ذهبت
أزواجهم مثل ما أنفقوا واتقوا الله
الذي أنتم به مؤمنون ○
يا أيها النبي إذا جاءك المؤمنات
يبايعنك على أن لا يشركن بالله
شيئا ولا يسرقن ولا يزنين ولا يقتلن
أولادهن ولا يأتين ببهتان يفترينه
بين أيديهن وأرجلهن ولا
يعصينك في معروف فبايعهن و

condition was introduced by the Quraish to guard against the growing strength of the Muslims by permitting the converts to come over to them; and hence they were quite satisfied when the Holy Prophet told them that the condition did not apply to women. And though the condition did not apply to women, yet these women were only granted protection after their dowry was returned to their husbands, who were not allowed to suffer a loss. The acceptance of the dowry by the husband brought about a divorce, and these women could then be married by the Muslims.

2490 Whereas payment of a dowry to the first husband marked the termination of the marriage relationship with him, the payment of a dowry to the wife was necessary for the new conjugal relationship.

2491 The state of permanent warfare maintained between the Muslims and the unbelievers did not allow of any social relationships to be established between the two parties; hence the marriage relationships between Muslim men and unbelieving women as well as those between the Muslim women and the unbelieving men could no longer be maintained: each party having returned the dowry, divorce, *ipso facto*, automatically resulted.

2492 It is a case in which a Muslim husband is allowed to recoup the loss sustained of an unbelieving wife's dowry who has deserted him, from the sum due for the payment of a Muslim woman's dowry who has fled from the unbelievers and joined the Muslims, or from the acquisition gained in war (Kf). This was necessary because the unbelievers refused to return the dowries of women who had gone over to them. It should be noted, however, that, notwith-

ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.[2493]

13 O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter, as the unbelievers despair of those in tombs.[2494]

استغفر لهن الله ان الله غفور رحيم
يايها الذين امنوا لا تتولوا قوما غضب
الله عليهم قد يئسوا من الاخرة كما يئس
الكفار من اصحب القبور

---

standing this treatment which the Muslims suffered at the hands of the unbelievers, the Muslims were enjoined to make over to the unbelievers the dowries of the women who came over to them.

2493 Most of the commentators think that the pledge spoken of in this verse was only taken by the Holy Prophet after the conquest of Mecca, when large numbers of women as well as men embraced Islam. Rz relates the whole of this incident in detail, in which some lively responses by Hind, wife of Abu Sufyan, are given.

2494 The reference is to the Jews. One sect of the Jews denied resurrection, to which reference is contained in the concluding words of the verse.

CHAPTER LXI

THE RANKS

(*Aṣ-Ṣaff*)

REVEALED AT MECCA

(2 *sections and* 24 *verses*)

SECTION 1

Triumph of Islam

1–4. Muslims exhorted to be strong in defence of faith. 5. Troubles of Moses. 6, 7. Jesus' prophecy regarding advent of the Holy Prophet. 8, 9. Prophecy of the triumph of Islam over all other religions.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

Abstract:

Sec. 1. Triumph of Islam.

Sec. 2. Great sacrifices must be made.

General remarks.

THE Muslims, having been enjoined in the last chapter to have no friendly relations with the unbelievers, and a hint being given in v. 7 that friendly relations would soon be restored, are herein told that the final triumph of Islam would bring about this restoration, for so long as the unbelievers retained power, their efforts would always be directed to extinguish the light of Islam. Hence, it was only by means of the establishment of a Muslim government that a state of peace would be established in the peninsula. The title of this chapter is taken from the injunction to the Muslims to fight in defence of the faith in *ranks*, for fighting was now essential for the preservation of the very life of the Muslim community. After giving that injunction, the first section proceeds to cite an example of the persecution of Moses at the hands of his own people, and then a prophecy announced by Jesus as to the Holy Prophet's advent, which made it clear that truth should be finally victorious. Then follows a prophecy of the triumph of Islam over all other religions, the basis of whose fulfilment was laid in the lifetime of the Holy Prophet in the vanquishment of all religions within Arabia. The second section exhorts the Muslims to exert themselves in the cause of truth if they would see that prophecy fulfilled, citing the example of Jesus, whose followers, notwithstanding the apparent triumph of the enemy, finally succeeded in propagating the truth.

2 O you who believe! why do you say that which you do not do?

3 It is most hateful to Allah that you should say that which you do not do.[2495]

4 Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

5 And when Moses said to his people: O my people! why do you give me trouble? and you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

6 And when Jesus son of Mary said: O children of Israel! surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmad;[2496] but when he came to them with clear arguments

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا
لَا تَفْعَلُونَ ○
كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا مَا
لَا تَفْعَلُونَ ○
إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِ
صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ○
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَٰقَوْمِ لِمَ تُؤْذُونَنِى
وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ
فَلَمَّا زَاغُوٓا أَزَاغَ ٱللَّهُ قُلُوبَهُمْ وَ
ٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ○
وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ
إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم
مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى
ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ

Date of revelation.

The chapter is by all authorities admitted to be a Medinian revelation. The actual date is not certain, but it may be approximately assigned to the year 4 A.H.—a time of despondency for the Muslims on account of the loss sustained at Uhud. From the first we find prophecies of the triumph to have been announced at a time when conditions leading to such a triumph were most adverse, and consequently when the assurances were most needed.

2495 It is an exhortation to those who professed belief in the truth to make their actions correspond to their assertions.

2496 Jesus' verification of the Torah, or the books of Moses, here, refers to the prophecy therein about the advent of the Holy Prophet, which is clearly stated in the latter part of the passage, where Jesus is spoken of as prophesying the advent. It should be borne in mind that the Holy Prophet had two names: he was called Muhammad as well as Aḥmad, both names being derived from the same root *ḥamd*, which signifies *praising*, the word *Muḥammad* meaning *a man praised much* or *repeatedly* or *time after time* (LA, Q-LL), and *Aḥmad* meaning *one who praises much*. It should not be supposed that Jesus uttered the very words which are reported in the Holy Qur-án, for he spoke the Hebrew language and not Arabic. Another great difficulty is that the actual words of Jesus Christ are not preserved in the Gospels, and we have to depend on a Greek translation, in which we find the word *paraclete*, which is translated in English as *comforter*. We are well aware how translations are sometimes misleading, and therefore the use of the word *paraclete* in the Greek version, or that of *comforter* in the English version, does not show what the actual word in the language spoken by Jesus was. But all those qualifications which are given in John 14 : 16 and 16 : 7 are met with in the person of the Holy Prophet. He is stated to be one who shall abide for ever, and

they said: This is clear en-
chantment.[2497]
7 And who is more unjust
than he who forges a lie
against Allah and he is invited
to Islam, and Allah does not
guide the unjust people.[2498]
8 They desire to put out the
light of Allah with their mouths,
but Allah will perfect His

قَالُوا هٰذَا سِحْرٌ مُّبِينٌ ○
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
الْكَذِبَ وَهُوَ يُدْعٰى إِلَى الْإِسْلَامِ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ○
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللّٰهِ
بِأَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ

so is the Prophet's law; for after him comes no prophet to promulgate a new law. He is spoken of as teaching all things, and it was with a perfect law that the Holy Prophet came. And clearest of all are the words of John 16:12–14: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify Me." Now, this prophecy about the *spirit of truth*, which is the same as the *comforter*, clearly stated in John 14:17, establishes the following points: (1) Jesus could not guide into all truth, because his teaching was really directed only to the reform of the Israelites, and he denounced only their crying evils; but the teaching of the *comforter* would be a perfect one, guiding men into all truth, and the Holy Qur-án is the only book which claims to be a perfect law. (2) That the *comforter* would not himself speak a word, but that which he shall hear he shall speak; the words conveying exactly the same idea as those of Deut. 18:18, "And I will put My words in his mouth," a qualification which is met with only in the person of the Holy Prophet Muhammad. (3) That he will glorify Jesus, and the Holy Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were heaped upon Jesus and his mother. The only Christian objection to this clear fulfilment of the prophecy in the person of the Holy Prophet Muhammad is, that the *comforter* is here called the *spirit of truth*, and that hence the words cannot be applicable to a man. But it is equally difficult to see why Jesus should call him *another comforter*, as he does in John 14:16, thus showing that he would come as a human being as he himself had come; and then, according to all sacred history, the teachers have been always *men*. Moreover, we cannot imagine a spirit not speaking of himself, but speaking only that which he shall hear, which a comparison with Deut. 18:18 clearly shows to be a prophet like Moses. And it should be noted that the Holy Prophet is frequently called *The Truth* in the Holy Qur-án, as in 17:81, "And say, *The Truth* has come and the falsehood vanished."

Another point worth mentioning is that the different prophecies about the Holy Prophet really refer to the different phases of his life. The two aspects of the life of the Holy Prophet are *jalál* and *jamál*, i.e. *an aspect of glory* and *an aspect of beauty*, the first finding its manifestation in the name *Muhammad* and the second in *Ahmad*. Each of the two great prophets, Moses and Jesus, prophesied about the Holy Prophet in words expressing that aspect of his life which was in consonance with his own nature: glory finding greater expression in Moses, who was prophet, law-giver, and king at the same time; and beauty in Jesus, on account of the beauty of his moral teachings, while both these elements were combined in the person of the Holy Prophet.

2497 The Holy Prophet is referred to here, as the next verse clearly shows; see the foot-note that follows.

2498 By the words, "who forges a lie against Allah and he is invited to Islam," are to be understood the rejecters who called the truth an enchantment, as stated at the end of the last verse, and as shown by the words that follow here, *And Allah does not guide the unjust people.* It was these people that were invited to Islam, while the Prophet was an inviter, as he is elsewhere called; see, for instance, 3:192, 20:108. Their polytheistic beliefs are repeatedly called a forgery in the Holy Qur-án, as, for instance, in 6:138, and again in 6:139.

light, though the unbelievers may be averse.

9 He it is who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.[2499]

نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ۝
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝

SECTION 2

Great Sacrifices must be made

10–13. Necessity of sacrificing life and property in the cause of truth. 14. Example of Jesus' disciples.

10 O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

11 You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

12 He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

13 And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.[2500]

14 O you who believe! be helpers (in the cause) of Allah, as Jesus son of Mary said to
a 433. (His) disciples[a]: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ
تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ۝
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً
فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَ
فَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ
كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ
مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

2499 Verses 8 and 9 contain two different prophecies. In the first of these we are told that all attempts to annihilate Islam will fail, and they did fail. In the second it is affirmed that Islam will be made the predominant religion, the truth of which was witnessed by Arabia in the lifetime of the Holy Prophet. But both prophecies have a wider significance. Attempts are still being made to annihilate Islam, and the Divine promise is that all these attempts shall be brought to naught; while the predominance of Islam over all the religions of the world would in time be established as clearly as it was in Arabia. The commentators say that this predominance will be brought about through the Promised Messiah (Rz).

2500 The prophecy in the previous verse relates to the hereafter, while that in this verse relates to the victories of the Muslims over the unbelievers.

So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became predominant.[2501]

فَاٰمَنَتْ طَّآئِفَةٌ مِّنْ بَنِيْٓ اِسْرَآءِيْلَ
وَكَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ
اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿١٤﴾

2501 The description applies to the triumph of the teachings of Christ over those who opposed the dissemination of his teachings, and speaks prophetically of the ultimate triumph of Islam over all other religions of the world.

CHAPTER LXII

THE CONGREGATION

(Al-Jumu'ah)

Revealed at Medina

(2 *sections*, 11 *verses*)

SECTION 1

Muslims chosen for Divine Favours

1–4. Divine grace is granted to Muslims through the Prophet. 5–8. Example of Jews as a warning.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

2 He it is who raised among the *Meccans*[2502] an Apostle from among themselves, who recites to them His communications

Or, *illiterates.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ
الْحَكِيْمِ ○
هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ
رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ

Abstract:

Sec. 1. Muslims chosen for Divine favours.

Sec. 2. Friday prayers.

General remarks.

This chapter receives its name from the exhortation to gather together on the day of *congregation*, or *Friday*. The first section, after stating that the Prophet was a purifier of his immediate followers as well as of those who would come later on, warns the Muslims of the danger which brought about the downfall of the Jewish nation. They had with them the letter of the law, but were not true to its spirit. The reason of this was that they gave themselves up to worldly occupations and did not even observe their Sabbath, which was set apart for religious devotion. The second section therefore enjoins the Muslims not to neglect their prayers in congregation, and the congregation of Friday is specially spoken of.

The date of the revelation of this chapter may be assigned to about the second year of Hejira.

2502 *Ummul-qurá* is the name by which Mecca is known, and hence a Meccan is called an *ummí* (Majma'-ul-Biḥár), the other significance of the word being *illiterate*. For a full discussion of the meaning of the word see 117, 950.

and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,

3 And others from among them who have not yet joined them; and He is the Mighty, the Wise.[2503]

4 That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

5 The likeness of those who were charged with the Torah, then they did not observe it, is as the likeness of the ass bearing books; evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

6 Say: O you who are Jews, if you think that you are the favourites of Allah to the exclusion of other people, then invoke death if you are truthful.[2504]

7 And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.

8 Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلٰلٍ مُّبِينٍ ○
وَّآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط وَ
هُوَ الْعَزِيزُ الْحَكِيمُ ○
ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَّشَاءُ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ ○
مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ط بِئْسَ
مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِاٰيٰتِ اللّٰهِ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ○
قُلْ يٰٓأَيُّهَا الَّذِينَ هَادُوٓا إِنْ زَعَمْتُمْ
أَنَّكُمْ أَوْلِيَآءُ لِلّٰهِ مِنْ دُونِ النَّاسِ
فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صٰدِقِينَ ○
وَلَا يَتَمَنَّوْنَهٗٓ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ
وَاللّٰهُ عَلِيمٌ بِالظّٰلِمِينَ ○
قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ
فَإِنَّهٗ مُلٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلٰى عٰلِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ○

2503 Abu Huraira says: "We were sitting with the Holy Prophet when the chapter entitled *Friday* was revealed to him, and in it the words *others from among them who have not yet joined them*. I asked the Holy Prophet: 'Who are these?' He gave no reply until I questioned him thrice. Salmán, the Persian, was sitting among us, and the Holy Prophet placed his hand on Salmán and said, 'Even if faith were near the Pleiades, men (or a man) from among these would surely find it'" (Bkh). This report would show that the verse applies to one man or certain men of Persian descent. But commentators understand that non-Arabs are meant (Rz); others think that all Muslims coming after the time of the Holy Prophet are meant (Rz, JB). But while the general significance of the words must be regarded as true, Bkh's report shows the reference to be to a man in particular. As other reports show that the Messiah would appear among the Muslims at a time when they would have the letter of the law with them but would not be true to its spirit, the reference in the report given here is particularly to the Messiah or to his time. The significance is that after a time, when the true spirit of Islam should have been lost, a man or a people would be raised who, again receiving the light from the Holy Prophet, would spread the light of Islam in the world.

2504 The prayer for death spoken of here is the same as that in 2:94, for which see 138.

SECTION 2

Friday Prayer

9 O you who believe! when the call is made for prayer on *Friday*, then hasten to the remembrance of Allah and leave off traffic; that is better for you, if you know.[2505]

Or, *the day of congregation.*

10 But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

11 And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ
لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا
اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝
فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي
الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا
اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝
وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا اِنْفَضُّوْٓا
اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا قُلْ مَا عِنْدَ
اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ
وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝

2505 The time of the *Jumu'ah* prayer is just after noon, and the service, which consists only of two *rak'ats* instead of the four *rak'ats* of the early afternoon prayer, is preceded by a sermon. The words of this verse and those of the following show that ordinary business may be carried on by a Muslim on Friday before or after the *Jumu'ah* prayer. Hence, unlike the Jewish and the Christian Sabbaths, it is not necessarily a day of rest. But attendance at the *Jumu'ah* prayers is obligatory, and as soon as the call to prayer is given, every Muslim is bound to leave business of every kind and immediately to hasten to the mosque. It is a pity that in a country like India, having seventy millions of Muslims, officialdom did not recognize the necessity of the Muslims performing this obligatory duty until a very late date, and even now it is only partially recognized. Every nation has a Sabbath, or a so-called day of Divine service set apart from the ordinary weekdays, but in practice, the whole day is never given to prayer. In fact, a Muslim, who is allowed to do his ordinary work on Friday, gives more time to his prayers than the majority of those who recognize a seventh day as their Sabbath. The idea underlying the Sabbath is, no doubt, a temporary cessation of the material and physical activities, to give place to spiritual exercise and to holding communion with the Divine Being, but in practice that idea is practically non-existent. Islam, on the other hand, requires communion with the Divine Being to be observed throughout the entire week, and five times daily, in the most occupied hours of business; thus it gives a real chance to its followers for the exercise and development of the spiritual faculties which in others lie quite dormant. The Islamic division of prayers is much more suited to elevate a man spiritually, affording true spiritual food to the soul, than is to be discovered in any other form of worship.

CHAPTER LXIII

THE HYPOCRITES

(*Al-Munáfiqún*)

REVEALED AT MEDINA

(2 *sections and* 11 *verses*)

SECTION 1

The Hypocrites

In the name of Allah, the Beneficent, the Merciful.

1 When the hypocrites come
Ar. *thee.* to *you*, they say: We bear
Ar. *thou art.* witness that *you are* most
surely Allah's Apostle; and
Ar. *thou art.* Allah knows that *you are* most
surely His Apostle, and Allah bears witness that the hypocrites are surely liars.

2 They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.

3 That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.[2506]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
إِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ
إِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ إِنَّكَ
لَرَسُوْلُهٗ ۗ وَاللّٰهُ يَشْهَدُ إِنَّ الْمُنٰفِقِيْنَ
لَكٰذِبُوْنَ ۚ
اِتَّخَذُوْٓا أَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ
سَبِيْلِ اللّٰهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ
ذٰلِكَ بِأَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ
عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ

Abstract:

Sec. 1. The hypocrites.
Sec. 2. An exhortation.

General remarks.

THE entire chapter, as its name shows, deals with the *Hypocrites* and condemns *hypocrisy*. The first section speaks of the hypocrites, their false promises and their desire to see Islam abased and trampled under foot, while the second section concludes with an exhortation to the Muslims to be sincere and not to be led away by the love of wealth and children. The hypocrisy of the upholders of a cause is fatal to its advancement; hence its connection with the last chapter.

The date of revelation may be assigned to a time when the hypocrites became separated from the believers, which first took place in the battle of Uḥud, and therefore it was probably in the third year of Hejira that it was revealed.

2506 Note how the setting of a seal upon the hearts is described here. It is man's own action which is the cause, while the setting of the seal is only the necessary consequence of that action.

Ar. thou seest.
Ar. thee.
Ar. thou wilt.

4 And when *you see* them, their persons will please *you*, and if they speak, *you will* listen to their speech; (they are) as if they were big pieces of wood clad with garments: they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back? [2507]

5 And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and *you may* see them turning away while they are big with pride.

Ar. thou mayest.

6 It is alike to them whether *you* beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

Ar. thou.

7 They it is who say: Do not spend upon those who are with the Apostle of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

8 They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know. [2508]

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ
وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ
خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ
عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ
اللَّهُ أَنَّى يُؤْفَكُونَ ۝
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ
رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝
سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ
تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ ۝
هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ
مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا وَ
لِلَّهِ خَزَائِنُ السَّمٰوٰتِ وَالْأَرْضِ وَلٰكِنَّ
الْمُنٰفِقِينَ لَا يَفْقَهُونَ ۝
يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَ
لِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلٰكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ ۝

2507 By the *cry* is here meant the *hostile incursion* of the enemy *by which the tribes are surprised* (TA-LL). Whenever there was an incursion of the enemy they showed cowardice and thought that the Muslims would be crushed by their adversaries.

2508 So late as this revelation, the hypocrites considered themselves, in conjunction with their unbelieving friends, to be the stronger party and the Muslims to be the weaker party, whom they could easily drive out of Medina. But they are told that they themselves shall be disgraced, and so it was, for when the hypocrites were expelled from the mosque, each one's name was called out aloud; ultimately their opposition came to naught. See 1090.

SECTION 2

An Exhortation

Ar. *nor.*

9 O you who believe! let not your wealth, *or* your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

10 And spend out of what We have given you before death comes to one of you, so that he should say: My lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

11 And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ
وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝
وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ
يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَاۤ
اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ
وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ۝
وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ
وَاللّٰهُ خَبِيْرٌ ۢبِمَا تَعْمَلُوْنَ ۝

CHAPTER LXIV

THE MANIFESTATION OF DEFECTS

(At-Taghâbun)

REVEALED AT MEDINA

(2 *sections and* 18 *verses*)

Abstract:

Sec. 1. Unbelievers warned.
Sec. 2. An exhortation for believers.

General remarks.

As the previous chapters speak of believers and unbelievers separately, we now arrive at a chapter which speaks of them together, wherein the latter are warned of the consequences of their deeds, and the former are exhorted to continue their march towards spiritual excellence, not permitting worldly attractions to interfere in the necessary attainment of perfection. The reference to both unbelievers and believers is contained in the second verse. The chapter is appropriately entitled *The Manifestation of Defects*, because, not only will unbelievers find their defects manifested on a certain day, but believers will also find such defects manifested if they have failed in their conduct and have abandoned those principles which have been promulgated for their guidance, allowing worldly attractions to distract their minds from the attainment of religious and moral perfection.

The first section, after referring to Allah as being the Creator of both believers and unbelievers, and to His great knowledge, warns the unbelievers of their fate and of the consequences on a certain day of gathering, the reference being clearly prophetic of the first great gathering of the believers and the unbelievers in the field of Badr, as well as of the day of resurrection. The second section exhorts the Muslims to be obedient to the Apostle, and not to be led into a wrong course by the worldly allurements of wealth and families.

There is a difference of opinion as to whether this chapter is of Meccan or Medinian origin; the majority incline to the latter opinion. Internal evidence shows it to be an early Medinian revelation; so early indeed does its date appear to be that the battle of Badr is still prophetically referred to; the later growth of hypocrisy is, however, only remotely hinted at, in the exhortation against being led away by attractions of wealth and family. It is due to its early revelation at Medina that some have spoken of it as a Meccan revelation. But the weight of opinion is in favour of its Medinian origin.

SECTION 1

Unbelievers warned

1-4. Allah has created believers and unbelievers, and He knows what they do. 5-7. Unbelievers reminded of the fate of opponents of apostles. 8-10. They are warned of a day of gathering which will bring to light their defects.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

2 He it is who created you, but *one of* you is an unbeliever and *another of* you is a believer; and Allah sees what you do.

Ar. *from among.* Ar. *from among.*

3 He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.

4 He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the *hearts*.

Ar. *breasts.*

5 Has there not come to you the story of those who disbelieved before, then tasted the evil result of their affair, and they had a painful chastisement?

6 That is because there came to them their apostles with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

7 Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

8 Therefore believe in Allah and His Apostle and the Light

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ○
هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ
مُّؤْمِنٌ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○
خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَ
صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَاِلَيْهِ الْمَصِيْرُ ○
يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ
مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ وَاللّٰهُ عَلِيْمٌ
بِذَاتِ الصُّدُوْرِ ○
اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا
مِنْ قَبْلُ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَ
لَهُمْ عَذَابٌ اَلِيْمٌ ○
ذٰلِكَ بِاَنَّهُ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ فَقَالُوْا اَبَشَرٌ يَّهْدُوْنَنَا
فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ وَ
اللّٰهُ غَنِيٌّ حَمِيْدٌ ○
زَعَمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يُّبْعَثُوْا قُلْ
بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
عَمِلْتُمْ وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○
فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَالنُّوْرِ

which We have revealed; and
Allah is Aware of what you do.
9 On the day that He will
gather you for the day of
gathering, that is the day of
the manifestation of defects;[2509]
and whoever believes in Allah
and does good, He will remove
from him his evil and cause
him to enter gardens beneath
which rivers flow, to abide
therein for ever; that is the
great achievement.[2510]
10 And (as for) those who
disbelieve and reject Our communications,
they are the inmates of the fire,
to abide therein, and evil is the resort.

الَّذِيٓ اَنْزَلْنَا ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝
يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ
التَّغَابُنِ ۚ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ
صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ۚ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝
وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ۚ
وَبِئْسَ الْمَصِيْرُ ۝ ع

SECTION 2

An Exhortation for Believers

11–13. Believers should obey the Apostle. 14–18. Worldly attractions to be despised.

11 No affliction comes about
but by Allah's permission;
and whoever believes in Allah,
He guides aright his heart;
and Allah is Cognizant of all
things.
12 And obey Allah and obey
the Apostle, but if you turn
back, then upon Our Apostle
devolves only the clear delivery
(of the message).
13 Allah, there is no God
but He; and upon Allah, then,
let the believers rely.
14 O you who believe! surely
from among your wives and
your children there is an enemy

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ
وَمَنْ يُّؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَهٗ ۚ وَاللّٰهُ
بِكُلِّ شَيْءٍ عَلِيْمٌ ۝
وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ
فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝
اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ
اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا

2509 The day of resurrection is here called the day of the manifestation of defects, because the hidden defects of man's nature will on that day be completely manifested. But the unbelievers had also their defects manifested in this life, when on the *day of gathering* (i.e. at Badr) they found to their amazement that their power was so weak that they could not subdue even a third of their number. Hence the manifestation of their defects began in this life.

2510 Note that he who acts righteously will have his evil removed, because a change comes over his life. There is no doubt that when a complete transformation takes place in the life of a man, the consequences of the evil which he might have previously wrought are immediately arrested.

to you ;[2511] therefore beware of them ; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

15 Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

16 Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls ; and whoever is saved from the greediness of his soul, these it is that are the successful.

17 If you set apart for Allah
a 321. a goodly portion,[a] He will double it for you and forgive you ; and Allah is the Multiplier (of rewards), Forbearing,

18 The Knower of the unseen and the seen, the Mighty, the Wise.

لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا
وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَ
اللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ○
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا
وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ
وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ○
إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ
لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ○
عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ○

2511 Because it is most often for the sake of one's wife and children that one acts wrongfully towards others. Thus, in some cases the wife or the children become an enemy to man. Note the use of the word *min*, which shows that wives and children do not necessarily lead man to evil, but that sometimes he inclines to evil on account of them. The next verse speaks of one's possessions and children as a *fitnah*, or *trial*, because through these the light of the sincere is manifested or the weakness of the frail becomes clear as the noonday sun.

CHAPTER LXV

THE DIVORCE

(*Aṭ-ṭalāq*)

REVEALED AT MEDINA

(2 *sections and* 12 *verses*)

SECTION 1

Directions for Divorce

In the name of Allah, the Beneficent, the Merciful.

1 O Prophet! when you divorce women, divorce them for their prescribed time,[2512] and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ
فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ
وَاتَّقُوا اللّٰهَ رَبَّكُمْ لَا تُخْرِجُوْهُنَّ
مِنْ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ

Abstract:

Sec. 1. Directions for divorce.
Sec. 2. Mecca warned.

General remarks.

THIS chapter deals with certain rules regarding divorce in its first section, and is accordingly entitled *The Divorce*. The second gives an unmistakable warning to the Meccans and shows that the Prophet had brought to them light. The law of divorce had already been given to the Muslims in the second chapter, but its misuse called for additional directions (see 2512). These directions were, indeed, given to warn the Muslims against the abuse of the institutions laid down by Islam, and the subject is in consonance with what is said in the previous chapter.

The date of revelation may be assigned approximately to the sixth year of Hejira, when the incident referred to in the first verse is said to have taken place.

2512 The prescribed time is ordinarily, according to 2 : 228, three courses. But in the case of women with child, and in certain other cases, the prescribed time is laid down in v. 4 of this chapter. It should be noted how every direction in connection with the subject of divorce is followed by the injunction, *be careful of your duty to Allah*, throughout this chapter, from which it may be inferred that the Holy Qur-án requires the utmost carefulness in the matter of divorce. In a saying of the Holy Prophet, divorce is called

unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. *You do* not know that Allah may after that bring about *reunion*.[2513]

Ar. *thou dost.*

Ar. *an event.*

2 So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

3 And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for every thing.

4 And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah, He will make easy for him his affair.

5 That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

إِلَّآ أَنْ يَّأْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَ
تِلْكَ حُدُوْدُ اللّٰهِ ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ
اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ لَا تَدْرِيْ لَعَلَّ
اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ أَمْرًا ○
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوْهُنَّ
بِمَعْرُوْفٍ أَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ
وَّأَشْهِدُوْا ذَوَيْ عَدْلٍ مِّنْكُمْ وَأَقِيْمُوا
الشَّهَادَةَ لِلّٰهِ ۚ ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ
كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ
وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ○
وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ
يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ إِنَّ اللّٰهَ بَالِغُ
أَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ○
وَالّٰٓـِٔيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآئِكُمْ
إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ أَشْهُرٍ وَّ
الّٰٓـِٔيْ لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ
أَجَلُهُنَّ أَنْ يَّضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَّتَّقِ
اللّٰهَ يَجْعَلْ لَّهٗ مِنْ أَمْرِهٖ يُسْرًا ○
ذٰلِكَ أَمْرُ اللّٰهِ أَنْزَلَهٗٓ إِلَيْكُمْ ۚ وَمَنْ
يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَ
يُعْظِمْ لَهٗٓ أَجْرًا ○

the *most hateful to Allah of all things allowed.* Without the remedy of divorce, healthy conjugal relations could not be maintained in any society, yet the marriage tie is too sacred to allow of this remedy being lightly resorted to.

It is reported that the directions contained in this chapter were needed to correct a mistake made in connection with the law of divorce by Ibn-i-'Umar (Bkh).

2513 The *amr* or *event* here means *reunion* (JB). Note that the person addressed here, though singular, is not the Prophet, but the man who divorces his wife.

6 Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense, and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

7 Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.[2514]

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ
وُّجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا
عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ فَإِنْ
أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَ
أْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرٰى ○
لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ
قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتٰهُ
اللّٰهُ لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا مَا آتٰهَا
سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ○

SECTION 2

Mecca warned

8–10. A lesson in the cities destroyed. 11, 12. The Prophet has brought light.

Ar. *a severe calling to account.*

8 And how many a town which rebelled against the commandment of its Lord and His apostles, so We called it to account *severely* and We chastised it (with) a stern chastisement.[2515]

9 So it tasted the evil result of its affair, and the end of its affair was perdition.

10 Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

وَكَأَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ فَحَاسَبْنٰهَا حِسَابًا شَدِيدًا
وَّعَذَّبْنٰهَا عَذَابًا نُّكْرًا ○
فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ
أَمْرِهَا خُسْرًا ○
أَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا
اللّٰهَ يٰأُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا
قَدْ أَنْزَلَ اللّٰهُ إِلَيْكُمْ ذِكْرًا ○

2514 Note the directions for the treatment of women contained in this verse as well as the previous one. They should be lodged where a man himself is lodged, no injury is to be inflicted on them, and if a man possesses abundant wealth he must spend on his wife abundantly. All these directions give the wife a position of practical equality with the husband.

2515 Note how directions for the believers are combined with a warning for the opponents.

11 An Apostle who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers flow, to abide therein for ever; Allah has indeed given him a goodly sustenance.

12 Allah is He who created seven heavens, and of the earth the like of them;[2516] the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.

رَّسُولًا يَتْلُوا عَلَيْكُمْ آيٰتِ اللّٰهِ مُبَيِّنٰتٍ
لِّيُخْرِجَ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
مِنَ الظُّلُمٰتِ إِلَى النُّورِ ۭ وَمَنْ يُّؤْمِنْ
بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا
أَبَدًا ۭ قَدْ أَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ۝
اَللّٰهُ الَّذِي خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ
الْأَرْضِ مِثْلَهُنَّ ۭ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۥ وَّ
أَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝

2516 The statement made here that there are "seven heavens and of the earth the like of them" throws light upon what is meant by heavens where the number seven is mentioned. The seven heavens are elsewhere called *the seven ways*, and the seven earths may therefore be the seven major planets of the solar system (the *earth* itself being the eighth), their orbits being spoken of as the seven heavens or seven ways. It should, however, be borne in mind that the heavens are often referred to without a limitation of number, and include the whole of the starry creation. Another point worth noting is that the mention of seven heavens does not preclude the existence of more. For the application of the word *seven* and for further discussion, see 47.

The descending of the decree among these is interpreted by Mjd as meaning the existence of life and death in them (Rz), and thus the Qur-án supports the theory that there is life in other planets.

CHAPTER LXVI

THE PROHIBITION

(*At-Taḥrím*)

REVEALED AT MEDINA

(2 *sections and* 12 *verses*)

Abstract:

Sec. 1. Prophet's domestic relations.
Sec. 2. Progress to be made by the faithful.

General remarks.

THIS chapter is called *The Prohibition*, the title being taken from the statement made in the first verse that the Prophet (and those who follow him) should not forbid themselves what Allah has made lawful. The statement has been made the basis of an attack on the character of the Holy Prophet by all Christian writers, and although Sale was compelled to call Dr. Prideaux's version of the story a strange misrepresentation, even he could not avoid the temptation of giving currency to a story which sullied the character of one whose religion has been feared as the greatest antagonist of Christianity. Apart from all other considerations, the sole consideration of the arrangement of chapters is sufficient to show that the story which is made the basis of an attack upon the Holy Prophet, whatever its credentials, is *not referred to* in this passage of the Holy Qur-án. It is a fact that the story of the Christian critics, though referred to by some commentators, is not credited by trustworthy collections of reports such as Bukharee and Muslim. The incident reported by Bkh, on the other hand, affords clear and conclusive testimony of the falsehood of the story of the Christian writers, for under this verse he mentions two incidents, the more important and more well known of which is the story relating to the Holy Prophet's temporary separation (for one month) from his wives: it was "forbidding oneself of what Allah had made lawful." And, as the last chapter deals with divorce, it is quite natural that it should be followed by one referring to temporary separation. The story of this temporary separation is a well-known historical incident in the Holy Prophet's life, and as it clearly explains the statement made in the Qur-án, there is no reason why we should not consider the reference to relate to this incident.

The first section of this chapter thus speaks of the relations of the Holy Prophet with his wives, while the second speaks of the progress to be made by his faithful followers. The connection between these two sections may not be clear to a superficial reader, and hence a word may be said on the point. The word *zauj*, which means *a wife* or *a husband*, also signifies *an associate* or *a comrade* (A-LL), and the spiritual relation between the

SECTION I

Prophet's Domestic Relations

1, 2. Temporary separation. 3, 4. An example of domestic virtue. 5. Prophet's wives. 6, 7. General injunctions.

In the name of Allah, the Beneficent, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Ar. *dost thou.*
Ar. *thee.*
Ar. *thou seekest.*
Ar. *thy.*

1 O Prophet! why *do you* forbid (yourself) that which Allah has made lawful for *you*; *you seek* to please *your* wives; and Allah is Forgiving, Merciful.[2517]

یٰۤاَیُّہَا النَّبِیُّ لِمَ تُحَرِّمُ مَاۤ اَحَلَّ اللّٰہُ لَکَ ۚ تَبۡتَغِیۡ مَرۡضَاتَ اَزۡوَاجِکَ ؕ وَ اللّٰہُ غَفُوۡرٌ رَّحِیۡمٌ ۝

Prophet and a true follower of his is often metaphorically compared to the relation subsisting between husband and wife. It should also be noted that unbelievers and believers are in the concluding verses of the section compared to women, the wives of Noah and Lot on the one hand, and the wife of Pharaoh and Mary the mother of Jesus on the other.

The date of the revelation of this chapter may be placed about the year 7 A.H., which is the probable date of the separation.

2517 This verse, as already noted, has been utilized to attack the admitted purity of the Holy Prophet's life. It is said to contain a reference to the Prophet's conjugal relations with Mary, the Coptic woman, which, it is alleged, being discovered by his wife Hafsa, the Prophet swore not to have anything more to do with her. And this is claimed to be a case of "gratifying an unholy passion."

How far this story is worthy of credit may be gathered from the fact that this Mary did enjoy the honour of standing in the same relation to the Prophet as his other wives, and that she gave birth to Ibrahim, a son of the Holy Prophet who died in infancy. Why then should the Prophet's conjugal relations with her be regarded with a suspicious eye, and why should the holy relations of husband and wife, on which is based the very existence of human life, be called a gratification of "unholy passions"? Is this not another of the many proofs of Christian bias, and Christian antagonism, of a most cruel and unscrupulous character? Mary was not an Arab lady, and therefore socially her status may not have been the same as that of the other wives, but so far as her relation with the Holy Prophet was concerned, there was nothing in it of a clandestine nature, and as *a son's mother* (Ar. *umm-i-walad*) she is ranked equally with the Holy Prophet's wives, for it is a fact that the Prophet never kept a slave. The case of Safiyya illustrates this. She was a prisoner of war and might have been treated as a slave, but from the first she enjoyed the honour of being a wife, and no distinct or separate treatment was ever accorded to her. Nor does it appear that Mary was ever treated otherwise than as a *son's mother*. The story therefore that Hafsa's discovery of the Prophet having conjugal relations with her upset the Prophet to such a degree that he swore not to have anything more to do with her is a pure invention, and the known facts not only nullify the calumny, but brand it as another of those fables invented by Christian writers who seek to vilify Islam.

The commentators' version is that the Holy Prophet had gone in to Mary when he ought to have been in Hafsa's house, but even such commentators as IJ have held that the reference may as well be to the Prophet's forbidding himself the company of his wives for a month, or to his having forbidden himself the use of honey in deference to the wishes of one of his wives; other commentators are also of the opinion that the reference may be to one of these latter incidents. Sale could have discovered this even in Bḍ, if no other commentary was accessible to him. But strange indeed are the ways of the Christian

2 Allah indeed has sanctioned for you the expiation of your oaths; and Allah is your Protector, and He is the Knowing, the Wise.[2518]

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ
مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝

critics. One of these calls the latter incident a "ludicrous story," while Noeldeke says that it was probably invented by 'Ayesha, the reason given being that she was chiefly concerned in this quarrel. Strange to say, the reason given is just the opposite of what is held by Noeldeke himself to be true. It was Ḥafṣa that was chiefly concerned in the quarrel, if the story credited by Sale, Muir, and others is to be taken as correct. Again, we do not see what blame rested on either Hafsa or 'Ayesha, if that story is correct, whereas the incident of the honey casts the blame upon both of them. Why should 'Ayesha herself have invented a story which cast a blame (slight though it be) on her? while according to the story of the Christian critics she was blameless. Not only had she no motive in inventing the story, but she should have been the first person to repudiate the incident of the honey if it were false. In fact, it is a proof of the great trustworthiness of the reports relating to the Holy Prophet that 'Ayesha herself is found circulating a report which cast blame on her. It shows how scrupulous, how conscientious, and how true were the companions in reporting sayings and incidents relating to the life of the Holy Prophet. For the incident is thus narrated by 'Ayesha: "The Holy Prophet, may peace and the blessings of Allah be upon him, used to take honey at Zainab's house, and Ḥafṣa and I agreed to tell the Holy Prophet that he smelled as if he had taken *Maghâfîr*," which being done, the Holy Prophet, accepting their word, solemnly promised that he would eat honey no more. Now this story could not be invented, for the reporter is 'Ayesha, and the report contains some evidence against herself, while what Christian prejudice takes to be the true incident does not cast the least aspersion upon 'Ayesha.

I, however, consider that the reference is to the well-known temporary separation, regarding which the Holy Prophet made a vow, and which is actually spoken of as being referred to in these verses by no less an authority than 'Umar. Bukharee relates the following report of I'Ab in his commentary on this chapter. I'Ab, according to that report, was long doubtful as to the two women spoken of in this chapter, and finding himself alone with 'Umar on a certain day, questioned him thereupon. I'Ab tells us that before he had finished the question 'Umar told him that these were 'Ayesha and Ḥafṣa, and then went on to tell him a long story. 'Umar told I'Ab that they did not customarily give the women any status in the days of ignorance, until Allah revealed concerning them what He revealed in the Holy Qur-án. "One day," said Umar, "my wife said to me that I should take such and such a course in such and such an affair." "It is no concern of yours," was the curt reply. "Why! your daughter [Ḥafṣa] returns the Prophet answer for answer until he becomes displeased, and yet you do not like that I should speak to you in an affair," was the rejoinder. 'Umar at once repaired to Ḥafṣa, and warned her against altercations with the Prophet. "'Ayesha should not mislead you in this matter," was the father's counsel to the daughter. Then he went to Umm-i-Salma, who was equally curt, and told 'Umar that he had no business to interfere in matters between the Holy Prophet and his wives. Soon afterwards the Prophet separated himself temporarily from all of his wives, swearing not to go to the house of any one of them for a month. Whereupon news of this being brought to 'Umar, he immediately went to the Holy Prophet and related what had passed between Ḥafṣa, Umm-i-Salma, and himself, at which the Holy Prophet heartily laughed.

This incident shows clearly that 'Umar understood this verse to refer to this temporary separation, and the incident being a very well known one, of which the truth cannot be doubted, seems to be the real incident referred to in v. 1. Whether it is the incident of the honey or that of the temporary separation, the verse shows the loving and affectionate treatment of his wives by the Holy Prophet; for he was always ready to subject himself to any privation rather than give offence to his wives. This noble treatment made his domestic life the happiest that could be desired. 2518, see next page.

3 And when the Prophet secretly communicated a piece of information to one of his wives—but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part: so when he informed her of it, she
Ar. *thee*. said: Who informed *you* of this? He said: The Knowing, the one Aware, informed me.[2519]

4 If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is who is his Guardian, and Gabriel and the believers that do good, and the angels after that are the aiders.

5 Maybe, his Lord, if he divorce you,[2520] will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows, and virgins.

6 O you who believe! save yourselves and your families from a fire whose fuel is men
a 38. and stones;[a] over it are angels stern and strong, they do not disobey Allah in what He

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ
حَدِيثًا ۚ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ
عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ
فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا ۖ
قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ۝
إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ
وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ
بَعْدَ ذَٰلِكَ ظَهِيرٌ ۝
عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا
خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ
تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ
وَأَبْكَارًا ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا

2518 Dr. Prideaux translates the words قد فرض الله لكم تحلة ايمانكم occurring here as meaning "God hath granted unto you to lie with your maid-servants." If the Doctor did not do this intentionally he was utterly ignorant of the Arabic language, and for such a man to pose as an Arabic scholar, misleading an ignorant public, is, to say the least, shameful.

The expiation of oaths is allowed in 5: 89, which was revealed much earlier than this chapter, and accordingly, it is a distortion of facts to represent this verse as having been revealed to legalize the conjugal relations of the Holy Prophet with the Coptic woman Mary.

2519 There is no trustworthy report showing to what particular incident reference is here made. But really what we stand in need of learning from it is not the actual incident, but the noble moral lesson which it affords. The Prophet's kind treatment of his wives was proverbial, and there is a report extant which attributes to him the following noble words: "The best of you is he who is most kind to his wife, and I am kindest of you all to my wives." In fact, it is difficult to gauge how great was the kindness to woman with which his heart was filled, for from a position of no status at all he raised her to one of practical equality with her "lord and master."

2520 The Holy Prophet, however, did not divorce any of his wives, which shows that all those qualifications were met with in them. He had been given a choice to divorce any of his wives whom he did not desire and to marry another in her place, but when the wives refused to leave him, notwithstanding the extreme austerity of his home life, he refused to divorce them; see 2002.

commands them, and do as they are commanded.

7 O you who disbelieve! do not urge excuses to-day; you shall be rewarded only according to what you did.

أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ○
يَاأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا
الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝

SECTION 2

Progress to be made by the Faithful

8. The faithful shall be made triumphant. 9. Prophet to strive hard. 10–12. Parables of unbelievers and believers.

8 O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protec-
a 2194. tion:[a] surely Thou hast power over all things.[2521]

9 O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against

يَاأَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً
نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ
وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ
لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ○
يَاأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ

2521 This shows that, according to the Holy Qur-án, paradise is not only a place to enjoy the blessings and reap the rewards of one's previous good deeds, but it is also the starting-point of a never-ceasing spiritual advancement. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress in that life will be endless. Every stage of excellence to which man shall attain shall seem to be imperfect when compared with the next stage of progress to which man shall aspire. Thus the Holy Qur-án teaches the principle that the development of man's faculties, as it takes place in this life, however unlimited, is not sealed by finality, but is really the starting-point towards an immeasurably wider vista of the realms to be traversed, opening out after death when the soul is liberated from the limitations of its casement of clay, assuming another body, which will be in accord with the deeds performed here below. Hence it is also that those who have wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified and they are fit to start on the onward journey to the great goal, they shall no more be in hell. This is the reason why, according to the Holy Qur-án, no man shall be expelled from paradise, but (as stated very clearly in sayings of the Holy Prophet) all men shall after a time be taken out of hell, for it is only meant to clear a man of the dross which is a hindrance in his spiritual progress, and when that object has been effected its need vanishes.

them; and their abode is hell; and evil is the resort.[2522]

10 Allah sets forth an example to those who disbelieve the wife of Noah and the wife of Lot: they were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.[2523]

11 And Allah sets forth an example to those who believe the wife of Pharaoh, when she said: My Lord! build for me a house with Thee in the garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people:[2524]

12 And Mary, the daughter of Amran,[a] who guarded her chastity, so We breathed into him of Our inspiration,[b] and she accepted the truth of the words of her Lord and His books, and she was of the obedient ones.[2525]

a 410, 412.

b 653.

عَلَيْهِمْ وَمَأْوٰىهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيْرُ
ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ
نُوْحٍ وَّامْرَاَتَ لُوْطٍ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ
يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْئًا وَّقِيْلَ ادْخُلَا
النَّارَ مَعَ الدّٰخِلِيْنَ ۝
وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ
فِرْعَوْنَ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا
فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَ
نَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۝
وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَ
صَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَ
كَانَتْ مِنَ الْقٰنِتِيْنَ ۝

2522 The verb translated *strive hard* is *jâhid*, from which is derived the word *jihád*, and the context shows that the carrying on of a war is not meant by *striving hard*, for war was never proclaimed against the hypocrites, who in fact were, for all practical purposes, treated as Muslims. Therefore, when the Prophet is commanded to carry on a *jihád* against the unbelievers and the *hypocrites*, it is clear that *jihád* is something else than mere fighting.

2523 This is an instance of the followers of prophets going against the principles of their teachers; therefore, those prophets will not be able to save them.

2524 This is an example of good men who are not yet made free from the bondage of sin, for which Pharaoh stands here as a typical example; but they ardently desire to be rid of sin, striving hard to free themselves from all trammels.

2525 The example of the righteous given in this parable illustrates how Divine inspiration is granted to the perfect ones. The words "We breathed into *him* of Our inspiration" are remarkable. Evidently the word *him* (Ar. *hi* in *fîhi*) cannot refer to Mary, and therefore the Christian theory which seeks to draw from these words the conclusion that the soul of God was breathed into Mary falls to the ground. The personal pronoun is taken by some commentators to refer to Jesus (Rz); and thus the meaning is that Mary gave birth to a son who received Divine inspiration. But the reference in the personal pronoun *him* might as well be to the believer for whom Mary is set as an example, and the object of the change might be to draw attention to the fact that it is really the granting of inspiration to the believer that is meant here and not the breathing of a soul.

CHAPTER LXVII

THE KINGDOM

(*Al-Mulk*)

REVEALED AT MECCA

(2 *sections* and 30 *verses*)

Abstract:

Sec. 1. The kingdom of God.
Sec. 2. The unbelievers' doom.

General remarks.

FROM this point to the end there are forty-eight chapters, and all these were revealed at Mecca, with the single exception of ch. 110, which belongs to the Medinian period of revelation, though it too was revealed at Mecca when the Holy Prophet was there in his last pilgrimage. All of them contain prophecies of the greatness to which Islam should rise and of the failure of its opponents, sometimes in plain and sometimes in metaphorical language. But while they mostly belong to the earliest period of the Holy Prophet's revelation, the prophecies contained in them very often relate to the distant future of Islam, and are certainly not limited to the prevalence of Islam in Arabia or to the lifetime of the Prophet. While the distinct character of each chapter will be dealt with in the usual introductory note, these few words will suffice as to their general character and their relation towards each other.

The title of this chapter is taken from the statement contained in the first verse, that *kingdom* is in the hands of Allah, the evident conclusion of which is, that that kingdom which was known as the *kingdom of God* in prophetical language was now about to be established on earth. Attention is then called to the perfect working of Divine laws in physical nature, and from this the inference is drawn that evil must bear evil consequences, while good yields good fruit. The second section speaks of the doom that awaits the unbelievers because of their ungratefulness to the Divine Being, inasmuch as they would not use those very faculties with which Allah has endowed them to distinguish truth from falsehood, and that which is conducive to their good from that which is calculated to bring ultimate ruin.

SECTION 1

The Kingdom of God

1, 2. Kingdom and life are Allah's. 3–5. Uniformity of Divine laws. 6–14. Evil and good requited.

PART XXIX

In the name of Allah, the Beneficent, the Merciful.

1 Blessed is He in whose hand is the kingdom, and He has power over all things,[2526]
2 Who created death and life that He may try you—which of you is best in deeds; and He is the Mighty, the Forgiving,[2527]
3 Who created the seven heavens *alike*;[2528] *you see* no incongruity in the creation of the Beneficent God; then look again, *can you* see any disorder?[2529]

Or, *one above another.*
Ar. *thou seest.*
Ar. *canst thou.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ وَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○
الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ
اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ○
الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا
تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۭ فَارْجِعِ
الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ○

2526 The short Meccan chapters, which are no doubt generally among the earliest revelations of the Holy Prophet, often speak most forcibly of the greatness and glory of Allah. The statement here that *the kingdom is Allah's* and that He has power over all things is like a prophetical statement as to the establishment of the kingdom of Islam, which was really the kingdom of God. Compare the words in the sayings of Jesus Christ: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43).

2527 The law of life and death or growth and decay works throughout nature, but it has a special meaning in reference to man, because death does not end his life, but is really the starting-point for a new life of spiritual progress. Life to him below is, therefore, a trial, i.e. a means of bringing to light his hidden qualifications for the performance of good. But life and death have another and a deeper significance for man in the life and death of nations, and it is of this life and death of the nations that the Holy Qur-án speaks more frequently. Nations that work evil are swept away, and others are raised in their place that they may do good. They live only so long as they do more good than harm to humanity; but when they begin to devote their lives to luxury and to indulge in evil, decay overtakes them. Compare the form adopted here with that in 7 : 129, where the Jews are addressed: "It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act"; and that in 10 : 14, where the Muslims are addressed: "Then We made you (their) successors in the land after them, so that We may see how you act."

2528 My translation of *ṭibáqá* differs from the ordinary translations, and is based on the saying mentioned by LL on the authority of IA'r and others under the word *ṭabq* as follows: هذا الشئ طبق هذا او طباقه i.e. *this thing is the match of this*, or *conforms* or *corresponds with this*, or *is the like of this*. This significance, moreover, suits the context, for the verse goes on to describe the uniformity prevailing in nature.

2529 Attention is here called to the regularity and uniformity of the laws working in nature; neither is there incongruity, so that things belonging to the same class should be

4 Then turn back the eye again and again; *your* look shall come back to *you* confused while it is fatigued.

Ar. *thy.*
Ar. *thee.*

5 And certainly We have adorned this lower heaven with *lights* and We have made them to be means of conjectures for the devils,[2530] and We have prepared for them the chastisement of burning.

Ar. *lamps.*

6 And for those who disbelieve in their Lord is the chastisement of hell, and evil is the resort.

7 When they shall be cast therein, they shall hear a loud moaning of it as it heaves,

8 Almost bursting for fury. Whenever a group is cast into it, its keepers shall ask them: Did there not come to you a warner?

9 They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything: you are only in a great error.

10 And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ
الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ۝
وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ
وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَأَعْتَدْنَا
لَهُمْ عَذَابَ السَّعِيْرِ ۝
وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيْرُ ۝
إِذَآ أُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا
وَّهِيَ تَفُوْرُ ۝
تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَآ أُلْقِيَ فِيْهَا
فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيْرٌ ۝
قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚ إِنْ
أَنْتُمْ إِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝
وَقَالُوْا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا
فِيْ أَصْحٰبِ السَّعِيْرِ ۝

subject to different laws, nor is there a disorder (*fuṭúr*, which Rgh translates as meaning *ikhtilál*, i.e. *disorder* and *laxity*), so that a law should not work uniformly. The verse, while no doubt calling attention to the existence of a Supreme Being as witnessed in the regularity and uniformity of the laws working in creation, draws special attention to the spiritual laws, which should also work uniformly, and thus evil and good must each bring its special reward.

2530 The lights with which the lower heaven is lighted, i.e. the stars, are made the means of conjectures regarding the future by the astrologers. This is the plain meaning of the words. *Rujúm* is the plural of *rajm*, and explaining it IAs says: "*Rajm* means *conjectures about what Allah has not stated.*" And classing the *munajjim*, i.e. *the astrologer*, and the *káhin*, i.e. *the diviner*, and the *sáḥir*, i.e. *the magician*, as one, he goes on to say: "*Thus he* [i.e. the Prophet, whose saying is explained] considered the astrologer, who learns about stars so that he may judge thereby, and attributes to them the effect of good and evil, to be an unbeliever." And Rgh, explaining these very words, says: "And *rajm* is used metaphorically to signify conjectures and surmises." LL also gives this significance of the verse on the authority of Bḍ and TA: "We have made them to be means of conjectures to the devils of mankind, i.e. to the astrologers." Thus the astrologers, who deceived people by telling them many things which they posed as having learned from the stars, are referred to here. They are told that they shall have the punishment of burning for these false conjectures.

11 So they shall own their faults, so far be the inmates of the burning fire (from good).

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ○

12 (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.

اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ
لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ○

13 And conceal your word or manifest it; surely He is Cognizant of what is in the *hearts*.

Ar. *breasts.*

وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ○

14 Does He not know who created? And He is the Knower of the subtilties, the Aware.

اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ○

SECTION 2

The Unbelievers' Doom

15-19. Punishment is certain, but a merciful God withholds it. 20-22. Their helplessness. 23, 24. Divine favours. 25-30. Certainty of the doom.

15 He it is who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the *return* after death.

Ar. *rising.*

هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا
فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ؕ
وَاِلَيْهِ النُّشُوْرُ ○

16 Are you secure of those in the heaven that He should make the earth to swallow you up? then lo! it shall be in a state of commotion.[2531]

ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ
بِكُمُ الْاَرْضَ فَاِذَا هِيَ تَمُوْرُ ○

17 Or are you secure of those in the heaven that He should send down upon you a punishment? then shall you know how was My warning.

اَمْ اَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ
حَاصِبًا ؕ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ○

18 And certainly those before them rejected (the truth), then how was My *disapproval*.

Or, *changing of their condition.*

وَلَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ
فَكَيْفَ كَانَ نَكِيْرِ ○

19 Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent God? Surely He sees everything.[2532]

اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّ
يَقْبِضْنَ ؕ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ؕ اِنَّهٗ
بِكُلِّ شَيْءٍۢ بَصِيْرٌ ○

2531 By *those in the heaven* are meant the angels who have been charged with bringing about a punishment upon the opponents of truth (Bḍ). Or the words mean, *He who is in the heaven*, the significance being *whose command prevails in the heaven*, the reference to the command in the heaven indicating His power to deal out punishment which none would be able to avert.

2532, see next page.

20 Or who is it that will be a host for you to assist you besides the Beneficent God? The unbelievers are only in deception.

21 Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.[2533]

22 What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?[2534]

23 Say: He it is who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

24 Say: He it is who multiplies you in the earth and to Him you shall be gathered.

25 And they say: When shall this threat be (executed) if you are truthful?

26 Say: The knowledge (thereof) is only with Allah and I am only a plain warner.

27 But when they shall see it nigh, the faces of those who
Or, *marred*. disbelieve shall be *sorry*, and it shall be said: This is that which you used to call for.

28 Say: Have you considered if Allah should destroy me and those with me—rather He will have mercy on us; yet who will protect the unbelievers from a painful chastisement?[2535]

أَمَّنْ هٰذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ
مِّنْ دُونِ الرَّحْمٰنِ ۚ إِنِ الْكٰفِرُونَ إِلَّا
فِي غُرُورٍ ۝
أَمَّنْ هٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ
رِزْقَهٗ ۚ بَلْ لَّجُّوا فِي عُتُوٍّ وَّنُفُورٍ ۝
أَفَمَنْ يَّمْشِي مُكِبًّا عَلٰى وَجْهِهٖٓ أَهْدٰىٓ
أَمَّنْ يَّمْشِي سَوِيًّا عَلٰى صِرَاطٍ مُّسْتَقِيمٍ ۝
قُلْ هُوَ الَّذِيٓ أَنْشَاَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا
تَشْكُرُونَ ۝
قُلْ هُوَ الَّذِي ذَرَاَكُمْ فِي الْأَرْضِ وَ
إِلَيْهِ تُحْشَرُونَ ۝
وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ إِنْ
كُنْتُمْ صٰدِقِينَ ۝
قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَإِنَّمَآ أَنَا
نَذِيرٌ مُّبِينٌ ۝
فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓئَتْ وُجُوهُ
الَّذِينَ كَفَرُوا وَقِيلَ هٰذَا الَّذِي
كُنْتُمْ بِهٖ تَدَّعُونَ ۝
قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللّٰهُ وَمَنْ مَّعِيَ
أَوْ رَحِمَنَا ۙ فَمَنْ يُّجِيرُ الْكٰفِرِينَ مِنْ
عَذَابٍ أَلِيمٍ ۝

2532 The withholding of the birds signifies the delay of the conquests of Islam, for the birds are spoken of as following a victorious army (see 1387). The question in the next verse as to who shall assist them corroborates this significance.

2533 This is also a prophecy. Their sustenance was withheld in the great famine which prevailed at Mecca, prophecies regarding which abound in the Holy Qur-án in early as well as later revelation. See 2269.

2534 One going "prone upon his face" is one who stumbles and falls at every step, not being guided by truth.

2535 The meaning is that the guilty will by all means be called to account and suffer the evil consequences of what they have done, whether the Prophet and his companions live or die, but the uncertainty as to the reward of the righteous is at once removed by the words *rather He will have mercy on us*. For *au*, meaning *rather*, see LL, which quotes Mgh.

29 Say: He is the Beneficent God, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

30 Say: Have you considered if your water should go down, who is it then that will bring you flowing water?

قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَيْهِ تَوَكَّلْنَا
فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝
قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا
فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ۝

CHAPTER LXVIII

THE PEN

(*Al-Qalam*)

REVEALED AT MECCA

(2 *sections and* 52 *verses*)

Abstract:

Sec. 1. Not a madman's message.
Sec. 2. A reminder for the nations.

General remarks.

WHEN the Holy Prophet delivered his message, the unbelievers first called him a madman, and this chapter is taken up with a consideration of this allegation. The inkstand and the pen and what they write are called to bear witness to the fact that the utterances of the Prophet are not those of a madman; it is from this circumstance that the chapter receives its title. How these things bear witness to the Prophet's truth is shown in 2536. The first section closes with a parable clearly foretelling that all the struggles of the Meccans against the Holy Prophet will be a complete failure, and that they will in the end regret what they do. The second section lays stress on the knowledge of the future which was revealed through the Holy Qur-án, and the Holy Prophet is told that he should wait patiently for the successful issue of his affair, the example of Jonah being quoted to show how trials and sufferings sometimes make the issue doubtful, notwithstanding its certainty, and the chapter concludes with the statement that not only is the Prophet not a madman, but his message, being a reminder for all the nations, will ultimately raise the whole of humanity to eminence. It should be noted that the message of the Holy Qur-án is declared to be meant for all nations in this chapter, which is admittedly one of the earliest revelations.

Date of revelation.

As regards the time of revelation, learned opinion is admittedly in favour of a very early date, so much so that it is generally considered to be the second chapter in the order of revelation. But as the 74th chapter is shown by trustworthy reports to have been the second revelation, we can place it only after that chapter. Muir and those who follow him consider it to have been revealed towards the close of the early Meccan period, but that is surely a mistake. There is no doubt that the first allegation of the unbelievers against the Holy Prophet was that he was a madman, and it is with this allegation, and this only, that the chapter deals, the reference in the second verse and the last but one being conclusive on this point. This consideration shows it to be clearly one of the earliest revelations.

SECTION 1

Not a Madman's Message

1–7. Prophet's high morals and their evidence. 8–16. Proud ones shall be brought low. 17–33. A parable showing that opposition will not prosper.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 (Consider) the inkstand[2536] and the pen and what they write,

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝

2 By the grace of *your* Lord *you are* not mad.[2537]

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۝

Ar. *thy.* Ar. *thou art.*

2536 *Nún* is not an abbreviation, but a word meaning *inkstand.* Az objects to this in the TA, on the ground that when meaning an inkstand *nún* is written as a word and not as a letter; but the Qur-án makes a departure from the ordinary method of writing in several places and preserves the form of writing met with in the first manuscript, from which all copies were made. Moreover, there is the authority of the earliest commentators that the letter *nún* here stands for the word *nún*, for both Hasan and Qatada regard it as meaning *inkstand*, while I'Ab considers the meaning to be *fish*; the context, which mentions the pen and writing, clearly favouring the former interpretation (JB).

Rodwell's note here, that "the meaning of this and the similar symbols throughout the Qur-án was unknown to the Muhammadans themselves even in the first century," shows a lamentable ignorance on the part of a translator of the Holy Qur-án. The abbreviations in the beginning of chapters are in many cases explained by the companions of the Holy Prophet, Ibn-i-'Abbás being the chief authority. Qatada, who was a disciple of I'Ab, decidedly lived in the first century, and he handed down to posterity most of the interpretations of the Holy Qur-án by I'Ab.

2537 The first allegation of the unbelieving Meccans against the Holy Prophet was that he was *majnún*, i.e. *mad*, and this allegation is dealt with in this chapter, and the first answer to it is contained in the first two verses. By mentioning *the inkstand and the pen and what they write*, attention is really called to the fact that his prophecies about his own future and the fate of the Meccans, which were already put down in writing, would prove that the Prophet was not mad, for the ravings of a madman could not bear fruit. It should be noted that the Holy Qur-án again and again challenges its opponents to write down their prophecies about the Holy Prophet, thus showing that *its own were actually written down from the first*; and thus this chapter, which is one of the earliest, conclusively establishes the truth that every revelation of the Holy Qur-án was put down in writing as soon as it was communicated to the Holy Prophet. For the assertion made here see v. 47, and 52:41, "Or have they the knowledge of the unseen so that they write it down?" Hence *the inkstand and the pen and what they write* stands for the prophecies which are mentioned as regards the Holy Prophet in v. 3 and as regards the opponents in vv. 17–33, while they are called upon to write down the prophecies of their own diviners.

But the words have a wider significance, indicating that the Qur-án will always continue to occupy a unique position among all the books which are ever written, and thus there will always be a conclusive proof that the Prophet to whom it was revealed was not a madman. The unique position of the Holy Qur-án among all the books of the world consists in its completeness and exhaustive dealing with all the truths about religion, so that every religious truth is found within its covers, and every false doctrine is condemned therein. See 1785.

Ar. *thou shalt.*	3 And most surely *you shall* have a reward never to be cut off.[2538]	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝
Ar. *thou dost.*	4 And most surely *you* conform (yourself) to sublime morality.[2539]	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝
Ar. *thou shalt.*	5 So *you shall* see, and they (too) shall see,	فَسَتُبْصِرُ وَيُبْصِرُونَ ۝
	6 Which of you is afflicted with madness.	بِأَييِّكُمُ الْمَفْتُونُ ۝
Ar. *thy.*	7 Surely *your* Lord best knows him who errs from His way, and He best knows the followers of the right course.	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝
	8 So do not yield to the rejecters.	فَلَا تُطِعِ الْمُكَذِّبِينَ ۝
Ar. *thou shouldst.*	9 They wish that *you should* be pliant so they (too) would be pliant.[2540]	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝

2538 As proof of the assertion contained in the previous verse, the Prophet is told that his exertions shall be followed by a reward which shall never be cut off, i.e. he shall be successful in establishing a religion which shall never cease to exist, whereas a madman's actions do not bear any fruit even in his lifetime. Thus there is not only a clear prophecy here of the final triumph of the Prophet over his enemies, but there is also a prophecy that what is stated in the Qur-án rests on such a firm foundation that it shall never prove untrue.

2539 The Prophet's conforming to the sublimest morality is a further proof that he cannot be a madman. This was not only an assertion, but the Holy Prophet had already won from them the recognition of his sublime morality, inasmuch as he had won the title of *Al-amín*, a title which not only was never given by the Arabs to anybody, but one which has never been conferred by any nation as a whole upon an individual in the history of the world. The Arabs, on account of their haughty spirit and tribal and family feuds, were perhaps the last nation that would have thus recognized the high qualities of a man who was neither a king, nor the chief of a tribe, nor a great warrior, nor a famous poet; so that flattery would have been the motive of the people in according him an unparalleled honour. *Al-amín* signifies *the one who may be trusted* (LL), and by giving the Prophet that title the people expressed their high appreciation of his sublime morality, as if he were the one, and *only one*, as indicated by prefixing *al*, who could be trusted in all matters. His moral greatness was thus testified to by 'Ayesha, than whom none was more intimate with the Holy Prophet : كان خلقه القرآن or *his morals are the Qur-án*, meaning that all pictures of sublime morality depicted by the Holy Qur-án afford really a glimpse of the moral greatness of the Prophet. The Holy Qur-án plainly calls him an exemplar (33 : 21). The one thing which places him high above all other prophets and great men is that his moral sublimity found an expression in every phase of life, whereas the life of every other prophet affords an instance of moral greatness only in one or more particular aspects of life.

2540 The first desire of the Quraish was no doubt, owing to their great respect for the Holy Prophet, that he should not condemn their evil deeds in strong language, and thus they too would not be severe in opposition to him. This circumstance also shows this chapter to be one of the earliest revelations, for in later years the opposition of the Quraish became very severe.

10 And yield not to any mean swearer,[2541]
11 Defamer, going about with slander,
12 Forbidder of good, outstepping the limits, sinful,
13 Ignoble, besides all that, *base-born* ;
Or, *known by his evil character.*
14 Because he possesses wealth and sons.
15 When Our communications are recited to him, he says : Stories of those of yore.
16 We will brand him on the *nose*.[2542]
Ar. *elevated nose.*
17 Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,[2543]
18 And *were not willing to set aside a portion* (*for the poor*).
Or, *made no reservation.*
19 Then there encompassed it a visitation from *your* Lord while they were sleeping.
Ar. *thy.*
20 So it became as black, barren land.
21 And they called out to each other in the morning,
22 Saying : [a] Go early to your tilth if you would cut (the produce).
a 1356.
23 So they went, while they consulted together secretly,
24 Saying : [b] No poor man shall enter it to-day upon you.
b 1356.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ○
هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ○
مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ○
عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ○
أَن كَانَ ذَا مَالٍ وَبَنِينَ ○
إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ○
سَنَسِمُهُ عَلَى الْخُرْطُومِ ○
إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ
إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ○
وَلَا يَسْتَثْنُونَ ○
فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ
وَهُمْ نَائِمُونَ ○
فَأَصْبَحَتْ كَالصَّرِيمِ ○
فَتَنَادَوْا مُصْبِحِينَ ○
أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ○
فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ○
أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ○

2541 The person alluded to is Walid bin Mughira (JB), or Abu Jahl, or Aswad bin 'Abd-i-Yaghus, or Akhnas bin Shuraiq (Rz). In fact, the description applies to all the leaders of opposition to the Holy Prophet, as the words of v. 8, "so do not yield to the rejecters," show.

2542 *Branding on the nose* is equivalent to *bringing a man to disgrace which shall stick to him* (Rgh). *Khurṭûm* signifies really "*the proboscis of an elephant* (Rgh), or *the nose of a beast of prey* (TA), or *a large* or *an elevated nose* (MA)" (LL), and the word is here applied to the nose of a man to indicate its ugliness (Rgh). The *anaf*, or *nose*, being the most prominent part of the face, is looked upon as standing for *al-ḥamiyyat* (Rz), i.e. *disdain*. Hence also *anfat-un* signifies *disdain* (LL). Those who apply this description to Walid bin Mughira in particular take the *branding of the nose* literally, a prophecy fulfilled in the battle of Badr, where Walid received a wound on his nose, the mark of which remained till his death (Bd, Rz). Bd also adds : *And it is said to express that He will bring him to the utmost disgrace.*

2543 This is a parable which sets forth the ultimate fate of the Quraish, viz. that they shall not reap the advantage of what they sow. Stated as it is in unmistakable terms, it is one of the earliest prophecies, when opposition to the Holy Prophet had not yet assumed that severity which characterized it during his latter days at Mecca.

25 And in the morning they went, having the power to prevent.

26 But when they saw it, they said: Most surely we have gone astray:

27 Nay! we are made to suffer privation.

28 The best of them said: Did I not say to you, Why do you not glorify (Allah)?

29 They said: Glory be to our Lord, surely we were unjust.

30 Then some of them advanced against others, blaming each other.

31 Said they: O woe to us! surely we were inordinate:

32 Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.[2544]

33 Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know![2545]

وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ○
فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ ○
بَلْ نَحْنُ مَحْرُوْمُوْنَ ○
قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ
لَوْلَا تُسَبِّحُوْنَ ○
قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ○
فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ○
قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ○
عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ
اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ○
كَذٰلِكَ الْعَذَابُ ۚ وَلَعَذَابُ الْاٰخِرَةِ
اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

SECTION 2

A Reminder for the Nations

33–41. The righteous and the wicked are not alike. 42–47. The prophecy. 48–50. The issue must be waited for patiently: Jonah's example. 51, 52. A reminder for the nations.

34 Surely those who guard (against evil) shall have with their Lord gardens of bliss.

35 What! shall We then make those who submit as the guilty?

اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ
النَّعِيْمِ ○
اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ○

2544 It shows that while the Qur-án threatened the Meccans with punishment, it foretold at the same time that they would accept the truth ultimately. What is foretold here happened about twenty years afterwards in the conquest of Mecca. They lost what they had so long contended for against the Holy Prophet; all their exertions came to naught and their power in the land was frustrated, but they then saw their error, came over to Islam, and were made the rulers of vast kingdoms; thus their Lord gave them instead *one better*, because they made their humble petition to Him.

2545 The separate mention of the chastisement of the hereafter is a clear evidence that the punishment spoken of in the previous verses, which is referred to at the commencement of this verse in the words *such is the chastisement*, was a punishment which was to overtake them in this life, and thus to afford a proof of the truth of the chastisement of the hereafter.

36 What has happened to you? How do you judge?
37 Or have you a book wherein you read,
38 That you have surely therein what you choose?
39 Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you judge?
40 Ask them which of them will vouch for that.
41 Or have they associates? Then let them bring their associates if they are truthful.
42 On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,[2546]
43 Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.
44 So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they know not;

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝
أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ۝
إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ۝
أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ
الْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ۝
سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ۝
أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا بِشُرَكَآئِهِمْ
إِن كَانُوا صَٰدِقِينَ ۝
يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى
السُّجُودِ فَلَا يَسْتَطِيعُونَ ۝
خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ
كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَٰلِمُونَ ۝
فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝

2546 The meaning of كشف عن الساق has been fully explained with reference to the lexicons in 1855. I may add here a few words from the commentaries. Bd interprets يوم يكشف عن ساق as meaning يوم يشتد الامر, i.e. *on the day when there shall be a severe affliction*, giving the alternative significance as يوم يكشف عن اصل الامر, i.e. *when the truth of the matter shall be laid bare*. Kf says: "الكشف عن الساق (lit., *laying bare of the shank*), and الابداء عن الخدام (lit., *disclosing the anklet*) is a proverb signifying the hardness of an affair and the severity of a calamity, and the origin of it is in the fright and the flight and the tucking up of their garments by women from their shanks in fleeing, and the disclosing of their anklets"; and then, quoting two verses as his authority for the statement made, he adds: "يوم يكشف عن ساق means *the day on which the affair shall become hard and formidable*, and there is neither *any laying bare* nor *a shank*." IAs when explaining the similar words يكشف عن ساق occurring in a saying of the Holy Prophet, almost repeats the words of Kf. Rz holds the meaning of *as-sáq* to be *ash-shiddat*, and quotes five verses, rejecting at the same time the opinion of the *Mushabbihah*, who take the words literally.

Commentators also differ as to whether this severity will be brought about in this life or in the life after death, Abu Muslim holding the first opinion, which Rz admits. But, as I have often stated, the severity and distress with which the unbelievers were threatened overtook them in this life, though a more complete manifestation of it will take place in the life after death.

45 And I do bear with them, surely My plan[a] is firm.[2547]

46 Or *do you* ask from them a reward, so that they are burdened with debt?

47 Or have they (the knowledge of) the unseen, so that they write (it) down?[2548]

48 So wait patiently for the judgment of *your* Lord, and be not like the companion of the fish, when he cried while he was in distress.[2549]

49 Were it not that favour from his Lord had overtaken him, he would certainly have been cast down upon the naked ground while he was blamed.

50 Then his Lord chose him, and He made him of the good.

51 And those who disbelieve would almost smite *you* with their eyes when they hear the reminder, and they say: Most surely he is mad.[2550]

52 And it is naught but a reminder to the nations.

a 965.
Ar. *dost thou.*
Ar. *thy.*
Ar. *thee.*

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ○
أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ○
أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ○
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ
الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ○
لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ
بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ○
فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ○
وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
إِنَّهُ لَمَجْنُونٌ ○
وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ○

2547 They are given respite, but their punishment is sure.

2548 Writing is always mentioned in connection with the knowledge of the unseen, because it is writing alone that makes the truth of a prophecy sure. Such verses are a clear proof that the Qur-án itself, containing as it did numerous prophecies, was written from the first, otherwise a challenge to the opponents in these early revelations to write down the knowledge of the future which they had through their diviners would be meaningless.

2549 The Prophet Jonah is here called the companion of the fish, because of the incident mentioned in 37 : 142.

2550 The chapter ends with exactly the same allegation on the part of the unbelievers as the one with which it opened. And the last verse, *and it is naught but a reminder to the nations*, thus sums up the arguments advanced against that allegation. In fact, the arguments advanced in this chapter are equally true in all ages and for all nations. Note that even so early as the revelation of this chapter the Prophet's message is declared to be meant for all people. In fact, a saying of the Holy Prophet shows it to have been the very first message delivered by him. Thus, speaking of Abu Bakr, the first convert to Islam, the Holy Prophet is reported to have said: "I said to the people, I am the apostle of Allah to you all; but you said, You lie, and Abu Bakr said, You speak the truth" (Bkh, commentary on ch. 7).

CHAPTER LXIX

THE SURE CALAMITY

(*Al-Ḥâqqah*)

REVEALED AT MECCA

(2 *sections* and 52 *verses*)

SECTION 1

The Doom

1–3. The doom of the Quraish. 4–12. Previous nations. 13–47. The faithful and the wicked.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 The sure calamity!

اَلْحَآقَّةُ ۝

2 What is the sure calamity!

مَا الْحَآقَّةُ ۝

3 And what would make *you* realize what the sure calamity is![2551]

وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ۝

Ar. *thee.*

Abstract:

Sec. 1. The doom.
Sec. 2. False allegations refuted.

General remarks.

THIS chapter is clearly later in revelation than its predecessor, because it deals with the later allegations of the unbelievers that the Prophet is a poet, or a diviner, and last of all that he is an impostor (vv. 41-44), the last chapter dealing with their first allegation that the Prophet is a madman. *Al-ḥâqqah* or *the Sure Calamity*, with which the Quraish are threatened in the opening verse, and which gives its name to this chapter, is the doom of the Quraish, and the warning is followed by a reference to the fate of the earlier nations. The latter half of the first section states that the sure calamity means the time of the reward of the faithful and of the punishment of the evil-doers. The second section shows that the allegations of the opponents in which they aver that the Prophet is a poet, or a diviner, or an impostor, are all false.

2551 *Al-ḥâqqah* is derived from the root *ḥaqq*, meaning *the truth*, and is interpreted in several ways, in all of which the sense of the root word is present. Thus it is synonymous with *ḥaqîqat*, meaning *truth*, as in the saying لما رأى الحاقة منى هرب i.e. *when he saw* the *truth from me, he fled* (TA). It also signifies a *severe calamity the happening*

4 Samood and 'Ad called the
striking calamity a lie.[2552]
5 Then as to Samood, they
were destroyed by an excessively severe punishment.[2553]
6 And as to 'Ad, they were
destroyed by a roaring, violent
blast,
7 Which He made to prevail
against them for seven nights
and eight days unintermittingly,
so that *you might* have seen the people therein prostrate as if
they were the trunks of hollow
palms.
8 *Do you* then see of them
one remaining?
9 And Pharaoh and those
before him and the overthrown
cities[a] wrought evil.
10 And they disobeyed the
Apostle of their Lord, so He
punished them with a vehement
punishment.
11 Surely We bore you up in
the ship when the water rose
high,[b]
12 So that We may make it
a reminder to you, and that the
retaining ear might retain it.

Ar. *thou mightest.*

Ar. *dost thou.*

a 1196.

b 1180.

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ○
فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ○
وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ○
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمَانِيَةَ أَيَّامٍ
حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ
أَعْجَازُ نَخْلٍ خَاوِيَةٍ ○
فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ ○
وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَاتُ
بِالْخَاطِئَةِ ○
فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ
أَخْذَةً رَّابِيَةً ○
إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي
الْجَارِيَةِ ○
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَا
أُذُنٌ وَّاعِيَةٌ ○

of which is fixed or established (Q-LL), or *the hour which must come to pass*, or *the hour in which shall be* حواق الامور i.e. *severe calamities* (Rz), or *the hour in which things shall be surely known* (LL), or *the hour in which deeds shall be requited* (Rz). According to Az, *al-ḥáqqah* is *the hour in which the truth shall be triumphant*, the reason given being that it is so called because it shall overcome every one who contends falsely in the matter of the religion of Allah.

The commentators say that by this hour the resurrection is meant, but I see no reason why, in any one of the numerous senses of the word given above, it is not also applicable to the hour of the doom of a nation which overtakes it in this life. In fact, the instances given about 'Ad, and Samood, and Pharaoh, and the Sodomites, all show that the sure calamity spoken of here as *al-ḥáqqah* is the sure fate which must overtake the Meccans, there being no doubt that a fuller manifestation of the truth, of the requital, of the calamity, or of the triumph of truth which comes to pass in this life shall take place hereafter, and hence the word signifies both the doom of a nation in this life and the resurrection.

2552 *Al-qári'ah* is derived from *qar'*, which signifies *the striking of one thing over another* (Rgh); hence *al-qári'ah* is *the striking calamity* or the calamity that will strike terror into the hearts of the people (Rz), and here it signifies the calamity of which 'Ad and Samood were warned, but which they called a lie.

2553 *Aṭ-ṭághiyah* is derived from the root *ṭaghá*, meaning *he exceeded the limit*, and means either *an excessively severe punishment* (Rz's interpretation of it being *an event exceeding all limits in severity*), or it is here a substantive and means *ṭughyán*, or *inordinacy*. The latter is the interpretation of I'Ab and Mjd and Ibn-i-Zaid (AH).

13 And when the trumpet is
a 789. blown with a single blast,[a]
14 And the earth and the mountains are borne away and crushed with a single crushing,
15 On that day shall the great event come to pass,[2554]
16 And the heaven shall cleave asunder, so that on that day it shall be frail,
17 And the angels shall be on the sides thereof; and above them eight shall bear on that
Ar. *thy*. day *your* Lord's power.[2555]
18 On that day you shall be exposed to view—no secret of yours shall remain hidden.[2556]

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝
وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا
دَكَّةً وَاحِدَةً ۝
فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝
وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝
وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ
فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ۝
يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ

2554 The consequences of this great event are described in 56:3; see 2425 and 2426, where it is shown that the great event, *alwáqi'ah*, signifies the doom of the Meccans in this life, while it is true that a full manifestation of these events will take place in the life after death. The passing away of the earth and the mountains and their being crushed, signifies the fall of the small and great men in connection with that doom.

2555 As I have said so often, a full manifestation of such events on the day of resurrection does not preclude the possibility of a certain manifestation of them taking place in this life. In fact, such manifestation affords a proof of the greater manifestation hereafter, and this is a distinctive feature of the Quaranic prophecies relating to the hereafter. Thus the cleaving asunder of heaven took place in a certain sense in the battle of Badr (984), and the angels also were there helping the cause of the Muslims.

The bearing of the power on that day by *eight* is a point attended with some difficulty. In the first place, *above them* means *above the angels* spoken of in the previous verse (Rz). From this we may conclude that the eight bearers of the power either represent something above the angels, or particular angels above the ordinary angels. It is noteworthy that the word *samániyah*, or *eight*, is not followed by any word which shows who or what these eight are. The commentators generally suppose them to be angels, but the more cautious among them refrain from even specifying the number. Some say the meaning may be eight thousand, others say eight ranks (Kf, the latter being Dk's opinion). Kf adds: "And maybe these eight are from among the spirit or some other creation." Now the one thing that should be borne in mind in interpreting such allegorical words is that the Divine Being Himself is *Al-qayyúm*, or *the Self-subsisting by whom all things subsist* (2:255). This being taken as the basis, it is clear that other things are not a support for the Divine Being, but all created things, whether angels or any beings above angels, subsist by God. Another consideration which helps us in understanding what is meant by these bearers is a saying of the Holy Prophet, reported by all commentators, that at present such bearers are *four* (Rz, Kf, Bḍ). Now, are there any four attributes of the Divine Being which are specially connected with the maintenance of the world? The opening chapter of the Holy Qur-án is, as shown in the preliminary note to that chapter, the essence of the whole of the Qur-án, and that chapter speaks of four attributes of the Divine Being in connection with the maintenance of *al-'álamín*, i.e. the whole of the creation. These attributes are mentioned in the names *Rabb*, *Raḥmán*, *Raḥím*, and *Málik*, and a reference to the notes on these four words in the opening chapter will show that these four attributes, *providence*, *beneficence*, *mercy*, and *requital*, are really the *chief attributes which bring the creation to perfection* and from which all other attributes may be inferred. These four are thus the Personal attributes of the Divine Being which precede all, encompass all, make all to attain

2556, see next page.

19 Then as for him who is given his book in his right hand, he will say: Lo! read my book:
20 Surely I knew that I shall meet my account.
21 So he shall be in a life of pleasure,
22 In a lofty garden,
23 The fruits of which are near at hand:[2557]
24 Eat and drink pleasantly for what you did beforehand in the days gone by.
25 And as for him who is given his book in his left hand, he shall say: O would that my book had never been given me:
26 And I had not known what my account was:
27 O would that it had made an end (of me):[2558]
28 My wealth has availed me nothing:
29 My authority is gone away from me.
30 Lay hold on him, then put a chain on him,
31 Then cast him into the burning fire,
32 Then thrust him into a chain the length of which is seventy cubits.[2559]

فَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ بِيَمِينِهِ فَيَقُولُ
هَآؤُمُ اقْرَءُوا كِتٰبِيَهْ ۝
إِنِّي ظَنَنْتُ أَنِّي مُلٰقٍ حِسَابِيَهْ ۝
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝
فِي جَنَّةٍ عَالِيَةٍ ۝
قُطُوفُهَا دَانِيَةٌ ۝
كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ
فِي الْأَيَّامِ الْخَالِيَةِ ۝
وَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ بِشِمَالِهِ فَيَقُولُ
يٰلَيْتَنِي لَمْ أُوتَ كِتٰبِيَهْ ۝
وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝
يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝
مَآ أَغْنٰى عَنِّي مَالِيَهْ ۝
هَلَكَ عَنِّي سُلْطٰنِيَهْ ۝
خُذُوهُ فَغُلُّوهُ ۝
ثُمَّ الْجَحِيمَ صَلُّوهُ ۝
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ
ذِرَاعًا فَاسْلُكُوهُ ۝

to their goal of perfection and remain after all. Hence these are the four *ḥamalat-ul-'arsh*, or *the bearers of the power* so far as this world is concerned.

How do they become eight on the day of resurrection? The other world is a complete, but at the same time a new, manifestation of the spiritual realities of this life. Hence, there is a new manifestation of the four attributes of the Divine Being by which the world subsists, and thus these four attributes become eight on the day of resurrection. To clear any misunderstanding I may add that, as Divine attributes are brought into action through the agency of angels, the four or eight attributes that are considered the bearers of the power would also be manifested through angels, and in this sense we may look upon the bearers of the power as being four or eight angels.

2556 This verse speaks clearly of the manifestation of the hidden realities on the day of resurrection to which I have referred in the above note.

2557 These fruits are the manifestation of the fruits of righteous deeds that remained hidden from the ordinary eye in this life.

2558 He would wish that death had made an end of him, *it* referring to *death*. Or the meaning may be that *this state had been my death* (Rz), or *that the life of the world had never come to pass* (Bd).

2559 It should be noted that in these verses the spiritual torture of this world is represented as a physical punishment in the next. The chain to be put upon the neck, for instance, represents the desires of this world, which keep a man with his head bent upon the earth, and it is these desires that shall assume the shape of a chain.

33 Surely he did not believe in Allah, the Great,
34 Nor did he urge the feeding of the poor.
35 Therefore he has not here to-day a true friend,
36 Nor any food except refuse,[2560]
37 Which none but the wrong-doers eat.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝
وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝
فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ۝
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝
لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝

SECTION 2

False Allegations refuted

38–43. The Prophet is not a poet or a soothsayer. 44–52. The Qur-án is not a fabrication.

a 2606.
b 2438.

38 But nay![a] I call to witness[b] that which you see,
39 And that which you do not see.
40 Most surely, it is the word of an honoured Apostle,
41 And it is not the word of a poet; little is it that you believe;
42 Nor the word of a soothsayer; little is it that you mind.
43 It is a revelation from the Lord of the worlds.

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ۝
وَمَا لَا تُبْصِرُونَ ۝
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَا تُؤْمِنُونَ ۝
وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَا تَذَكَّرُونَ ۝
تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۝

Similarly, the entanglements of this world shall be seen as chains on the feet. The heartburnings of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world, and feels the burning of that hell in the failures he encounters. When, therefore, he shall be cast farther off from his temporal desires and shall see an everlasting despair before him, his heartburnings and bitter sighs for his dear desires shall assume the shape of burning fire. The Holy Qur-án says: "And a barrier shall be passed between them and that which they desire" (34 : 54), and this shall be the beginning of their torture.

The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of age may as a general rule be fixed at seventy, and a wicked person may live up to that age in his wickedness. He may sometimes even enjoy seventy years, excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom, and zeal are wasted away only in the entanglements of the world and in following the sensual passions. He does not try to free himself from the chain of desires, and therefore in the next world the chain of the desires which he indulged in for seventy years shall be embodied into a chain of seventy cubits length, every cubit representing a year, in which the wicked one shall be fettered.

2560 I'Ab, being questioned as to what *ghislīn* was, replied that he did not know (Rz). Mjd says *it is a certain food of the inmates of the fire*. According to Dk it is a species of trees in the fire, while Ls considers *ghislīn* to be *any thing that is intensely hot* (TA-LL). Literally it signifies *what is washed off*, to which the commentators add *from the bodies of the unbelievers*. I think *refuse* the best word for it.

44 And if he had fabricated against Us some of the sayings,
45 We would certainly have seized him by the right hand,
46 Then We would certainly have cut off his aorta.
47 And not one of you could have withheld Us from him.[2561]
48 And most surely it is a reminder for those who guard (against evil).
49 And most surely We know that some of you are rejecters.
50 And most surely it is a great grief to the unbelievers.[2562]
51 And most surely it is the true certainty.[2563]
52 Therefore glorify the name
Ar. *thy*. of *your* Lord, the Great.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۙ
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۙ
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۖ
فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ
وَإِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ
وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ
وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ
وَإِنَّهُ لَحَقُّ الْيَقِينِ
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ع

2561 This verse and the three preceding it show that one who fabricates Divine revelation does not prosper. Compare Deut. 18: 20, where the prophecy of the advent of a Prophet like Moses is followed by these words: "But the Prophet which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Jesus' words in Matt. 7: 19: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire," after comparing a false prophet with a corrupt tree that does not bring forth good fruit, point to a like effect.

2562 Because the punishment of which it warns them must surely overtake them.

2563 The *ḥaqq-ul-yaqīn* or *true certainty* of this verse is not different from *al-ḥāqqah* of the opening verse. Note that it is the punishment of the unbelievers which is called here *the true certainty*.

CHAPTER LXX

THE WAYS OF ASCENT

(*Al-Ma'árij*)

REVEALED AT MECCA

(2 *sections and* 44 *verses*)

SECTION 1

Certainty of the Punishment

1–21. The punishment is sure but not immediate. 22–35. Ways of ascent to God.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 One demanding, demanded the chastisement which must befall

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ

2 The unbelievers—there is none to avert it[2564]—

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ

Abstract:

Sec. 1. Certainty of the punishment.

Sec. 2. A new nation shall be raised.

General remarks.

THE title of this chapter is taken from v. 3, where Allah is called the Lord of the *Ways of Ascent*. While holding out the certainty of the punishment in the clearest and most emphatic words, this chapter points out at first that great ends are achieved in a long period of time, so much so that a period, or a *yaum*, of fifty thousand years is mentioned, and the Holy Prophet is then told to wait patiently for the day which must overtake the opponents. Towards the close of the first section we are told what the ways or means are by which the faithful attain the nearness of the Divine Being, and the reference in v. 3 may be to these means of ascent. The second section speaks very clearly of the disgrace which the opponents shall meet with, a new nation being raised in their place.

The revelation of this chapter is considered by all authorities to be not later than the close of the early Meccan period. The allegations of the unbelieving Quraish having been dealt with in the two previous chapters, we are here told that the punishment of the opponents, although very certain, must take some time.

2564 There is no reason that one man should be particularized as demanding the threatened punishment. The prophecies of the final triumph of the Holy Prophet and of the doom of his opponents were so frequently announced in the Holy Qur-án that the question was often asked: "When will this threat come to pass if you are truthful?" (36:

3 From Allah, the Lord of the ways of Ascent.[2565]
4 To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.[2566]
5 Therefore endure with a goodly patience.
6 Surely they think it to be far off,
7 And We see it nigh.
8 On the day when the heaven shall be as molten brass,
9 And the mountains shall be as tufts of wool;
10 And friend shall not ask of friend,
11 (Though) they shall be made to see *each other*. The guilty one would fain redeem himself from the chastisement of that day by his children,
12 And his wife and his brother,
13 And the nearest of his kinsfolk who gave him shelter,
14 And all those that are in the earth, (wishing) then (that) this might deliver him.
15 By no means! Surely it is a flaming fire,
16 Dragging by the head,
17 It shall claim him who retreats and turns the back,

Ar. *them.*

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝
تَعْرُجُ الْمَلَٰٓئِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ
كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝
فَاصْبِرْ صَبْرًا جَمِيلًا ۝
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝
وَنَرَاهُ قَرِيبًا ۝
يَوْمَ تَكُونُ السَّمَآءُ كَالْمُهْلِ ۝
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝
وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝
يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي
مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝
وَصَاحِبَتِهِ وَأَخِيهِ ۝
وَفَصِيلَتِهِ الَّتِي تُـْٔوِيهِ ۝
وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ۝
كَلَّا إِنَّهَا لَظَىٰ ۝
نَزَّاعَةً لِّلشَّوَىٰ ۝
تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝

48, 67: 25, etc.). And their prayer on a similar occasion is thus referred to in 8 : 32 : "And when they said : O Allah ! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful chastisement."

2565 Several explanations are given of the words *zil-ma'árij* or *Lord of the ways of ascent*, but I think the reference is to the exaltation of the Prophet along with the punishment of his opponents. The Divine Being is here stated to be the Lord of the ways of ascent as indicating that, while punishing the Prophet's opponents, He will grant to his followers the means of ascent, or the means of exaltation. Compare 56 : 3, where the great event is spoken of as being *abasing, exalting*. The means of exaltation of the believers are pointed out further ; see vv. 22-35.

2566 A day is here spoken of as being equal to fifty thousand years. Whether that would be the period in which the final triumph of truth would be brought about in the whole world, or whether it is a cycle of 50,000 years, in the same manner as a cycle of a thousand years is mentioned in 32 : 5, it is difficult to say. It shows at any rate that the Holy Qur-án does not accept the theory of seven thousand years being the world's age. The words being followed by an injunction to the Holy Prophet, *therefore endure with a goodly patience*, show at any rate that the day spoken of here is a period of time with reference to this life.

18 And amasses (wealth), then shuts it up.

وَجَمَعَ فَأَوْعَىٰ ۝

19 Surely man is created of a hasty temperament;

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝

20 Being greatly grieved when evil afflicts him,

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝

21 And niggardly when good befalls him,

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝

22 Except those who pray,

إِلَّا الْمُصَلِّينَ ۝

23 Those who are constant at their prayer,

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝

24 And those in whose
Ar. *known.* wealth there is a *fixed* portion,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝

25 For him who begs and
a 2349. for him who is denied (good),[a]

لِّلسَّائِلِ وَالْمَحْرُومِ ۝

26 And those who accept the truth of the judgment day,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝

27 And those who are fearful of the chastisement of their Lord—

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ۝

28 Surely the chastisement of their Lord is (a thing) not to be felt secure of—

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝

29 And those who guard
b 1714. their private parts,[b]

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

30 Except in the case of their wives or those whom
c 1715. their right hands possess[c]— for these surely are not to be blamed,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝

31 But he who seeks to go beyond this, these it is that go beyond the limits—

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝

32 And those who are faithful to their trusts and their covenant,

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝

33 And those who are upright in their testimonies,

وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ۝

34 And those who keep a guard on their prayer,

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝

35 Those shall be in gardens, honoured.

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ۝

SECTION 2

A New Nation shall be raised up

36–39. Abasement of opponents. 40, 41. A better nation shall be raised up. 42–44. Coming of the doom.

36 But what is the matter with those who disbelieve that
Ar. *thee.* they hasten on around *you*,

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ۝

37 On the right hand and on the left, in sundry parties?

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝

38 Does every man of them desire that he should be made to enter the garden of bliss?

39 By no means! Surely We have created them of what they know.

a 2606.
b 2438.

40 But nay![a] I call to witness[b] the Lord of the Easts and the Wests that We are certainly able

41 To bring instead (others) better than them, and We shall not be overcome.[2567]

42 Therefore leave them alone to go on with their false discourses and to sport until they come face to face with that day of theirs with which they are threatened;

43 The day on which they shall come forth from their graves in haste, as if they were hastening on to a *goal*,

Or, *a sign-post.*

44 Their eyes cast down: disgrace shall overtake them; that is the day which they were threatened with.[2568]

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُّدْخَلَ
جَنَّةَ نَعِيْمٍ ۝
كَلَّا إِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ۝
فَلَا أُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ
إِنَّا لَقٰدِرُوْنَ ۝
عَلٰى أَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ
بِمَسْبُوْقِيْنَ ۝
فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا
يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ۝
يَوْمَ يَخْرُجُوْنَ مِنَ الْأَجْدَاثِ سِرَاعًا
كَأَنَّهُمْ إِلٰى نُصُبٍ يُّوْفِضُوْنَ ۝
خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذٰلِكَ
الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ۝

2567 Note the clear prophecies that the power of the Meccans shall be brought to naught and another people (the Muslims) shall be made the rulers of the land in their stead.

2568 The picture of the final defeat of the Quraish at the conquest of Mecca could not be drawn in clearer words. Their homes are here designated as graves because they were dead spiritually.

CHAPTER LXXI

NOAH

(*Núḥ*)

REVEALED AT MECCA

(2 *sections and* 28 *verses*)

SECTION I

Noah preaches

In the name of Allah, the Beneficent, the Merciful.

1 Surely We sent Noah to his people, saying: Warn *your* people before there come upon them a painful chastisement.

Ar. *thy*.

2 He said: O my people! Surely I am a plain warner to you:

3 That you should serve Allah and be careful of (your duty to) Him and obey me:

4 He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed: did you but know!

5 He said: O my Lord! surely I have called my people by night and by day:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
اِنَّآ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اَنْ اَنْذِرْ
قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ
عَذَابٌ اَلِيْمٌ ○
قَالَ يٰقَوْمِ اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ○
اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَاَطِيْعُوْنِ ○
يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ
مُّسَمًّى اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ
لَوْ كُنْتُمْ تَعْلَمُوْنَ ○
قَالَ رَبِّ اِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا
وَّنَهَارًا ○

Abstract:

Sec. 1. Noah preaches.
Sec. 2. Noah's prayer for destruction of transgressors.

General remarks.

THE threat of certain punishment contained in the last chapter is herein followed by an example. The entire chapter is devoted to the preaching of *Noah*, after whom it is named, and his prayer that the transgressors may be destroyed, so that evil may not prosper on earth, the two subjects being dealt with respectively in the two sections. As regards the date of revelation, the chapter may be classed with the group with which it is associated.

6 But my call has only made them flee the more :[2569]

7 And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears and cover themselves with their garments,[2570] and persist and are *puffed up* with pride :

Ar. *proud.*

8 Then surely I called to them aloud :

9 Then surely I spoke to them in public and I spoke to them in secret :

10 Then I said, Ask forgiveness of your Lord : surely He is the most Forgiving :

11 He will send down upon you the cloud, pouring down abundance of rain :

12 And help you with wealth and sons, and make for you gardens, and make for you rivers.[2571]

13 What is the matter with you that you *hope not for greatness from Allah*?[2572]

Or, *fear not the greatness of Allah.*

فَلَمْ يَزِدْهُمْ دُعَآءِيْٓ اِلَّا فِرَارًا ○
وَاِنِّيْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ
جَعَلُوْٓا اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ وَاسْتَغْشَوْا
ثِيَابَهُمْ وَاَصَرُّوْا وَاسْتَكْبَرُوا اسْتِكْبَارًا ○
ثُمَّ اِنِّيْ دَعَوْتُهُمْ جِهَارًا ○
ثُمَّ اِنِّيْٓ اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ
لَهُمْ اِسْرَارًا ○
فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ
غَفَّارًا ○
يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ○
وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَ
يَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ○
مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ○

2569 The meaning is really, the *more I call them, the more they flee*, but the call is here made the nominative, though it is not the immediate and effective cause of their flight, which is really due to the stubbornness of their hearts. Exactly in the same sense a chapter of the Qur-án is spoken of as "adding uncleanness" to the uncleanness of those in whose hearts is a disease (8 : 125) ; and on another occasion, exactly in the same sense, Allah is spoken of as *adding* to the disease of those in whose hearts is a disease (2 : 10). In all these cases the nominative is not the real doer or the effective cause of the thing, but is really in some way remotely connected with the consequence. This explanation is given by the Qur-án itself in the words that immediately follow this verse: "Whenever I have called them that Thou mayest forgive them, they put their fingers in their ears and cover themselves with their garments, and persist and are puffed up with pride." Thus all those actions which amount to their *fleeing the more* are their own actions voluntarily committed.

2570 The phrase استغشوا ثيابهم is variously explained. Rgh gives two explanations. The first is "they put *them* (i.e. their garments) *as a covering over their ears, and this denotes their holding back from giving ear.*" The other explanation is that it is "*an allusion to running away,*" and as instances of this he mentions the phrases شمر ذيلا and القى ثوبه and after giving the literal meaning adds as an explanation, *in order that he might not see nor hear* (LL). Some take *siáb* as meaning *the heart*, as in 74 : 4, the meaning being that *they cover their hearts*, refusing to ponder over what is said.

2571 They are promised various blessings if they turn to Allah, which really means that their doom shall be averted, for nations are no doubt destroyed when they indulge in evil inordinately, and they prosper so long as their good qualities preponderate.

2572 The words may be taken either as a continuation of Noah's preaching or as being addressed to the Quraish. Even in the former case, the Meccans are told in the story of

Or, by various steps, or *in various conditions*.
a 46, 2516.
Or, *one above another* (2528).

14 And indeed He has created you *through various grades* :[2573]
15 Do you not see how Allah has created the seven heavens *alike*,[a]
16 And made the moon therein a light, and made the sun a lamp :
17 And Allah has made you grow out of the earth as a growth :[2574]
18 Then He returns you to it, then will He bring you forth a (new) bringing forth :[2575]
19 And Allah has made for you the earth a wide expanse,
20 That you may go along therein in wide paths.[2576]

وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝
أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمٰوٰتٍ
طِبَاقًا ۝
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ
الشَّمْسَ سِرَاجًا ۝
وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۝
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝
وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۝
لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝

SECTION II

Noah's Prayer for Destruction of Transgressors

21 Noah said : My Lord ! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.
22 And they have planned a very great plan.
23 And they say : By no means leave your gods, nor leave Wadd, nor Suwá'; nor Yaghus, and Ya'úq and Nasr.[2577]

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ
لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ۝
وَمَكَرُوا مَكْرًا كُبَّارًا ۝
وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ
وَدًّا وَّلَا سُوَاعًا ۙ وَّلَا يَغُوثَ وَ
يَعُوقَ وَنَسْرًا ۝

Noah that if they follow the Prophet they will be made a great nation. Rz favours the interpretation of Kf, which I have adopted, and rejects the other, which I give in the margin. Kf says : "The meaning is, What is the matter with you that you are not in a state in which you should hope for Allah making you great ?"

2573 The words may be taken as alluding to the theory of evolution. The commentators generally take them to refer to the various conditions through which the fœtus passes. But they may as well imply that man has been brought to the present state of physical perfection after passing through various conditions.

2574 Note here again that man is described as having grown out of the earth as a growth, i.e. by a process of development. This is no doubt true, even in the process of creation which we daily observe working before our eyes. Vegetables grow out of earth : from these man obtains food, and from the food which he eats is produced the life-germ, which itself goes through a further process of development. But more probably the reference in this *growth*, and in the grades spoken of in v. 14, is to that great process of development through which man has attained to the present stage of physical perfection.

2575 The new bringing forth refers either to the rise of a new nation after one has been swept away, or to the new spiritual growth in the life after death.

2576 The *wide paths* made for man's earthly existence are an indication of the spiritual paths wherein God-fearing man attains to spiritual perfection.

2577 The strangest of all criticisms is that directed against certain names, of persons or idols, occurring in the Holy Qur-án, as if names of the time of the Holy Prophet were

24 And indeed they have led astray many, and do not increase the unjust in aught but *perdition*.[2578]

Or, *error.*

25 Because of their wrongs they *were* drowned, then made to enter fire, so they *did* not find any helpers besides Allah.

Or, *shall be.*
Or, *shall.*

26 And Noah said : My Lord! leave not upon the land any dweller from among the unbelievers :[2579]

27 For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children) :

وَقَدْ أَضَلُّوا كَثِيرًا ۚ وَلَا تَزِدِ الظّٰلِمِينَ إِلَّا ضَلٰلًا ○

مِمَّا خَطِيْٓـٰٔتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا ۙ فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُوْنِ اللّٰهِ أَنْصَارًا ○

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ○

إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوْٓا إِلَّا فَاجِرًا كَفَّارًا ○

logically a bar to similar names having existed three or four thousand years before his time. It is said that because the Arabs had certain idols of these names, therefore it is an anachronism to have asserted that these idols were identical in name with those of the people of Noah. But why? Look at any other idol-worshipping nation; take the Hindus, for example, and you find the same names of idols going on through thousands of years. And yet Arabia was not more distantly situated from the territory of Noah's people than are any two parts of India from each other. Moreover, there is reason to believe that the Arabs obtained most of their idols from foreign countries. Thus Hubal, the chief Arab idol in the Ka'ba, "was brought from Belka in Syria into Arabia by 'Amr ibn-i-Lohay, pretending it would procure them rain when they wanted it." Usáf and Náila are also said to have been brought from Syria (Sale's Preliminary Discourse, sec. 1). There is nothing strange, therefore, in the circumstance that the Arab idols were imported from some ancient nations. But it should be borne in mind that vv. 22–25 may be parenthetical, like vv. 13–20; and the address here may be to the Arabian idolaters. The Qur-án frequently adopts this mode of addressing and warning the opponents of the Holy Prophet in the midst of an account relating to a former prophet or a former people. This interpretation is favoured by the fact that both vv. 21 and 26 begin with the words *Noah said.* The only difficulty would be about v. 25, which speaks of the *drowning*, but any punishment which destroys a people may be spoken of as *gharq* (lit. *drowning*), as you say : غرق في البلاد meaning *he went downwards and disappeared in the lands* or *tracts of land* (TA-LL). Similarly you say اغرق اعماله meaning *he destroyed his works* (by doing evil) (TA). As regards the use of the past tense in that verse, it is frequently adopted in prophetical language to indicate the great certainty of an event.

Wadd was worshipped in the form of a man, Suwá' in that of a woman, Yaghús in that of a lion, Ya'úq in that of a horse, and Nasr in that of an eagle (Rz), and these were worshipped respectively by the tribes of Kalb, Hamdan, Mazhaj, Murad, and Hamyar (Rz, AH, the latter having Huzail instead of Hamdan).

2578 Several explanations of *ḍalál* are given. Kf says it means *khuzlán*, i.e. *their being forsaken by* Allah, or *hilák*, i.e. *loss and perdition*, which is supported by the concluding verses of the chapter; Ibn-i-Bahr says it means *'azáb*, i.e. chastisement, as in في ضلال و سعر in 54:24 and 77; others say it means *loss*, and others still, *going astray in their plans* (AH). For *ḍalál* meaning *perdition* we have also the authority of the lexicons (S, Q-LL).

2579 It should be noted that Noah was speaking only of his own people and praying against them only. All his statements and prayers refer to them, and not to the whole world. Hence *al-arḍ* simply signifies *the land* in which they lived, and not the *earth.*

28 My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women: and do not increase the unjust in aught but destruction!

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ
بَيْتِيَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ط
وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ع

CHAPTER LXXII

THE JINN

(*Al-jinn*)

REVEALED AT MECCA

(2 *sections and* 28 *verses*)

SECTION 1

Foreign Believers

In the name of Allah, the Beneficent, the Merciful.

1 Say: It has been revealed to me that a party of the jinn[2580] listened, and they said: Surely we have heard a wonderful Qur-án,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوْا إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝

Abstract:

Sec. 1. Foreign believers.
Sec. 2. Protection of revelation.

General remarks.

THIS chapter speaks of the protection which is granted to the prophets against their enemies, and the subject, hinted at in v. 8 of the first section, is made clear in the second section. The title is taken from the mention in v. 1 of certain believers in the Holy Prophet's truth called *jinn*.

The revelation of this chapter is generally ascribed to the time of the Holy Prophet's return from Ṭáif, which took place two years before the Hejira, and thus the chapter belongs to a time when opposition had reached its climax. Abu Ṭalib and Khadija had died; a ban had been put in force against the Prophet and the families of Hashim and Abd-ul-Muttalab; the believers had fled to Abyssinia, and those that remained were severely persecuted; the Quraish were deaf to all preaching and warning, and finally a visit to Ṭáif had resulted only in adding to the circumstances which would have most assuredly driven an ordinary individual to despair. Under these circumstances an assurance was sorely needed, and a very emphatic assurance is indeed given in this chapter. But beyond an assurance, we are told here that there are other believers, and thus if the Arabs persisted in unbelief Islam was making other spiritual conquests which unquestionably foreshadowed its vast conquests outside Arabia.

2580 The existence of *jinn*, or ethereal beings like the *angels* (the former being the spirits of evil and the latter the spirits of good), is a question quite distinct, but it is clear that the jinn spoken of here did not belong to this class. This very party is also

2 Guiding to the right way, so we believe in it, and we will not set up any one with our Lord :

3 And that He—exalted be the majesty of our Lord—has not taken a consort, nor a son :

4 And that the foolish amongst us used to forge extravagant things against Allah :

5 And that we thought that men and jinn did not utter a lie against Allah :

6 And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrong-doing :

7 And that they thought as you think, that Allah would not raise any one :[2581]

8 And that we sought to reach heaven,[2582] but we found it filled with strong guards[a] and *flames* :[b]

9 And that we used to sit in some of the sitting-places thereof to steal a hearing, but he

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ
نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۙ
وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً
وَّلَا وَلَدًا ۙ
وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ
شَطَطًا ۙ
وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَ
الْجِنُّ عَلَى اللّٰهِ كَذِبًا ۙ
وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ
بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ
وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ
يَّبْعَثَ اللّٰهُ اَحَدًا ۙ
وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ
حَرَسًا شَدِيْدًا وَّشُهُبًا ۙ
وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ

a 2101.
Or, *shining stars.*
b 2104.

referred to in 46 : 29–31, where they are made to say : " O our people! we have listened to a book revealed after Moses, verifying that which is before it." This shows that they were Jews. The commentators cite a report to this effect. Rz says : " It is reported that these people were Jews." Rz again narrates a report by IMsd, saying that *he heard them beating their drums*, يقرعون في دفوفهم كما تقرع النساء في دفوفها and that he saw them hiding the Holy Prophet in their midst, حتى غشوه نغاب عن بصري These words show that they were in all respects like other men. Again, the word *jinn* is applied to a man. LL quotes Ham : " The Arabs liken a man who is sharp and effective in affairs to a *jinni*." But stranger than this is the fact that the word *jinn* is recognized by lexicologists as signifying معظم الناس (Q, TA, etc.), i.e. *the main body of men* or *the bulk of mankind* (LL). Now what is meant by the *bulk of mankind* ? In the mouth of an Arab, who considers his own people as distinct from the rest of the world, it would mean only *foreigners*, and I am of the opinion that this is the meaning of the word *jinn* here. And why were *foreigners* called *jinn* ? Because they were concealed from the eye of an Arab ; the primary significance of the word *jann* (from which *jinn* is derived) being *concealing* or *veiling* (Rgh). Hence the party of the Jews of Nisibus who came to the Holy Prophet are here spoken of as *jinn* because they were non-Arabs. For this very reason the Amalekites and other non-Israelites who were forced into labour by Solomon to build the Temple are called *jinn* in 34 : 12. See 2027.

2581 This means either the raising of a prophet or the raising to life of those spiritually dead. One sect of the Jews did not believe in resurrection.

2582 By *reaching heaven* is meant *learning secrets of the heaven or news of the future.* It shows that there were diviners and astrologers among them who thought that they could read the secrets of the future from the stars. See 2530.

who would (try to) listen now would find a flame lying in wait for him:[a]

10 And that we know not whether evil is meant for those who are on earth or whether their Lord means to *bring them good*:

11 And that some of us are good and others of us are below that: we are sects following different ways:

12 And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:

13 And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):

14 And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:

15 And as to the deviators, they are fuel of hell:

16 And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,

17 So that We might try them with respect to it: and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:[2583]

18 And that the mosques are Allah's, therefore call not upon any one with Allah:

19 And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).[2584]

a 2102, 2103.

Or, *direct them aright*.

فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾
وَّأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي
الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾
وَّأَنَّا مِنَّا الصّٰلِحُونَ وَمِنَّا دُونَ ذٰلِكَ
كُنَّا طَرَائِقَ قِدَدًا ۝
وَّأَنَّا ظَنَنَّا أَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْأَرْضِ
وَلَنْ نُّعْجِزَهُ هَرَبًا ۝
وَّأَنَّا لَمَّا سَمِعْنَا الْهُدٰى آمَنَّا بِهِ فَمَنْ يُّؤْمِنْ
بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ۝
وَّأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ
فَمَنْ أَسْلَمَ فَأُولٰئِكَ تَحَرَّوْا رَشَدًا ۝
وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ
حَطَبًا ۝
وَّأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ
لَأَسْقَيْنٰهُمْ مَّاءً غَدَقًا ۝
لِّنَفْتِنَهُمْ فِيهِ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ
رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝
وَّأَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوا مَعَ
اللّٰهِ أَحَدًا ۝
وَّأَنَّهُ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوهُ كَادُوا
يَكُونُونَ عَلَيْهِ لِبَدًا ۝

2583 عذابا صعدا signifies literally *a punishment so distressing as to overcome the sufferer thereof.*

2584 The servant of Allah is the Holy Prophet Muhammad. There may be a hint here of the Prophet being mobbed by the people of Ṭáif.

SECTION 2

Protection of Revelation

20 Say: I only call upon my Lord, and I do not associate any one with Him.

21 Say: I do not control for you evil *or* good. (Ar. *nor*.)

22 Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

23 (*It is*) *only* a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Apostle, surely he shall have the fire of hell, to abide therein for a long time.[a] (Ar. *except*.)

24 Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.[2585]

25 Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

26 The Knower of the unseen! so He does not reveal His secrets to any,

27 Except to him whom He chooses as an apostle;[2586] for surely He makes a guard to march before him and after him,

a 1201.

قُلْ إِنَّمَآ أَدْعُوا رَبِّي وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ۝
قُلْ إِنِّي لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝
قُلْ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٌ وَ
لَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ۝
إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ
ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ۝
حَتَّىٰٓ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ۝
قُلْ إِنْ أَدْرِيٓ أَقَرِيبٌ مَّا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُۥ رَبِّيٓ أَمَدًا ۝
عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ
أَحَدًا ۝
إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ
مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ
رَصَدًا ۝

2585 A solitary man left to himself without a friend, without helper, rejected at home and cruelly treated abroad (as he was at Ṭáif, to which period this chapter belongs), could not speak these words. And thus did he pour out his soul in this state of utter helplessness before his Divine Master: "O Lord! I make my complaint unto Thee of my helplessness and frailty and my insignificance before mankind. But Thou art the Lord of the poor and feeble, and Thou art my Lord. Into whose hands wilt Thou abandon me? Into the hands of the strangers that beset me round about? Or of the enemy Thou hast given at home to have the mastery over me? . . . I seek for refuge in the light of Thy countenance . . ." (Muir). Now contrast with it the revelation which he received, just then, which speaks of his opponents as weak and few, who would soon be brought low, and it is clear as daylight that the source of the Holy Prophet's revelation was other than his own heart, for the same heart could not simultaneously vent feelings of utter helplessness and weakness and those of the most unbounded confidence in his ultimate triumph.

2586 The reformers promised for the Muslims at the commencement of every century, being representatives of the apostles, have also secrets of the future revealed to them, so that by the signs manifested through them they may establish true faith in the hearts of men. But note that the *ghaib* (or *secrets*) spoken of here refer particularly to the expres-

28 So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things.[2587]

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسٰلٰتِ
رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصٰى
كُلَّ شَيْءٍ عَدَدًا ۝

sion of the Divine will, to what are called the *messages* of their Lord in the next verse, being the commandments revealed through the prophets. The secrets on the other hand which are made known to the reformers in Islam are *prophecies*, not *messages*, because, the Holy Qur-án being a perfect expression of Divine will and containing all that is necessary for the guidance of humanity, no new *message* is needed. The prophecies made known to the righteous Muslims are only meant to confirm the truth of the final *message* known as the Holy Qur-án.

2587 Note the firm tone of these revelations under the disheartening circumstances to which attention has been drawn in 2585. Could these words proceed from any but the All-Powerful Divine source? *The message must be delivered—Allah encompasses all.*

CHAPTER LXXIII

THE WRAPPED UP

(*Al-Muzzammil*)

REVEALED AT MECCA

(2 *sections and* 20 *verses*)

SECTION 1

The Prophet is enjoined to pray

1–9. Necessity of praying during night. 10–19. Opponents (who interfered with prayer) are given a warning.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 O you who have wrapped up yourself ![2588]

يٰٓاَيُّهَا الْمُزَّمِّلُ ۝

2 Rise to pray in the night except a little,

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝

Abstract:

Sec. 1. The Prophet is enjoined to pray.
Sec. 2. Prayer enjoined on Muslims.

General remarks.

THE chapter receives its title from the Holy Prophet's description in the first verse as one who had *wrapped up* himself. The various significances of that word are given in the foot-note on that verse, but having regard to the subject-matter of this chapter, which enjoins prayer, the word *Muzzammil* signifies one who has prepared himself for prayer. The chapter opens with an injunction to the Holy Prophet to pass the night in prayer, ending with a general injunction to all believers to be ever mindful of prayer. The latter part of the first section enjoins the Holy Prophet to bear patiently the ill-treatment of his enemies, who should soon receive their due punishment, as did Pharaoh when in opposition to Moses. The previous chapter not only promises protection, but, as is clearly indicated in v. 9, the Prophet is told to seek protection in constant prayer.

The revelation of this chapter belongs to the early Meccan period, and the commentators generally think it to be one of the very early revelations. General opinion, however, represents the last verse, which forms the second section of this chapter, to have been revealed at Medina, because *fighting in the way of Allah* is mentioned therein. See also 2595, where it is shown that the reference may be prophetical, and therefore that verse may also belong to the same early period.

2588 The Prophet is here called *Muzzammil*, or *one who has wrapped up himself*. The ordinary explanation is that the Holy Prophet had wrapped himself up in clothes on receiving his first revelation, or a call to messengership. But various other explanations

3 Half of it, or lessen it a little,
4 Or add to it, and recite the Qur-án well-arranged.
5 Surely We will make to light upon *you* a weighty word.[2589]
6 Surely the rising by night is the firmest way to tread and the best corrective of speech.[2590]
7 Surely *you have* in the day-time a long occupation.
8 And remember the name of *your* Lord and devote *yourself* to Him with (exclusive) devotion.
9 The Lord of the East and the West—there is no god but He—therefore take Him for a protector.
10 And bear patiently what they say and avoid them with a becoming avoidance.
11 And leave me and the rejecters, the possessors of ease and plenty, and respite them a little.
12 Surely with Us are heavy fetters and a flaming fire,
13 And food that chokes and a painful chastisement.
14 On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.[2591]
15 Surely We have sent to you an Apostle, a witness

Ar. *thee.*

Ar. *thou hast.*

Ar. *thy.*
Ar. *thyself.*

نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ۝
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ۝
إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا
ثَقِيلًا ۝
إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ
وَطْـًٔا وَأَقْوَمُ قِيلًا ۝
إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ۝
وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ
تَبْتِيلًا ۝
رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا
هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝
وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ
هَجْرًا جَمِيلًا ۝
وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ
وَمَهِّلْهُمْ قَلِيلًا ۝
إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ۝
وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝
يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ
ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ۝
إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا

are given. Rgh says that it is an allusion to *one who considers an affair to be easy*: Kalbi and Farra state that the word signifies *his preparation for prayers* (Rz). 'Ikrama says it means *one who was burdened with a great affair*, for *zaml* means *'amal* (Rz). In all its senses, and particularly in the last mentioned, every follower is addressed through the Holy Prophet.

2589 قول ثقيل or *a weighty word*, is in consonance with the significance of *muzzammil* given by 'Ikrama, as stated in the previous note. Being burdened with the guidance of the whole world was indeed a weighty word.

2590 A reason is here given for maintaining a prayerful attitude during the night. It is the *firmest way to tread*, i.e. to tread every evil under the feet, and the *best corrective of speech*, and thus it accomplishes correction of deeds as well as correction of speech.

2591 Reading vv. 12-14 along with v. 11, where the Prophet is told to give them a little respite to continue in their mischiefs, it becomes clear that those verses speak of the wretched condition in which the erstwhile possessors of ease and plenty would find themselves, and how the great difficulties attendant upon the spread of truth would be dispersed before the advance of truth. See also 1604.

against you, as We sent an apostle to Pharaoh.[2592]
16 But Pharaoh disobeyed the apostle, so We laid on him a violent hold.
17 How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?
18 The heaven shall rend asunder thereby; His promise is ever brought to fulfilment.[2593]
19 Surely this is a reminder, then let him, who will, take the way to his Lord.

عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ
فِرْعَوْنَ رَسُولًا ⑮
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ
أَخْذًا وَبِيلًا ⑯
فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا
يَجْعَلُ الْوِلْدَانَ شِيبًا ⑰
السَّمَاءُ مُنفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ
مَفْعُولًا ⑱
إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

SECTION 2

Prayer enjoined on Muslims

Ar. *thy.* 20 Surely *your* Lord knows
Ar. *thou passest.* that *you pass* in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a
Ar. *thee.* party of those with *you*; and Allah measures the night and the day. He knows that you are not able to do it, so He has

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ
اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ
الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَ
النَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ

2592 The Holy Prophet's likeness to Moses is stated in the clearest terms in this, one of the earliest revelations, and thus the Holy Prophet's claim to be the promised prophet of Deut. 18:18, who is expressly stated to be the "*like*" of Moses, is as old as his revelation. Is it not wonderful in the case of one who had never read the Torah? Hence it is that the Holy Qur-án is in all later revelations described as *verifying what is before* it, or coming in fulfilment of earlier prophecy, the truth of which is thus confirmed.

2593 Note the clear and decided tone of these verses, which at so early a period warned the Quraish of the evil fate which they were destined to meet. The horrors of that day are spoken of as *making the children grey-headed* and *rending asunder heaven.* Now, even if the words be taken as applying solely to the day of resurrection, the first description cannot be taken literally, for children would not be made actually grey-headed on the resurrection day. And the commentators therefore admit that it is an allegorical description of the horrors of the day, for you say, speaking of a terrible day يوم يشيب نواصى الاطفال i.e. *a day which makes grey the forelocks of the children* (Rz). The coupling of this decidedly allegorical description with the *rending asunder of heaven* is conclusive proof that the latter description must also be taken allegorically; in fact, as such, the description is applicable to both the day of resurrection and the doom of the opponents in this life, whereas, taken literally, it cannot apply to either of the two. Such phrases as *the rolling up of heaven* (21:104), *rending asunder of heaven* (as here and in 82:1), *removing the covering of heaven* (81:11), and similar other phrases, all really speak of the *sweeping off of an old order of things to give place to a new,* attended with the necessary terrors and disasters, and hence the description applies to the doom of a nation in this world as well as to the entirely new order of things which will be ushered in with the resurrection. See also 1665 and 2677.

turned to you (mercifully),[2594] therefore read what is easy of the Qur-án. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way,[2595] therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a
a 321. goodly gift,[a] and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ
الْقُرْاٰنِ عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى
وَاٰخَرُوْنَ يَضْرِبُوْنَ فِي الْاَرْضِ
يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ وَاٰخَرُوْنَ
يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَاقْرَءُوْا مَا
تَيَسَّرَ مِنْهُ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا
الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا
وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ
عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا وَ
اسْتَغْفِرُوا اللّٰهَ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

2594 The first portion of the verse contains no commandment for the believers to pass such and such a part of the night in prayer; it simply states the fact that the Holy Prophet and those with him pass sometimes two-thirds, sometimes a half, and sometimes a third of the night in prayer; and hence it is meaningless to say that the first portion of the verse is abrogated by the second. A statement cannot be abrogated. The latter portion of the verse only states that though the Holy Prophet and his early zealous companions passed a great part of the night in prayer (instead of the revelries in which their opponents indulged), yet all Muslims could not follow their example, and hence they are told that they might pray by night so long as it was easy to them and not a burden. By *you*, in "you are not able to do it," are meant *the Muslims in general*. Note that the word *tába* (infinitive noun *taubah*), meaning *He turned mercifully*, occurs here, though there is no sin on the part of those to whom Allah turns mercifully. This shows that the word *taubah* has a much wider significance in the Holy Qur-án than its English equivalent *repentance*.

2595 The mention of fighting in this revelation is very probably a prophetical statement, as we find in many other places in the Holy Qur-án; hence the occurrence of the word is no argument that the verse was not revealed at Mecca.

CHAPTER LXXIV

THE CLOTHED ONE

(Al-Muddassir)

REVEALED AT MECCA

(2 sections and 56 verses)

Abstract:

Sec. 1. The Prophet is enjoined to warn.
Sec. 2. The warning.

General remarks.

THE previous chapter tells the Prophet how to attain to perfection. Here he is told to get out of solitude so as to make others perfect. This chapter is by general consent admitted to be the second in the order of revelation, and the circumstances relating to its revelation are given in trustworthy reports. A period probably of six months had elapsed since the first revelation before the second was received, and this period is known as the *fatrah* or *intermission*. It is remarkable that a period of full six centuries of *fatrah* or *intermission* had elapsed before the advent of the Holy Prophet, for the six centuries from the appearance of Jesus to that of the Holy Prophet himself did not witness the appearance of any prophet in any part of the world, and in the Prophet's short *fatrah* there may be a reminder of the six centuries for which the whole of the world had to wait the appearance of the last and the greatest of the prophets, the Prophet, not of one nation or one age, but of all nations and all ages. This period of *fatrah* pressed heavily on the Holy Prophet, and he was very grieved on account of this intermission. Once more, however, after the *fatrah* had passed away, the angel of the Lord appeared to him, and the Prophet sought to cover himself with his clothes; but it was not the Divine will that he should remain in seclusion, and he was at once commanded to rise and warn. *The clothed one* was clothed with absorption in contemplation of the Divine Being, and he was enjoined now to leave the corner of solitude. The whole of this chapter, which clearly belongs to the early Meccan period, was evidently not revealed at one time, but there is nothing to show that any part was revealed at Medina.

The solitary report giving the impression of Jábir, through Abu Salma bin Abdur Raḥmán, that this chapter is the very first revelation is no doubt an error. It was first only in the sense that it was first after the period of *fatrah*, but not actually the first of all the revelations granted to the Holy Prophet. The premier position is universally accorded to the opening verses of the 96th chapter.

SECTION 1

The Prophet is enjoined to warn

1-7. Prophet should warn and be patient. 8-31. The opponents and their fate.

In the name of Allah, the Beneficent, the Merciful.

1 O you who are clothed ![2596]
2 Arise and warn,[2597]
Ar. *thy.* 3 And *your* Lord do magnify,
Ar. *thy.* 4 And *your* garments do purify,[2598]
5 And uncleanness do shun,
6 And bestow not favours
Ar. *thou mayest.* that *you may* receive again with increase,[2599]
Ar. *thy.* 7 And for the sake of *your* Lord, be patient.
8 For when the trumpet is sounded,
9 That, at that time, shall be a difficult day
10 For the unbelievers, anything but easy.
11 Leave Me and him whom I created alone,
12 And gave him vast riches,
13 And sons dwelling in his presence,
14 And I adjusted affairs for him adjustably;
15 And yet he desires that I should add more ![2600]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الْمُدَّثِّرُ
قُمْ فَاَنْذِرْ
وَرَبَّكَ فَكَبِّرْ
وَثِيَابَكَ فَطَهِّرْ
وَالرُّجْزَ فَاهْجُرْ
وَلَا تَمْنُنْ تَسْتَكْثِرُ
وَلِرَبِّكَ فَاصْبِرْ
فَاِذَا نُقِرَ فِي النَّاقُوْرِ
فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ
عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ
ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا
وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا
وَّبَنِيْنَ شُهُوْدًا
وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا
ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ

2596 *Al-muddassir* is one wearing a *disār*, i.e. *any garment* (LL). Some take the word literally, others metaphorically, the meaning according to the latter being *one clad in the garments of prophethood* or *one obscure*, as he was in the Hira (Rz).

2597 Compare with the address contained in the last chapter: there the Holy Prophet is commanded to engage himself in devotion so that he should attain to perfection; here he is commanded to convey the message and to warn, thus making others perfect.

2598 The purification of the garments does not relate only to the outward act of purification, but also to the purification of the heart, as is shown in the next verse, where he is commanded to shun every kind of uncleanness. This interpretation is accepted by most of the commentators (Rz).

2599 Either do not expect, when bestowing a favour, that you will receive much from the person whom you have laid under an obligation, or do not recount what little you have done, accounting it much.

2600 This description applies generally, but the case of Walid bin Mughira is specially noticed by almost all commentators. Rz notices the report giving details of an occurrence in which Walid was specially concerned. Abu Jahl and other leaders in the persecution of the Holy Prophet, assembled together to ponder what name to give to the Holy Prophet, as in the pilgrimage season people could not see their way to

16 By no means! surely he offers opposition to Our communications.
17 I will make a distressing punishment overtake him.[2601]
18 Surely he reflected and determined,
19 But may he be cursed how he determined;
20 Again, may he be cursed how he determined;
21 Then he looked,
22 Then he frowned and scowled,
23 Then he turned back and was big with pride,
24 Then He said: This is naught but enchantment, narrated (from others);[2602]
25 This is naught but the word of a mortal.
26 I will cast him into hell.
27 And what will make *you* realize what hell is? (Ar. *thee.*)
28 It leaves naught nor does it spare aught.
29 It *alters* the mortal. (Or, *scorches*)
30 Over it are nineteen.[2602A]
31 And we have not made the *guardians* (Ar. *companions.*) of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those

كَلَّا إِنَّهُ كَانَ لِآيٰتِنَا عَنِيدًا
سَأُرْهِقُهُ صَعُودًا
إِنَّهُ فَكَّرَ وَقَدَّرَ
فَقُتِلَ كَيْفَ قَدَّرَ
ثُمَّ قُتِلَ كَيْفَ قَدَّرَ
ثُمَّ نَظَرَ
ثُمَّ عَبَسَ وَبَسَرَ
ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ
فَقَالَ إِنْ هٰذَا إِلَّا سِحْرٌ يُؤْثَرُ
إِنْ هٰذَا إِلَّا قَوْلُ الْبَشَرِ
سَأُصْلِيهِ سَقَرَ
وَمَا أَدْرٰىكَ مَا سَقَرُ
لَا تُبْقِي وَلَا تَذَرُ
لَوَّاحَةٌ لِلْبَشَرِ
عَلَيْهَا تِسْعَةَ عَشَرَ
وَمَا جَعَلْنَا أَصْحٰبَ النَّارِ
إِلَّا مَلٰٓئِكَةً وَمَا جَعَلْنَا
عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

the acceptance of one particular epithet for the Holy Prophet. Somebody suggested that he was a poet, but Walid answered that his word was not like that of a poet. Then another suggested that he was a soothsayer, but Walid rejected this too on the ground that Muhammad never spoke a lie, whereas the soothsayers often proved liars. A third suggestion was that he was a madman, but this too was found inconsistent with the circumstances of the Holy Prophet's life. Then Walid left the company, his comrades thinking that he was going over to Islam. Abu Jahl followed him to question him about the matter, and was told that after pondering deeply on the question he had come to the conclusion that the Prophet was a *sâḥir*, i.e. an *enchanter*, because, he said, "It is the enchanter who separates the father from the son, the brother from the brother, and the husband from the wife." Thereupon a proclamation was made in the streets of Mecca that the Prophet was a *sâḥir*. To this the verses that follow refer.

2601 ارهقته صعودا signifies *I made him to do a difficult* or *troublesome thing*. The reference is to the fate of Walid, three of whose sons became converts to Islam, and the rest perished, his wealth began to diminish, and ultimately he himself died in great disgrace and poverty.

2602 *Siḥr* here means the same as in the Prophet's saying ان من البيان لسحرا i.e. *skilful eloquence*. See 148 for full explanation of the word. The Qur-án was called an *enchantment* because it was enchanting in its attraction.

2602A It should be noted that this is called a *parable* in the next verse: *what does*

who have been given the book
may be certain and those who
believe may increase in faith,
and those who have been given
the book and the believers may
not doubt, and that those in
whose hearts is a disease and
the unbelievers may say: What
does Allah mean by this parable?
Thus does Allah make err whom
a 44, 1099, 1297, 1312. He pleases,[a] and He guides whom
He pleases, and none knows the
Ar. *thy*. hosts of *your* Lord but He himself; and this is naught but a
reminder to the mortals.

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتٰبَ وَ
يَزْدَادَ الَّذِينَ اٰمَنُوٓا اِيمَانًا وَّلَا
يَرْتَابَ الَّذِينَ أُوتُوا الْكِتٰبَ وَالْمُؤْمِنُونَ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَّ
الْكٰفِرُونَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا
كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَ
يَهْدِي مَنْ يَّشَآءُ وَمَا يَعْلَمُ جُنُودَ
رَبِّكَ اِلَّا هُوَ وَمَا هِيَ اِلَّا
ذِكْرٰى لِلْبَشَرِ ۝

SECTION 2

The Warning

a 2099. 32 Nay; consider[a] the moon,
33 And the night when it departs,
34 And the daybreak when it shines;
35 Surely it is one of the gravest (misfortunes),
36 A warning to mortals,
37 To him among you who wishes to go forward or remain behind.[2603]
38 Every soul is held in pledge for what it earns,
39 Except the people of the right hand,
40 In gardens, they shall ask each other
41 About the guilty:
42 What has brought you into hell?
43 They shall say: We were not of those who prayed;

كَلَّا وَالْقَمَرِ ۝
وَاللَّيْلِ اِذْ اَدْبَرَ ۝
وَالصُّبْحِ اِذَآ اَسْفَرَ ۝
اِنَّهَا لَاِحْدَى الْكُبَرِ ۝
نَذِيرًا لِّلْبَشَرِ ۝
لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ۝
كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝
اِلَّآ اَصْحٰبَ الْيَمِينِ ۝
فِي جَنّٰتٍ يَتَسَآءَلُونَ ۝
عَنِ الْمُجْرِمِينَ ۝
مَا سَلَكَكُمْ فِي سَقَرَ ۝
قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝

Allah mean by this parable? All that the Qur-án says is that *over it are nineteen*. The commentators think that nineteen angels, or nineteen classes, or nineteen ranks may be meant (Rz). The particular number is considered to be due to the misuse of nineteen faculties which are enumerated by the commentators (Rz).

2603 The *moon*, or *qamar*, as I have stated in 2388, represents the power of the Arabs. The *night* in the next verse represents the ignorance in which the Arabs were involved: this ignorance would pass away, but along with it would also pass away the power of the Meccans. The light of truth would shine forth, but not without a grave misfortune to those who refuse to go forward, and this is a warning. Those who go forward, on the other hand, will not be affected by that, the gravest of misfortunes, for the people of the right hand shall be in gardens, every soul being pledged for what it earns. The prophetical strain adopted here regarding the doom of the Meccans is continued to the end of the chapter.

44 And we used not to feed the poor;

45 And we used to enter into vain discourse with those who entered into vain discourses;

46 And we used to call the day of judgment a lie;

47 Till *death* overtook us. (Ar. *certainty.*)

48 So the intercession of intercessors shall not avail them.

49 What is then the matter with them, *that they turn* aside from the reminder, (Ar. *turning.*)

50 As if they were asses taking fright

51 That had fled from a lion?

52 Nay; every one of them desires that he may be given pages spread out;[2604]

53 Nay! but they do not fear the hereafter.

54 Nay! it is surely a reminder.[2605]

55 So whoever pleases may mind it.

56 And they will not mind unless Allah please.[2605A] He is worthy to be feared and worthy to forgive.

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ
وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ
وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ
حَتَّىٰ أَتَانَا الْيَقِينُ
فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ
فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ
كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ
فَرَّتْ مِن قَسْوَرَةٍ
بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً
كَلَّا بَل لَّا يَخَافُونَ الْآخِرَةَ
كَلَّا إِنَّهُ تَذْكِرَةٌ
فَمَن شَاءَ ذَكَرَهُ
وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ
هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ

2604 Every one of them would have a revelation granted to him direct from heaven. To this they gave expression repeatedly: *Why does not Allah speak to us?* (2:118).

2605 The Qur-án is called a *tazkirah*, which signifies, like *zikr*, *a reminder*, but at the same time carries a deeper significance, indicating glory and honour for those who shall follow it.

2605A The Qur-án has repeatedly asserted that God does not compel men to adopt one way or another; it points out the right course from the wrong and leaves it to the choice of the individual. Even here it is plainly stated: *so whoever pleases may mind it* (v. 55). And in 86:3 we have: *Surely we have shown him the way—he may be thankful or unthankful.* Similar verses abound in the Holy Qur-án. What does, then, the statement, *and they will not mind unless Allah please*, mean? This statement is subject to the Divine laws already explained. Allah is pleased to guide those in the right way and to make those "mind" who open their hearts to receive it. Note how clearly the verses preceding it depict the peculiar condition of those who do not even listen to the reminder: *What is then the matter with them, that they turn aside from the reminder, as if they were asses taking fright that had fled from a lion?* (vv. 49–51.) The *pleasure of Allah* is itself a *law*, not an arbitrary thing, so that He should turn away those from minding who are anxious to receive the truth. It is in accordance with Divine laws, so frequently referred to in the Holy Qur-án, that the Divine pleasure guides some and leaves others in error. *We have here, in fact, a prophecy that Allah will be pleased to make even those mind the warning who now turn aside*, and the same subject is continued in the next chapter.

For a similar statement occurring in 76:30, see 2633A.

CHAPTER LXXV

THE RESURRECTION

(*Al-Qiyámah*)

REVEALED AT MECCA

(2 *sections and* 40 *verses*)

SECTION 1

The Truth of the Resurrection

1–15. Evidence of the resurrection. 16–19. The collection and arrangement of the Qur-án was the work of Divine revelation. 20–30. The great affliction.

In the name of Allah, the Beneficent, the Merciful!

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

a 2438. 1 Nay! I call to witness[a] the day of resurrection.

لَا أُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝

b 1239, 2732. 2 Nay! I call to witness the self-accusing[b] spirit.[2606]

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

3 Does man think that We shall not gather his bones?

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۝

Abstract:

Sec. 1. The truth of the resurrection.
Sec. 2. The dead shall rise.

General remarks.

THIS chapter continues the subject dealt with at the end of the last, namely, that the Qur-án is a reminder which will raise to eminence those who follow it. As proof of this, the day of spiritual rising, or the *Resurrection*, which gives its name to this chapter, and the self-accusing spirit are called to witness, which means that the eminence of the faithful will be marked by a general rising of those who are now dead spiritually and by the self-accusations of those who did not benefit by the reminder. The chapter thus speaks of the rising to life of the dead.

Its revelation belongs to the early Meccan period, and may be assigned to about the fourth year of the Prophet's call.

2606 By the resurrection is here meant the spiritual resurrection of the Arabs, as also the greater Resurrection. The primary significance of *qiyámah* is only *rising*. Thus Raghib says: "*Al-qiyámah* originally signifies the rising of a man all at once." *Al-qiyámah* is now a term which is synonymous with the great Resurrection, but it has not

Or, *whole make.*

4 Yea! We are able to make complete his *very fingers*.[2607]

5 Nay! man desires to give the lie to what is before him.

6 He asks: When is the day of resurrection?

7 So when the sight becomes confused,[2608]

8 And the moon becomes dark,[2609]

9 And the sun and the moon are brought together,[2610]

بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۝
بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۝
يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝
فَاِذَا بَرِقَ الْبَصَرُ ۝
وَخَسَفَ الْقَمَرُ ۝
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝

lost its original significance, and means also the rising to life of those who are spiritually dead. The *lá* in the beginning of this verse and the next carries the same significance as in فلا و ربك لا يؤمنون in 4:65, and the verse of Imra ul Qais: لا و ابيك ابنة العامرى ∴ لا يدعى القوم انى افر According to Kf, *lá* in such cases is for تأكيد القسم i.e. *to give emphasis to the oath.* The *wáv* in the latter two cases stands for *uqsimu*, and hence the two forms are equivalent.

2607 There is no reason why the opponents should deny Allah's power to make a people great: can He not give life to dry bones? (to which the Prophet's case is likened from the point of view of the opponents); nay, more than this, he has the power to make man attain perfection, completing all the members of his body, even to the ends of his fingers. The word *banán* primarily means only *the fingers*, or the *ends of the fingers*, but is also applicable to *all members of the body* (Aboo-Isḥáq, M-LL), and therefore might also be translated as *the whole make of his body.* But even if the primary significance, *fingers*, be adopted, the meaning will still be the same, because the superiority of man lies in his hand, and especially in the make of his fingers, without which his advancement would have been impossible. The root word *baná* signifies *he remained in the place*, and the fingers are according to Msb called *banán* "because by their means are ordered those circumstances whereby man continues in existence" (LL), or according to Rgh and TA, because therewith one fights and defends oneself. Both verses therefore prophesy a great future for the Holy Prophet, and the verse that follows makes this clear: *But man desires to give the lie to what is before him*, i.e. he is not willing to believe that such a thing can ever take place.

2608 Here follow some signs of *the day of rising.* برق البصر signifies *the sight becomes confused*, or according to Rz, *he became confounded*; and *bariqa* alone signifies much the same: *he became confounded and unable to see his right course*, or *he became frightened* (Q, TA-LL). Therefore some great calamity is implied which would confound the opponents. Some commentators take these to be the signs of the approach of the death of a person (Rz).

2609 The darkening of the moon implies the departure of the power of the Meccans (as against the Holy Prophet) or of the Semitic races in general (referring to the latter days): see 2388.

2610 The *bringing together of the sun and the moon* implies *the disappearance of the light of both* (Rz). If the reference is to the final disruption of the solar system, the meaning is clear: but besides that it seems to signify metaphorically the departure of the power of Persia, of which the sun was the special symbol, along with that of the Meccans—see 1930, where it is shown that the discomfiture of the Meccans and the Persians began and ended simultaneously. It should be noted that all these verses also refer to the general Resurrection of the dead, but their fulfilment, which was metaphorically accomplished in this very life, was intended as a sign of the truth of the promises relating

10 Man shall say on that day: Whither to fly to?
11 By no means! there shall be no place of refuge!
Ar. *thy*. 12 With *your* Lord alone shall on that day be the place of rest.[2611]
13 Man shall on that day be informed of what he sent before and (what he) put off.[2612]
14 Nay! man is evidence against himself,
15 Though he puts forth his excuses.[2613]
Ar. *thy*. 16 Do not move *your* tongue with it to make haste with it.[2614]
17 Surely on Us (devolves)

يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ⑩
كَلَّا لَا وَزَرَ ⑪
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ⑫
يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا
قَدَّمَ وَأَخَّرَ ⑬
بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ⑭
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ⑮
لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ⑯
إِنَّ عَلَيْنَا

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to the hereafter, and this indication is made clear by what follows. Those commentators who consider these signs to be the signs of the approach of death understand *the bringing together of the sun and the moon* as meaning the departure of the soul (which is compared to the moon) to the hereafter (which is compared to the sun because of the removal of every obscurity and doubt in the life to come).

2611 This and the two preceding verses show that the reference is clearly to the utter discomfiture of the opponents, because it tells a powerful enemy that the day is coming when no place of refuge shall be left for them except *with your Lord*, i.e. under the banner of the Holy Prophet.

2612 *What he sent before* implies the evil deeds which he did but ought not to have done; *what he put off* being the good deeds which he failed to do but which he ought to have done.

2613 Man has not been made in such a manner as to be unable to distinguish between right and wrong, but he always " puts forth excuses " for leaving the right and adopting the wrong course.

2614 Verses 16–19 are thought by some to have no connection with the context. Rodwell regards them parenthetical. But, as I have shown in commenting upon the first verse of this chapter, the Qur-án is really the subject, and the mention of the day of rising is only proof that those who follow the Qur-án will be made *to rise* by its means and become triumphant as against their opponents. But the connection is made apparent in another way. The preceding verses speak of the distress which must befall those who do not forsake the wrong course. The Prophet naturally desired to make it clear to them, and therefore he was anxious that the warning should be given immediately in plainer words. Therefore, he is told not to make haste with it, for in the first place they could distinguish between right and wrong, and secondly, the Prophet must remain contented with what was revealed to him from time to time. Hence the statements made in the verses that follow, viz. that the recitation and collection of the whole of the Qur-án, together with its effective explanation to the opponents, were matters which Alláh had decided to bring about, and the Prophet should experience no anxiety on that account; compare 20: 113, 114 with the statement made here and this exposition becomes clear : " And thus have We revealed it an Arabic Qur-án, and have distinctly set forth therein of threats that they may guard against evil, or that it may produce a reminder for them. . . . And do not make haste with the Qur-án before its revelation is made complete to you and say, O my Lord! increase me in knowledge." It should also be noted that, as opposition to the Holy Prophet became stronger, the warning became clearer.

the collecting of it and the reciting of it.[2615]

18 Therefore when We have recited it, follow its recitation.

19 Again on Us (devolves) the explaining of it.

20 Nay! But you love the present life,

21 And neglect the hereafter.

22 (Some) faces on that day shall be bright,

23 Looking to their Lord.[2616]

24 And (other) faces on that day shall be gloomy,

25 Knowing that there will be made to befall them some great calamity.[2617]

26 Nay! When it comes up to the throat,

27 And it is said: Who will *be a charmer* ?[2618]

Or *ascend (with it)*.

28 And he is sure that it is the (hour of) parting,

جَمْعَهُ وَقُرْآنَهُ ۝

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝

وَتَذَرُونَ الْآخِرَةَ ۝

وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝

إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۝

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ۝

وَقِيلَ مَنْ ۜ رَاقٍ ۝

وَظَنَّ أَنَّهُ الْفِرَاقُ ۝

2615 There can be no clearer evidence that the collection of the verses into chapters and of the chapters into one whole is here claimed by the Qur-án to be a matter which, like its revelation, was to be entirely carried out under Divine guidance by the Holy Prophet himself. The Holy Book was thus from the first intended to be arranged and collected into one whole. It is curious to observe that Rodwell, who has paid little regard to the proper and orderly arrangement of the Qur-án, is constrained to remark in a foot-note to this verse: "In either case we are led to the conclusion that from the first Muhammad had formed the plan of promulgating a written book." But the words of the Qur-án clearly indicate much more: the collection of the Qur-án was to be accomplished under Divine guidance, and collection includes the arrangement of the parts. In fact, it could not be called a book unless its various portions were arranged into one whole. On the other hand, if the order of revelation were to be followed in the arrangement of its parts, its *collection* would not have been spoken of as something distinct from its *revelation*, which is implied in the word *recitation*.

2616 As *that day* represents both the day of the triumph of the truth and the day of the resurrection, the words *looking to their Lord* have also a double significance, indicating looking to the Lord for their reward in the former case, and the highest bliss of all, the sight of the Lord in the hereafter. It should be noted that the sight of the Lord does not imply that the Lord will have a body; it is not with the material eye that the Lord will be seen, but by the spiritual eye which the righteous will possess on the day of resurrection.

2617 Note that this great calamity also befell them in this life, and thus it demonstrated the truth of the calamity in the hereafter.

2618 *Man Ráq-in* has two significances. It either means *who will ascend with it?* i.e. shall the angels of mercy ascend with it or shall the angels of punishment? (TA, Rz.) Or the meaning is, where is the charmer that would now avert the doom? because they trusted in their soothsayers and charmers that they could avert their doom. A poet says: لقد علمت و الاجل الباقي ∴ ان لن يرد القدر الرواقي "Assuredly thou knowest, by the most Majestic, the Everlasting, that the potent charmers will not avert that which is decreed." I prefer the second significance, for the calamities and afflictions spoken of no doubt refer to the punishment of the evil-doers when they are overtaken by their doom.

29 And affliction is combined with affliction ;[2619]

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝

30 To *your* Lord on that day shall be the driving. [Ar. *thy.*]

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝

SECTION 2

The Dead shall rise

31 So he did not accept the truth, nor did he pray,[2620]

فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝

32 But called the truth a lie and turned back,

وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝

33 Then he went to his followers, walking away in haughtiness.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ۝

34 *Nearer* to *you* (is destruction) and *nearer.* [Or, *woe.* Ar. *thee.* Or, *woe.*]

أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝

35 Again (consider how) *nearer* to *you* and *nearer.*[2621] [Or, *woe.* Ar. *thee.* Or, *woe.*]

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝

36 Does man think that he is to be left to wander without an aim ?[2622]

أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ۝

37 Was he not a small life-germ in the seminal elements,

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ۝

38 Then he was a clot of blood, so He created (him) then made (him) perfect.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝

39 Then He made of him two kinds, the male and the female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝

40 Is not He able to give life to the dead ?[2623]

أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۝

2619 For *sâq*, meaning affliction, see 1855. The meaning suits the context.

2620 The opponent is spoken of as an individual person throughout. This does not mean that allusion is made to one particular man, as some suppose. The description applies to every opponent.

2621 It is related that Abu Jahl said to the Holy Prophet that he and his Lord had not the power to do him any harm (Rz). The haughty opponent is warned that destruction is very near. Or, the meaning is, *Woe to you!* The commentators admit here that the repetition shows that the opponents were threatened with a double punishment, viz. in this life and in the hereafter (Rz). In fact, the double punishment is spoken of throughout the chapter, as I have shown in the notes ; here it is made plainer.

2622 The verse draws attention to the seriousness of life and to man's responsibility for his actions—a doctrine denied as much to-day as it was by the Arabs.

2623 The giving of "life to the dead" not only signifies raising after death, but also spiritually raising a dead nation to life.

CHAPTER LXXVI

THE MAN

(*Al-Insán* or *Ad-Dahr*)

REVEALED AT MECCA

(2 *sections and* 31 *verses*)

SECTION 1

Attainment of Perfection

1–4. Man's creation and the pointing out of the right way. 5–16. The first stage of perfection, in which evil is suppressed. 17–22. The second stage of perfection, in which positive good is done.

In the name of Allah, the Beneficent, the Merciful.

1 There surely came over man a period of time when he was not a thing that could be spoken of.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ۝

Abstract:

Sec. 1. Attainment of perfection.

Sec. 2. Another generation will be raised.

General remarks.

THE last chapter having shown the truth of the resurrection which stands for the spiritual life of man, this deals with man's attainment to perfection, which is the true object of that life, and is accordingly called *The Man*, the word itself occurring in the opening verse of the chapter. The first section shows how man is created out of nothing, and then the way to perfection is pointed out to him. It is then shown that in the attainment of perfection there are two stages, the first stage being the perfect suppression of all evil tendencies or the stage of attaining to sinlessness, but this is not the goal to which the spiritual wayfarer should aspire. The goal lies far beyond. It is the way uphill, as it is termed elsewhere and briefly hinted here. The pilgrim must be prepared to accomplish the most difficult tasks and to perform astonishing deeds of sacrifice in the way of Allah. The two stages of perfection are called respectively the *káfúr* and the *zanjabeel*. The second section shows that if those addressed by the Holy Prophet do not accept his message and try to attain to the perfection to which he would have them attain, Allah will cause another people to take their place, for the Qur-án, being the perfect revelation of the Almighty, must accomplish the object which it has set before itself, and that object is none other than to enable man to attain to perfection.

Or, have chosen him (above other creatures).

Or, accept or reject.

2 Surely We have created man from a small life-germ uniting (itself): We *mean to try him,* so We have made him hearing, seeing.

3 Surely We have shown him the way: he may *be thankful or unthankful.*[2624]

4 Surely We have prepared for the unbelievers chains and shackles and a burning fire.[2625]

5 Surely the righteous shall drink of a cup the admixture of which is camphor,[2626]

6 A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

7 They fulfil vows and fear a day the evil of which shall be spreading far and wide.

8 And they give food out of love for Him to the poor and the orphan and the captive:

9 We only feed you for Allah's sake; we desire from you neither reward nor thanks:

10 Surely we fear from our Lord a stern, distressful day.

11 Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ
نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ○
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ
إِمَّا كَفُورًا ○
إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَ
أَغْلَالًا وَسَعِيرًا ○
إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ
مِزَاجُهَا كَافُورًا ⓶
عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ○
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ
شَرُّهُ مُسْتَطِيرًا ○
وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ○
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكُورًا ○
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
قَمْطَرِيرًا ○
فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ
نَضْرَةً وَسُرُورًا ○

As regards the date of revelation, nothing can be said beyond the fact that it belongs to the early Meccan period. Mujáhid and Qatada are, however, of opinion that it is a Medinian revelation. Some hold it to be in part Meccan and in part Medinian. But there is nothing to support these allegations.

2624 The right way is shown clearly; it is for man himself to walk in it, and thus be thankful, or away from it, and thus be unthankful. Or the meaning given in the margin may be adopted.

2625 As to how these chains represent man's own actions, see 2559.

2626 The word *káfúr*, used in connection with the state of the just, is derived from *kafr*, meaning *to cover* and *to suppress*, and refers to the total extinction of worldly love and the complete suppression of all the worldly desires of those who have drunk of the cup of love of Allah, and a truly sincere severance from all other connections. The more a man leans towards Allah, the farther off he is from carnal passions, and therefore the righteous, who trust only to Allah for support, have their hearts cooled from the fire of passion, and their sensual desires as completely suppressed as poisonous matter is dispersed by camphor.

In the spiritual advancement of man this is the first stage, because it is not until the evil tendencies of man are completely suppressed that he is able to advance to the higher stages of spiritual perfection. Sinlessness, according to the Holy Qur-án, is not the goal of perfection, but only the first stage of the way to that goal.

12 And reward them, because they were patient, with garden and silk,

13 Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

14 And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

15 And there shall be made to go round about them vessels of silver and goblets which are of glass,

16 (Transparent as) glass, made of silver; they have measured them according to a measure.[2627]

17 And they shall be made to drink therein a cup the admixture of which shall be ginger,[2628]

18 (Of) a fountain therein which is named Salsabíl.

19 And round about them shall go youths never altering in age;[a] when *you see* them *you will* think them to be pearls scattered broadcast.[2629]

20 And when *you see* there, *you shall* see blessings and a great kingdom.[2630]

a 2360. Ar. *thou seest*. Ar. *thou wilt*. Ar. *thou seest*. Ar. *thou shalt*.

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا (11)
مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا
يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا (12)
وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ
قُطُوْفُهَا تَذْلِيْلًا ○
وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّ
اَكْوَابٍ كَانَتْ قَوَارِيْرَا ○
قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ○
وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا
زَنْجَبِيْلًا ○
عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ○
وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ
اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا
مَّنْثُوْرًا ○
وَاِذَا رَاَيْتَ ثَمَّ
رَاَيْتَ نَعِيْمًا وَّمُلْكًا
كَبِيْرًا ○

2627 That is, every one shall receive them according to the measure of his deeds.

2628 *Zanjabeel* is a compound of *zana'a* and *jabal*. Of these component parts the first means *he ascended*, and the second *mountain*. The compound word *zanjabeel* therefore means *he ascended the mountain*. Now, from a severe attack of a poisonous disease to perfect restoration of health there are two stages. In the first stage the poisonous germs are completely destroyed, the violence of the attack is mitigated, and the danger which threatened life itself is over. But the weakness which is the result of the attack does not vanish with the poison. The second stage of restoration is therefore that in which the patient regains his strength. The body is again full of life and vigour, and he is not only able to walk with firm legs upon even ground, but has courage and strength to try the ascent of a steep mountain, and scale the heights cheerfully and without any fear. It is in reference to this stage that Almighty God says of the perfectly righteous that they are made to drink of a cup tempered with *zanjabeel*; i.e. having attained full spiritual strength, they are able to go up steep mountainous paths, accomplish most difficult tasks, and perform astonishing deeds of sacrifice in the path of Allah. It should also be borne in mind in connection with this point that *zanjabeel* (*ginger*) is the root of a plant very useful in promoting the natural heat of the body. The name given to it points to this property, for it gives strength to and generates heat in the weak body so as to enable a man to ascend precipitous heights.

2629 For the meaning of *mukhalladún* see 2430. Degeneration and decay stop with this life.

2630 A great kingdom was granted to the companions of the Holy Prophet in this life.

21 Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.[2631]

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ۝

22 Surely this is a reward for you, and your striving shall be recompensed.

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ۝

SECTION 2

Another Generation will be raised up

23 Surely We Ourselves have
Ar. *thee.* revealed the Qur-án to *you*, revealing (it) in portions.

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ۝

24 Therefore wait patiently
Ar. *thy.* for the judgment of *your* Lord,[2632] and obey not from among them a sinner or an ungrateful one.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ۝

25 And glorify the name of
Ar. *thy.* *your* Lord morning and evening.

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ۝

26 And during part of the night adore Him, and give glory to Him (a) long (part of the) night.

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ۝

27 Surely these love the transitory and neglect a grievous day before them.

اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ۝

28 We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.[2633]

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ۝

29 Surely this is a reminder, so whoever pleases takes to his Lord a way.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ۝

30 And you do not please except that Allah please;[2633A] surely Allah is Knowing, Wise;

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

2631 As they led pure lives here, they shall have a pure drink in the hereafter.

2632 This shows that the blessings mentioned in the previous section would also find a manifestation in this life; the Divine judgment will bring about the fall of one party and the rise of another.

2633 The mention of the grievous day in the previous verse and the statement here that another people will take the place of these are clear prophecies for this life. Hence it is called a warning in the verse that follows.

2633A As the context clearly shows, the faithful are spoken of here; the previous verse states that *whoever pleases takes to his Lord a way*, and the verse that follows refers to the faithful in the words, *He makes whom He pleases to enter into His mercy.* The meaning

31 He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

يُدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَ الظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ۟

is that true and sincere believers have so completely submitted themselves to the Divine will and are so completely resigned that they have no desires of their own, and all their desires are in accordance with Allah's pleasure. Hence they are made to enter into Divine mercy.

Taking the words as a general statement, there can still be little doubt as to their real significance. The chapter opens with the clear statement, *Surely We have shown him the way: he may accept or reject;* so that man has not been constrained by the Divine Being to adopt a particular course, whether for good or for evil. The end of the chapter is equally clear: *Surely this is a reminder, so whoever pleases takes to his Lord a way.* And notwithstanding those clear statements, we are told that *you do not please except that Allah please,* which is equivalent to saying that *man's choice would have no effect if it did not please Allah.* The first thing to be borne in mind is that the two verses, so closely following each other, cannot be set against each other. Verse 29 is clear and decisive that man is not constrained to one course: *whoever pleases takes to his Lord a way.* And therefore the words that follow this statement cannot be so interpreted as to negative it. And it is remarkable that almost the same words occur again in ch. 81, and there too they are preceded by similar words. Thus in 81 : 27, 28, we have: *It is naught but a reminder for the nations, for him among you who pleases to go straight.* And those words are followed by the statement: *And you do not please except that Allah please* (81 : 29).

This repetition makes it clear that the words *whoever pleases takes to his Lord a way* cannot be ignored in interpreting the statement, *you do not please except that Allah please.* In fact, the latter statement is qualified by the former, and this is the reason that it is preceded by it on both occasions. And we can easily see that there are two things necessary for the guidance of man: firstly, the revelation of the reminder by Allah, and secondly, the acceptance of that reminder by man. If Allah had not pleased to reveal the reminder, man's choice would have been nowhere. This is what is meant by the words *you do not please except that Allah please,* i.e. man's choice to adopt one way or another would have no effect unless Allah had first pleased to point out the way and reveal the reminder.

It may also be added that every benefit is ascribed to Allah in the Holy Qur-án. Thus we are plainly told: "Whatever benefit comes to you, O man, it is from Allah, and whatever misfortune befalls you, it is from yourself" (4 : 79). And Abraham's prayer is thus quoted: "And when I am sick then He restores me to health" (26 : 80), where Abraham attributes sickness to his own doing, but ascribes *healing* to Allah. Hence, even if we take the words under discussion as meaning that man's choice to accept the reminder does not take place unless Allah is pleased, this statement would only mean that the good to which man thus attains is ascribable to Allah. See also 2605A.

CHAPTER LXXVII

THE SENT FORTH

(*Al-Mursalát*)

REVEALED AT MECCA

(2 *sections and* 50 *verses*)

SECTION 1

Consequences of Rejection

1–6. Apostles sent to clear some and warn others. 7–40. Rejecters are punished.

In the name of Allah, the Beneficent, the Merciful.

a 2099. 1 Consider[a] those that are sent forth with goodness,

2 Then those that drive off the chaff,

Or, *give life, quickening.* 3 And those that *spread* (*the seed of goodness*) *far and wide*,

4 Then those that make a distinction,

5 Then those that offer the reminder,

6 To clear or to warn :

7 Most surely what you are threatened with must come to pass.[2634]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْمُرْسَلٰتِ عُرْفًا ۝

فَالْعٰصِفٰتِ عَصْفًا ۝

وَّالنّٰشِرٰتِ نَشْرًا ۝

فَالْفٰرِقٰتِ فَرْقًا ۝

فَالْمُلْقِيٰتِ ذِكْرًا ۝

عُذْرًا اَوْ نُذْرًا ۝

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۝

Abstract:

Sec. 1. Consequences of rejection.

Sec. 2. Consequences of rejection—continued.

General remarks.

THIS chapter is, as it were, a supplement to the one that precedes it, for while it is shown therein how the righteous attain to perfection—being the accepters of the message—here the fate of the rejecters is made clear. The *Sent forth* are the apostles, the rejection of whose message brings evil consequences, and that word, occurring in the first verse, gives its name to this chapter.

The fourth year of the call is regarded as the probable date of the revelation of this chapter.

2634 As stated in 2099, attention is drawn in what are called oaths to certain indisputable facts which lead to a conclusion. The conclusion here is that what the opponents are threatened with, i.e. their doom (as clearly stated in v. 12), is sure to take place, and the characteristics described in the first six verses apply to prophets whose opponents

8 So when the stars are made
Or, *lose their light.* to *disappear*,
9 And when the heaven is
rent asunder,
10 And when the mountains
are carried away as dust,[2635]
11 And when the apostles
are made to reach their ap-
pointed time,
12 To what day is the doom
fixed?
13 To the day of decision.
Ar. *thee*. 14 And what will make *you*
comprehend what the day of
decision is?
15 Woe on that day to the
rejecters.
16 Did We not destroy the
former generations?
17 Then did We follow them
up with later ones.
18 Even thus shall We deal
with the guilty.
19 Woe on that day to the
rejecters.[2636]
20 Did We not create you
from contemptible water?
21 Then We placed it in a
secure resting-place,
22 Till an appointed term,

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾
وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾
وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾
وَإِذَا الرُّسُلُ أُقِّتَتْ ﴿١١﴾
لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾
لِيَوْمِ الْفَصْلِ ۞
وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞
أَلَمْ نُهْلِكِ الْأَوَّلِينَ ۞
ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ۞
كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۞
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞
أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ ۞
فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ۞
إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

were similarly destroyed. This is made clear by the mention of the appointed time of the apostles in v. 11, by which, of course, is meant the appointed time of the destruction of their enemies. The opponents of the Holy Prophet are told that they should consider how the truth was spread by former prophets. In the first verse they are spoken of as being sent with *ma'rúf*, i.e. *goodness*; in the second, as "driving off the chaff" of falsehood before them; in the third, as scattering the seed of goodness far and wide or giving life to dead earth; in the fourth, as ultimately bringing about a distinction (*farq* or *furqán*) between truth and falsehood, and they give the reminder that one party may be cleared and the other warned. These considerations about the former prophets should lead the opponents to the certain conclusion that as the same Divine law was being followed in the case of the Holy Prophet, their doom was also a certain thing, as was that of those before them who opposed the prophets.

2635 The disappearance of the stars (v. 8) was a sign for the Arabs of the befalling of a calamity (2371); the rending asunder of the heaven (v. 9) indicated the same, because the heaven was considered a protection. Compare 21:32, *And We have made the heaven a guarded canopy.* And see 2593. The passing away of the mountains signified the disappearance from among them of their great men, whose protection they sought in time of distress. All these things, as the next verse shows, would be brought about when the appointed time of the apostles, i.e. the time of the destruction of their opponents, came.

2636 Note the clear words of this and the three previous verses. The former generations were destroyed because of their wickedness and others were brought up in their place; the like shall be the fate of the guilty Meccans: the day of their doom is the day of the decision.

23 So We proportion it—how well are We at proportioning (things).

فَقَدَرْنَا فَنِعْمَ الْقٰدِرُوْنَ

24 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

25 Have We not made the earth to draw together to itself

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا

26 The living and the dead,[2637]

اَحْيَآءً وَّاَمْوَاتًا

27 And made therein lofty mountains, and given you to drink of sweet water?

وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا

28 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

29 Walk on to that which you called a lie.

اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ

30 Walk on to the covering having three branches,

اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ

31 Neither having the coolness of the shade nor availing against the flame.

لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ

Or, *large trees.*

32 Surely it sends up sparks like *palaces*,

اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ

Or, *yellow palm-trees.*

33 As if they were *tawny camels*.[2638]

كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ

34 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

35 This is the day on which they shall not speak,

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ

36 And permission shall not be given to them so that they should offer excuses.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ

37 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

38 This is the day of decision: We have gathered you and those of yore.

هٰذَا يَوْمُ الْفَصْلِ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ

2637 This shows that all mortals, living or dead, must remain on earth, and that the belief of the ascent of Jesus to the fourth heaven is an error.

2638 It is most likely that by the three branches of the covering of fire are meant its three characteristics stated in the verses that follow. Here it is called *ẓill*, which ordinarily means *shadow*, but *a covering* (of fire) seems to be more suitable to the context. The three qualifications are that *it gives no shade* and *does not avail against the flames* and *itself sends up sparks*. ظل الشيء means *that which serves for the covering or protecting of a thing* (M-LL). Hence one says: فلان يعيش في ظل فلان i.e. *such a one lives in the protection of such a one* (S, O, Msb-LL). Thus the very thing which should have served them for protection proves not only devoid of comfort (giving no shade), but also does not avail against calamity—nay, it turns out to be itself a source of distress. The sparks are likened to *qaṣr*, i.e. *palaces*, and to *tawny camels* in colour, signifying that it is inordinate love of these things that will take the shape of such sparks on the day of resurrection.

39 So if you have a plan, plan against me (now).[2639]

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوْنِ ○

40 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

SECTION 2

Consequences of Rejection

41 Surely those who guard (against evil) shall be amid shades and fountains,

إِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ ○

42 And fruits such as they desire.

وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ○

43 Eat and drink pleasantly because of what you did.

كُلُوْا وَاشْرَبُوْا هَنِيْٓئًا بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

44 Surely thus do We reward the doers of good.

إِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○

45 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

46 Eat and enjoy yourselves for a little; surely you are guilty.

كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا إِنَّكُمْ مُّجْرِمُوْنَ ○

47 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

48 And when it is said to them, Bow down, they do not bow down.

وَإِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ○

49 Woe on that day to the rejecters.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

50 In what announcement, then, after it, will they believe?

فَبِأَيِّ حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ ○

2639 The opponents are even so early challenged to execute their plans against the Holy Prophet. *Kaid* also means *fighting* or *struggle*, and the words may as well be translated: *so if you would fight, fight against me now.*

CHAPTER LXXVIII

THE ANNOUNCEMENT

(*An-Naba'*)

REVEALED AT MECCA

(2 *sections and* 40 *verses*)

SECTION 1

The Day of Decision

1–5. The announcement. 6–16. Benefits conferred on man. 17–20. Signs of the day of decision. 21–30. The hell.

PART XXX

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 Of what do they ask one another?

عَمَّ يَتَسَآءَلُوْنَ ۝

2 Of the *message of importance*,[2640]

عَنِ النَّبَاِ الْعَظِيْمِ ۝

3 About which they differ?

الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۝

Or, *great announcement.*

Abstract:

Sec. 1. The day of decision.

Sec. 2. The day of decision—continued.

General remarks.

THE doom of the unbelievers being certain, they ask, When will it come? This doom is the *Announcement* which gives its title to, and forms the subject-matter of, this chapter. It is regarded as one of the earlier revelations in the early Meccan period.

2640 The original words are نبإ عظيم which also occur in 38 : 67, and it is shown in 2150 that this *great announcement* is the prophecy of the utter discomfiture of the opponents of the Holy Prophet. Some commentators take it to signify the Holy Qur-án, others the prophethood of Muhammad, and still others the day of resurrection (Rz). This last significance is quite in consonance with the first, while the other two are equally evident. According to Rgh, *naba'* is *an announcement of great utility conveying knowledge* or *probability*. This significance, too, is in accordance with any of the three explanations given above.

4 Nay! they shall soon come to know; كَلَّا سَيَعْلَمُونَ ۝

Ar. *again*. 5 *Nay!* Nay! they shall soon know. ثُمَّ كَلَّا سَيَعْلَمُونَ ۝

6 Have We not made the earth an even expanse? أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝

7 And the mountains as projections (thereon)?[2641] وَالْجِبَالَ أَوْتَادًا ۝

8 And We created you in pairs, وَخَلَقْنَاكُمْ أَزْوَاجًا ۝

9 And We made your sleep to be rest (to you), وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝

10 And We made the night to be a covering, وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝

11 And We made the day for seeking livelihood. وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝

12 And We made above you seven strong ones, وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝

13 And We made a shining lamp,[2642] وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝

14 And We send down from the clouds water pouring forth vehemently, وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝

15 That We may bring forth thereby corn and herbs, لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝

16 And gardens dense and luxuriant. وَجَنَّاتٍ أَلْفَافًا ۝

17 Surely the day of decision is (a day) appointed:[2643] إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝

a 789. 18 The day on which the trumpet shall be blown[a] so you shall come forth in hosts, يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝

19 And the heaven shall be opened so that it shall be all openings, وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

b 1604. 20 And the mountains[b] shall be moved off so that they shall remain a mere semblance.[2644] وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝

2641 The earth is called *mihād* and the mountains are called *autād*. Rgh explains *mihād* as *a place made even for walking upon*; and explains مهدت لك كذا as meaning *I prepared it and made it even*. He also says that the words here are similar to what is said in 2:22, where the earth is spoken of as being made a *firāsh*, i.e. *an expanse*. *Watid* (plural *autād*) is a *peg* or *a stake* fixed in the ground or in a wall, and the mountains are likened to pegs on the surface of the earth. And, in fact, *watid* is anything projecting from the surface; thus the teeth are called the اوتاد الفم (literally *pegs of the mouth*), and *watid* also signifies *the prominent part next the temple* (LA–LL).

2642 *The seven strong ones* of the previous verse are apparently the seven major planets of the solar system, the words *above you* clearly showing that the earth itself belongs to the same class, and the sun, the centre of the solar system, is spoken of in the words *a shining lamp.*

2643 The day of decision was witnessed by the opponents in this life in the field of Badr, and thus it demonstrated the truth of a day of decision in the next life.

2644 The description contained in vv. 18–20 is an excellent prophetical **description**

21 Surely hell lies in wait,
22 A place of resort for the inordinate,
23 Living therein for long years.[2645]
24 They shall not taste therein cool nor drink
25 But boiling and intensely cold water,
26 Requital corresponding.[2646]
27 Surely they feared not the account,
28 And called Our communications a lie, giving the lie (to the truth).
29 And We have recorded everything *in a book*.
30 So taste! for We will not add to you aught but chastisement.[2647]

Or, *writing it down.*

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝
لِّلطَّاغِينَ مَآبًا ۝
لَّابِثِينَ فِيهَا أَحْقَابًا ۝
لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝
إِلَّا حَمِيمًا وَغَسَّاقًا ۝
جَزَاءً وِفَاقًا ۝
إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝
وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝
فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝

applying to the meeting of the armies (v. 18) on the day of Badr, to the rain poured forth (v. 19), and to the chiefs of the Quraish killed (v. 20). That these things will take place at the greater resurrection goes without saying. The opening of heaven signifies metaphorically the descent of the threatened punishment.

2645 *Ḥuqub*, of which *aḥqáb* is a plural, denotes *eighty years*, or *seventy years*, or *a year* or *years*, or *a long time* (see LL, which quotes various authorities for each of these meanings). Whatever significance may be adopted, the use of the word leaves no doubt that the punishment of hell shall not continue for an unlimited time. The use of a word which signifies a limited period in the case of the punishment of hell, while such words are never used regarding the bliss of heavenly life, is a clear indication that the latter shall never come to an end, while the former shall. To escape the difficulty of the punishment of hell being for a limited period, some commentators say the verse is abrogated, others think that it applies not to unbelievers, but only to the sinful among the Muslims (an opinion quite untenable in face of what is said in vv. 27, 28); and again, that the limited period is only that during which they shall not be made to taste o cool or drink. But all these explanations are unnecessary and unsatisfactory, the limited duration of the punishment of hell being quite in accordance with the entire spirit of the Holy Qur-án and with its description elsewhere; see 1201.

2646 The description of the punishment of hell as *corresponding requital* throws a flood of light on the Islamic doctrine of hell. It may have been noted that various names are given to hell itself, and various sorts of punishment are spoken of. It is, in fact, the different nature of the sin that produces a difference in the nature of the punishment, which, being really the consequence of the sin, corresponds to the sin. For instance, the punishment spoken of here is for those who are called *the inordinate* or *those exceeding the limits in disobedience* (LL). The punishment of their exceeding the limits is correspondingly either *too hot* or *too cold drink* or *air*, i.e. *excess of heat* and *excess of cold.*

It may be added that the word *ghassáq* signifies *the cold thing which is so cold that it is unbearable* (Rz). It is interpreted in other ways too, but he significance adopted is the one that best suits the context.

2647 As they in their inordinacy added evil to evil, they shall have correspondingly punishment added to punishment. It is not stated here that this shall go on for ever, for elsewhere it is said: "And he who brings an evil deed shall not be recompensed but with the like of it, and they shall not be dealt with unjustly" (6:161). Thus the addition in punishment will last only till the evil deeds of the doer are exhausted.

SECTION 2

The Day of Decision

31-36. Reward of the faithful. 37-39. Allah is the only refuge. 40. Unbelievers shall regret.

31 Surely for those who guard (against evil) is achievement,[2648]
32 Gardens and vineyards,
33 And those showing freshness of youth,[2649] equals in age,[a]
34 And a *pure* cup.[2650]
35 They shall not hear therein any vain words nor lying.
36 A reward from *your* Lord, a gift according to a reckoning:[2651]
37 The Lord of the heavens and the earth and what is between them, the Beneficent God, they shall not be able to address Him.
38 The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent God permits and who speaks the right thing.
39 That is the sure day, so whoever desires may take refuge with his Lord.
40 Surely We have warned you of a chastisement near at hand:[2652] the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!

a 2148A. Or, *full*.

Ar. *thy*.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝
حَدَائِقَ وَأَعْنَابًا ۝
وَكَوَاعِبَ أَتْرَابًا ۝
وَكَأْسًا دِهَاقًا ۝
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ۝
جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ۝
رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ
لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝
يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ
لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ
وَقَالَ صَوَابًا ۝
ذَٰلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ۝
إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۚ يَوْمَ
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا ۝

2648 Note that the reward of good is *achievement*, as repeatedly described in the Holy Qur-án; it is an achievement of the object of this life as also of the great goal of the next life. It is this *achievement* which becomes a garden for a man.

2649 The word *Ka'aba* literally signifies, when applied to a girl's breast, its *swelling* when she grows youthful, and a girl is said to be *Ká'ib* (plural *Kawá'ib*) when she grows youthful, or nears maturity, and her breasts begin to swell (LL). But it should be noted that neither the word *kawá'ib* nor *atráb* is preceded or followed by the word *járiyah* (i.e. *girl*), and hence as a qualifying word *kawá'ib* only means *showing freshness of youth*. I have already stated, in 2356, why some of the blessings of paradise are described in words usually applicable to *women*, but as these are only fruits of the righteous deeds, we are not justified in saying what these blessings actually are. The description given here probably indicates that the fruits of deeds will appear in their full freshness.

2650 *Diháq* means either *pure*, for which we have *'Ikrama's* authority, or it means *full*, which is the interpretation adopted by I'Ab (Rz).

2651 Note as the punishment of evil is called *a corresponding requital*, so the reward of the good is called *a gift according to a reckoning*, i.e. in accordance with the good done.

2652 The punishment of which the unbelievers are warned throughout this chapter is *a punishment near at hand*, which term, like *the nearer punishment of* 23:21, indicates the punishment of this life.

CHAPTER LXXIX

THE DRAWERS

(*An-Názi'át*)

REVEALED AT MECCA

(2 *sections and* 46 *verses*)

SECTION 1

The Great Commotion

1–14. The power of the enemy shall be broken in wars. 15–26. A lesson in the fate of Pharaoh.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

a 2099. 1 Consider[a] those that draw forth to the full,
2 And those that go forth briskly,
3 And those that run swiftly,
4 Then those who are foremost going ahead,
5 Then those who regulate the affair,[2653]

وَالنّٰزِعٰتِ غَرْقًا ۝
وَّالنّٰشِطٰتِ نَشْطًا ۝
وَّالسّٰبِحٰتِ سَبْحًا ۝
فَالسّٰبِقٰتِ سَبْقًا ۝
فَالْمُدَبِّرٰتِ اَمْرًا ۝

Abstract:

Sec. 1. The great commotion.
Sec. 2. The great calamity.

General remarks.

THIS chapter receives its title from the description of the believers as *drawing forth* to the full, the reference being to the later wars and the drawing of bows, thus indicating that the fall of the unbelievers, their doom, with which the last chapter deals, was to be brought about in wars. The fate of Pharaoh, who was drowned while pursuing the Israelites, is referred to, while the second section, after recounting Divine benefits, speaks of the certainty of the punishment, here as well as hereafter.

About its date of revelation it can be said with certainty that it belongs to the early Meccan period.

2653 We shall first consider the plain meaning of these five verses. *Názi'át* is the plural of *Názi'*, which is derived from *naza'a*, signifying *he drew*, and نزع فى القوس means *he drew the bow* (Q-LL). *Gharqan* bears the significance *to the full*, also in connection with the bow, for you say غرق فى القوس meaning *he drew the bow to the full* (LL). "According to ISh *ighráq* signifies *the sending the arrow far by vehement drawing* (of the

Or, *preparers shall prepare for war.*

6 The day on which the *quaking one shall quake*,[2654]
7 What must happen afterwards shall follow it.[2655]
8 Hearts on that day shall palpitate,
9 Their eyes cast down.
10 They say: Shall we indeed be restored to (our) first state?[2656]
11 What! when we are rotten bones?
12 They said: That then would be a return occasioning loss.
13 But it shall be only a single cry,

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝
تَتْبَعُهَا الرَّادِفَةُ ۝
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
أَبْصَارُهَا خَاشِعَةٌ ۝
يَقُولُونَ ءَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۝
ءَإِذَا كُنَّا عِظَامًا نَّخِرَةً ۝
قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝

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bow); according to Useyd-al Ghanawee, *the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, so far as the iron head, to the part that is grasped by the hand*" (LL). *Nashaṭa-* signifies *he was brisk*, or *he went forth* (TA-LL). *Sab-ḥ* signifies the *running of a horse*, in which the forelegs are stretched forth well (like as are the arms of a man in swimming) (TA-LL), and the act of being quick or swift (Mft-LL). The remaining words need no explanation. The commencement of the early Meccan suras very often refers prophetically to later Medina events, the occurrence of which served as a proof of the truth of the statements made. *Those that draw forth to the full* are *the archers*, *those that go forth briskly* are *the arrows*, *those that run swiftly and go ahead* are *the horses*, *and those that regulate the affair* are *either the angels or the leaders who have control*, *the affair* undoubtedly being *the victory of the Muslims and the destruction of the enemy*, as the subsequent verses show. This explanation agrees generally with that of Abu Muslim, as quoted by Rz, and is the one that best agrees with the context and the similar commencement of other chapters.

2654 *Rajafa* signifies *it was in a state of commotion, agitation, or convulsion* (Q-LL), but رجفت القوم means *the people* or *party prepared themselves for war* (Lth, O, Q-LL). As *rájifah* is not followed by any qualifying words, it may as well signify the party *preparing for war* as the *quaking earth*. Though the first meaning suits the context and the mention of the archers and the horses in the previous verses, I leave it for the margin, for even the significance adopted leads to the conclusion that wars are prophetically spoken of here, for the quaking of the land or its being in a state of commotion would signify the commotion or disturbance among the inhabitants. A general war brings about a greater commotion in the land than an earthquake. See 33 : 11, where, a great battle being forced upon the Muslims, they are spoken of as being *shaken with a severe shaking*.

2655 *What must happen afterwards* in the translation stands for the single word *ar-rádifah* in the original, as this is the literal significance of the nominative from *radifa*, meaning *he* or *it followed* or *came after it* or *him* (LL). In fact, *rádifah* would mean *the consequence of an affair*, a significance given under the word *ridf* by the lexicologists (S, O, Q-LL). The thing that must happen afterwards is the departure of the power of the Meccan opponents, or the destruction of the enemy, and this appears to be the true aim of the prophecies contained in these verses, as the mention of the *palpitating hearts* and *cast-down eyes* in the next two verses shows.

2656 It is the opponents who are referred to in *they say*. It is not meant that they shall say it when all the events spoken of in the previous verses have come to pass, but that *they say this now*, being deniers of the resurrection.

14 When lo! they shall be wakeful.

فَإِذَا هُمْ بِالسَّاهِرَةِ ۝

15 Has not there come to *you* the story of Moses?

Ar. *thee.*

هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۝

16 When his Lord called upon him in the holy valley, twice,[a]

a 1579.

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝

17 Go to Pharaoh, surely he has become inordinate.

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝

18 Then say: *Have you* (a desire) to purify *yourself*:

Ar *hast thou.* Ar. *thyself.*

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ۝

19 And I will guide *you* to *your* Lord so that *you should* fear.

Ar. *thee.* Ar. *thy.* Ar. *thou shouldst.*

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝

20 So he showed him the mighty sign.

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۝

21 But he rejected (the truth) and disobeyed.

فَكَذَّبَ وَعَصَىٰ ۝

22 Then he went back hastily.

ثُمَّ أَدْبَرَ يَسْعَىٰ ۝

23 Then he gathered (men) and called out.

فَحَشَرَ فَنَادَىٰ ۝

24 Then he said: I am your Lord, the most High.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۝

25 So Allah seized him with the punishment of the hereafter and the former life.[2657]

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَ
الْأُولَىٰ ۝

26 Most surely there is in this a lesson to him who fears.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِمَنْ يَخْشَىٰ ۝

SECTION 2

The Great Calamity

27–33. Divine benefits on man. 34–41. The befalling of calamity. 42–46. The hour of doom.

27 Are you the stronger in creation or the heaven? He made it.

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ
بَنَاهَا ۝

28 He raised high its height,[2658] then put it into a right good state.

رَفَعَ سَمْكَهَا فَسَوَّاهَا ۝

29 And He made dark its night and brought out its light.

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝

2657 The Holy Qur-án always makes itself clear by quoting instances of the fate of the previous peoples. The nature of the punishment in store for the Meccans is made clear by citing the example of Pharaoh, the opponent of Moses, whose resemblance to the Holy Prophet is stated in 73:15, and elsewhere. And how distinctly is it stated that Pharaoh's punishment was the punishment of the *hereafter* as well as the *former life*. Even such was to be the punishment of the Meccan opponents, hence there was a *sure lesson* for them in Pharaoh's fate as stated in the next verse.

2658 *Samk* means *the extent of a thing from the bottom to the top of it*, as opposed to *'umq*, which signifies the extent of a thing from the top to the bottom of it (Rz). Hence *samk* signifies *height* and *'umq depth*. The raising high of the height is, says **Rz**, an allusion to *its extremely great height.*

30 And the earth, He expanded it after that.[2659]

وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ۝

31 He brought forth from it its water and its pasturage.

اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۝

32 And the mountains, He made them firm,

وَالْجِبَالَ اَرْسٰىهَا ۝

33 A provision for you and for your cattle.

مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝

34 But when the great predominating calamity[2660] comes;

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ۝

35 The day on which man shall recollect what he strove after,

يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ۝

36 And the hell shall be made manifest to him who sees.

وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ۝

37 Then as for him who is inordinate,

فَاَمَّا مَنْ طَغٰى ۝

38 And prefers the life of this world,

وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۝

39 Then surely the hell, that is the abode.

فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ۝

40 And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,[2661]

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝

41 Then surely the garden—that is the abode.

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۝

Ar. *thee.* Or, *when will be its taking place?*

42 They ask *you* about the hour, *whither is its destination?*

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ۝

Ar. *thou art.*

43 About what? *You are* one to remind of it.

فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَا ۝

Ar. *thy.*

44 To *your* Lord is the goal of it.

اِلٰى رَبِّكَ مُنْتَهٰىهَا ۝

Ar. *thou art.*

45 *You are* only a warner to him who would fear it.

اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰىهَا ۝

46 On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰىهَا ۝

2659 This is a clear statement that the earth was made after the heaven. No statement elsewhere should be so interpreted as to contradict this clear statement.

2660 *Ṭámmah* signifies *a calamity that predominates over others* (Q, Har-LL) or a *great* or *formidable thing* (TA-LL). By the *aṭ-ṭámmah* is generally understood only the *Resurrection*, but it would be equally applicable to any great calamity such as overtakes a whole nation, for instance. And, as I have shown, such words when used in the Holy Qur-án convey a double meaning, signifying the calamity that was to happen in this life as well as the greater calamity in the hereafter. The words of v. 36, in fact, show that the reference is more to the calamity of this life, for there it is said that hell shall on that day be made manifest to him *who sees*, not to all, so that it will be only a partial manifestation such as often occurs in this life. The hell of the next life is spoken of in v. 39.

2661 Refraining from going after low desires is the chief source from which grows a paradise.

CHAPTER LXXX

HE FROWNED

(*'Abasa*)

REVEALED AT MECCA

(42 *verses*)

SECTION 1

1–10. Prophet's frowning at the blind man. 11–16. Those who accepted the truth shall be made eminent. 17–32. Divine blessings on man. 33–42. The deafening cry.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 He frowned and turned (his) back,

عَبَسَ وَتَوَلّٰىٓ ۝

2 Because there came to him the blind man.[2662]

اَنْ جَآءَهُ الْاَعْمٰى ۝

Ar. *thee.* 3 And what would make *you* know that he would purify himself,

وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰىٓ ۝

General remarks.

OPENING with a touching incident as to how a blind man interfered with the Holy Prophet's conversation with some of the chiefs of the Quraish, and how *he frowned* at this interference, this chapter, to which the incident gives its title, really states that those poor and humble followers who had accepted the truth would be raised to eminence, and therefore the Prophet should not be anxious if eminent men did not listen to his message, for while these humble Muslims would be raised to high positions, the eminent men who rejected the message would be abased. The chapter thus speaks of the greatness to which the Qur-án would raise its followers, and of its conquests in the far future. It is admittedly one of the very early revelations, and as such its announcements relating to the future deserve to be especially noted.

2662 The very words of these verses show that they relate an incident which had actually taken place. And the story of *the blind man* finds a place in the most trustworthy accounts, so that there is not the least reason to doubt it. The blind man was Ibn-i-Umm-i-Maktum (Abdulla son of Shuraih), who came to the Holy Prophet while he was explaining the doctrines of Islam to an assembly made up of the leaders of the Quraish, hoping that the conversion of eminent men would end the troubles of Islam. The *blind man*, interrupting, asked to be taught what Allah had revealed to the Holy Prophet. The Holy Prophet took this untimely interruption ill—*he frowned and turned his back*; on which he received this revelation.

4 Or become reminded so that the reminder should profit him?

5 As for him who considers himself free from need (of you),

Ar. dost thou. *Ar. thyself.*
6 To him *do you* address *yourself*.

Ar. thee.
7 And no blame is on *you* if he would not purify himself.[2663]

Ar. thee.
8 And as to him who comes to *you* striving hard,

9 And he fears,

Ar. wilt thou. *Ar. thyself.*
10 From him *will you* divert *yourself*.

11 Nay! surely it is (a source of) eminence.

12 So let him who pleases mind it.

13 In honoured books,

14 Exalted, purified,

15 In the hands of scribes,

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ○
أَمَّا مَنِ اسْتَغْنٰى ○
فَأَنْتَ لَهُ تَصَدّٰى ○
وَمَا عَلَيْكَ أَلَّا يَزَّكّٰى ○
وَأَمَّا مَنْ جَآءَكَ يَسْعٰى ○
وَهُوَ يَخْشٰى ○
فَأَنْتَ عَنْهُ تَلَهّٰى ○
كَلَّآ إِنَّهَا تَذْكِرَةٌ ○
فَمَنْ شَآءَ ذَكَرَهُ ○
فِيْ صُحُفٍ مُّكَرَّمَةٍ ○
مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ○
بِأَيْدِيْ سَفَرَةٍ ○

This incident shows that the source of the Holy Prophet's revelation was other than his own heart, for in the first place there was no ill-treatment for which the Holy Prophet should have repented, as Rodwell supposes him to have done. In fact, the Prophet's inattention to an intruder while he had not yet finished his conversation was quite natural; he did not chide the intruder for his interruption, but only disliked it and gave him no answer, as the words of the Qur-án plainly show. Secondly, even if he may be supposed to have repented for not having given an answer to the blind man, it would have been sufficient to have recalled him and treated him more gently. At any rate, if it were left to the option of an individual, he himself would be the last person to give permanence to a reproval for his own act. However much a man may disapprove of what he has himself done, he will never consent to such disapproval being made an incident that should be repeated day and night by his own followers. Hence the source from which the Holy Prophet received his revelation was outside his own heart or his own inclinations. It is quite sufficient to show the magnanimity of the Prophet's heart that he never thought of suppressing a passage like this, but gave it the same wide publicity as he gave the passages containing his praise.

It may be noted that the chief trait of the Holy Prophet's character was his great regard for the poor. There are numerous incidents on record showing how he would do an old woman's work for her, and how he, even when the head of a State at Medina, would carry the load for one too weak to bear it; but no better description of this trait can be given than that contained in those words of comfort addressed by Khadija, the most intimate companion of his youth: "Never, never will Allah bring you to disgrace, for you are true to ties of relationship, and you honour your guest and you earn for the indigent and you help all in their real distresses" (Bkh). He not only loved the poor from his youth to his old age, from the time that he was an ordinary citizen to the time that he became the ruler of the whole of Arabia, but he himself chose to be classed among the poor in his life as well as in his death. Even when the wealth of Arabia lay at his feet, and his wives claimed a share in that wealth, he showed his readiness to sacrifice every comfort, but not the honour of remaining a poor man.

2663 If the Quraish leaders would not come out of the impurities of sin, the Prophet was not to blame for it, so that on their account he should even neglect the poor who came to him earnestly desirous to be delivered from the bondage of sin.

16 Noble, virtuous.[2664]

17 Cursed be man! how ungrateful is he!

18 Of what thing did He create him?

19 Of a small life-germ; He created him, then He *empowered him*,[2665]

Or made him according to a measure.

20 Then (as for) the way— He has made it easy (for him),

21 Then He causes him to die, then assigns to him a grave,

22 Then, when He pleases, He will raise him to life again.

23 Nay! but he has not done what He bade him.

24 Then let man look to his food,

25 That We pour down the water, pouring (it) down in abundance,

26 Then We cleave the earth, cleaving (it) asunder,

27 Then We cause to grow therein the grain,

28 And grapes and clover,

29 And the olive and the palm,

30 And thick gardens,

31 And fruits and herbage,

كِرَامٍۭ بَرَرَةٍ ۝

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝

ثُمَّ السَّبِيلَ يَسَّرَهُ ۝

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۝

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۝

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ۝

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝

فَأَنْبَتْنَا فِيهَا حَبًّا ۝

وَعِنَبًا وَقَضْبًا ۝

وَزَيْتُونًا وَنَخْلًا ۝

وَحَدَائِقَ غُلْبًا ۝

وَفَاكِهَةً وَأَبًّا ۝

2664 The six verses from 11 to 16 are really a comfort to the Holy Prophet for the hint contained in the first ten, that the leaders would not mind his warning or accept his message, and that therefore he must apply himself to the poor, who would be raised to eminence by the Qur-án. These verses tell him that the Qur-án is a *tazkirah*, which is generally translated a *reminder*; but see 855, where it is shown that the word *zikr*, with which *tazkirah* is really synonymous, signifies *a source of eminence*. In fact, the context here makes this meaning clear, for vv. 15 and 16 clearly state that its scribes shall be virtuous men, who shall be honoured in the world. Not only was this true of men like Abu Bakr, 'Umar, 'Usman, and 'Ali, who were among the first scribes of the Holy Qur-án, but even in its later history great rulers of empires earned their livelihood by writing copies of the Holy Qur-án. Hence the prophecy was given as a comfort to the Holy Prophet that he should not be grieved because the rich and the leaders did not accept him, for the poor who accepted him would be raised to eminence through the Holy Qur-án.

2665 *Qaddara-hú* sometimes carries the same significance as *aqdara-hú*, viz. *he empowered him, enabled him, rendered him able* (Msb, Q, LL), and the meaning here seems to be that Allah has not only created man, but has also given him power and ability, so that he can make progress if he likes. Or, the meaning may be as given in the margin, in which case the significance would be that He has allotted to man a certain sphere, as He has done to everything else, in which he can make progress. It does not mean that Allah has decreed that such and such a man should do such and such good and such and such evil deeds.

32 A provision for you and for your cattle.

33 But when the deafening cry comes,[2666]

34 The day on which a man shall fly from his brother,

35 And his mother and his father,

36 And his spouse and his sons—

37 Every man of them shall on that day have an affair which will occupy him.

38 (Many) faces on that day shall be bright,

39 Laughing, joyous.

40 And (many) faces on that day, on them shall be dust,

41 Darkness shall cover them.[2667]

42 These are they who are unbelievers, the wicked.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝
فَإِذَا جَاءَتِ الصَّاخَّةُ ۝
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝
وَأُمِّهِ وَأَبِيهِ ۝
وَصَاحِبَتِهِ وَبَنِيهِ ۝
لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ
شَأْنٌ يُغْنِيهِ ۝
وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝
تَرْهَقُهَا قَتَرَةٌ ۝
أُولَٰئِكَ هُمُ الْكَفَرَةُ
الْفَجَرَةُ ۝

2666 *Ṣâkhkhah* is derived from صخ الاذن meaning *it* (a sound) *deafened the ear by its vehemence*, and hence it literally signifies *a cry that deafens by its vehemence* (S, Q-LL). Hence it is made to apply to the day of resurrection; but it also means any calamity or misfortune (Q-LL), or *a severe calamity* (TA-LL).

2667 The brightness of the faces spoken of here indicates their *joy*; their being covered by the darkness indicates *sorrow* or *gloom*.

CHAPTER LXXXI

THE FOLDING UP

(*At-Takwir*)

REVEALED AT MECCA

(29 *verses*)

In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1 When the sun is covered,[2668]	إِذَا الشَّمْسُ كُوِّرَتْ ۝
2 And when the stars darken,[2669]	وَإِذَا النُّجُوْمُ انْكَدَرَتْ ۝

General remarks.

THIS chapter, whose title is taken from the statement made in the first verse relating to the *folding up* of the sun (for the significance of which see 2668), also speaks prophetically of the greatness to which Islam would rise, and of the utter failure of all opposition to it. It speaks of many things which took place in the lifetime of the Holy Prophet, but at the same time it contains many references to the distant future, and refers to things which are clearly being witnessed in our own time. The consequence of all that is stated is that the final triumph of Islam in Arabia, and through Arabia over the whole world, is the greatest of all certainties. The chapter is one of the earliest revelations of the Holy Prophet. There being no doubt regarding its early revelation, the concluding statement that the Qur-án was a reminder for the whole world, i.e. for all nations and all ages, deserves to be specially noted.

2668 The first thirteen verses contain twelve signs of what is generally supposed to be the resurrection, but which I think to be prophetical references, in metaphorical language, pointing to the final subjugation of the powerful opponents of the Holy Prophet (including his contemporaries who opposed him personally and those more distant ones who are inimical to the cause of the truth he taught), the result being stated in the words, *it is the word of an honoured Apostle, possessor of strength, one to be obeyed*; and from v. 19 onwards the significance is that the happening of all these things would establish that the Holy Prophet is an honoured Apostle, who is not weak as the opponents think, but the possessor of strength, and that he is one who shall be obeyed. The covering of the sun is an indication that the day of the good fortune of the opponents of Islam would be over, and that they would be in the darkness of difficulties and distress.

2669 The darkening of the stars indicates complete darkness, for when the sun is set the light of the stars helps men. But here we are told that not only would the light of their day disappear, but even the small lights, to which the traveller looks on in the darkness of the night, would become so dark that not the faintest ray of light would be left for them.

3 And when the mountains are made to pass away,[2670]
4 And when the camels are left,[2671]
5 And when the wild animals are made to go forth,[2672]
6 And when the *cities* are set *on fire*,[2673]

Or, *seas*.
Or, *made to swell*.

وَإِذَا الْجِبَالُ سُيِّرَتْ ۝
وَإِذَا الْعِشَارُ عُطِّلَتْ ۝
وَإِذَا الْوُحُوشُ حُشِرَتْ ۝
وَإِذَا الْبِحَارُ سُجِّرَتْ ۝

2670 The passing away of the mountains signifies the passing away of the great men, the leaders of the opponents ; see 1604.

2671 This draws attention to the horrors of war, the meaning being that when there is a state of general warfare the camels are left without a herd to tend them. Thus عطلت الابل means *I left the camels without a herd to tend them* (Msb-LL). Or because the *'Ishár* or *she-camels* (*that have been ten months pregnant*) are most precious to their owners, their being left indicates the terrors of the disaster, or because the horses, and not the camels, are needed in wars. But it may be added that similar words occur in a saying of the Holy Prophet as one of the signs of the latter days, when Islam would be once more trampled under feet, and when the Messiah would be raised among the Muslims to establish the superiority of Islam over all other religions of the world. The words of this saying are ليتركن القلاص فلا يسعى عليها i.e. *the camels shall certainly be neglected so that they shall not be used for going swiftly* (from place to place). The reference in this saying seems clearly to be to the time when a swifter mode of journeying will come into existence. The railway systems of the world, and more especially the extension of that system into Arabia itself, clearly fulfils this prophecy. It would thus appear that the prophecies announced here relate to the time of the Holy Prophet as well as to future ages. It may, however, be noted that the neglecting of the camels cannot happen on the day of the resurrection.

2672 *Ḥashara-hú* signifies *he made him to go forth* (LL). The going forth of the wild animals is also in reference to battles, because when men assemble for war in the deserts the wild animals take flight.

2673 I make a departure here from the ordinary translations, leaving the usual significance adopted by interpreters for the margin, but which I may explain first. Taking the ordinary significance of the words, it may be noted that the words used are almost the same as in 52 : 6, where البحر المسجور or the *swollen sea*, is mentioned, as indicating the frustration of the power of the opponents of the Holy Prophet by calling attention to the fate of the opponents of Moses, who were drowned in the swollen sea.

Apart from that, the word *baḥr* stands for *destruction* in Arab proverbs, the reason being that unforeseen destruction is more frequently associated with the sea than with the land, for in the former case there is no help near at hand, and because there was very little hope of the safe return of those who travelled by the sea in early days, for whom a *swollen sea* meant almost a sure destruction. Thus we have the Arab saying, يا هادي الليل جرت انما هو البحر او الفجر which TA explains thus: *O guide of the night, thou hast deviated from the right way, it is only destruction, or thou wilt see the daybreak* (LL). Exactly in the same way may be explained the phrase و اذا البحار فجرت occurring in 82 : 3, the word *fujjirat* carrying the same significance as the word *sujjirat* here. Ka'b's interpretation that by *al-biḥár*, or *the seas*, is here meant *hell* (LL) supports the view advanced here, that by the swelling of the seas, if that interpretation is adopted, is meant the destruction of the enemy. Another interpretation (see the significance of *sujjirat* in what follows) would be, *when the seas are set on fire*, the allusion in this case being to some such general conflagration as should set the very seas on fire. Such a conflagration took place

7 And when men are united,[2674]	وَإِذَا النُّفُوسُ زُوِّجَتْ ۝
8 And when the one buried alive is asked	وَإِذَا الْمَوْءُدَةُ سُئِلَتْ ۝
9 For what sin she was killed,[2675]	بِأَيِّ ذَنْبٍ قُتِلَتْ ۝
10 And when the books are spread,[2676]	وَإِذَا الصُّحُفُ نُشِرَتْ ۝
11 And when the heaven has its covering removed,[2677]	وَإِذَا السَّمَآءُ كُشِطَتْ ۝

in Arabia in the lifetime of the Holy Prophet, and at the present time the world has been caught in such another conflagration in the great European war which has actually set the seas on fire.

As for the translation I have adopted, it is based on an equally literal interpretation of the words. The word *biḥár* is the plural of *baḥr* as well as of *baḥrah* (TA-LL), and *baḥrah* is synonymous with *baldah* or *arḍ* (S, Q, TA, IAs), and it signifies *a town* or *a village*, "and the plural *biḥár* they apply to *cities* as well as *towns* or *villages*" (TA-LL). See also IAs, who says و العرب تسمى المدن و القرى البحار i.e. *the Arabs call the cities and the towns al-biḥár*. The words *baḥrah* (singular of *biḥár*) and *buḥairah* (diminutive of *baḥrah*) are also applied in a saying of the Holy Prophet to *Medina*. This would leave no doubt that *cities* is as literal a significance of the word *biḥár* as *seas*. As regards *sujjirat*, its interpretation as *set on fire* (LL) is accepted by all commentators, the *fire* representing *the wars* in which the Arab cities were soon to be engaged as a consequence of their strong opposition to the truth. For *fire* representing war see 5 : 64. The alternative meaning of *sujjirat* is *mixed together* (LL), and the reference in this case, too, is to the mixing together in wars, as is also indicated by the uniting of men in the verse that follows. Whatever interpretation may be adopted, the significance is either the destruction of the powerful enemy or the occurrence of wars.

2674 The meaning is, when each sect or party shall be united with those whom it has followed (TA-LL) in preparing for the war.

2675 The reference here is to the burying alive of the daughters, a practice common among the pre-Islamic Arabs, who, either for fear of hunger or disgrace, buried alive their female children. The questioning refers to the time when, with the predominance of Islam in Arabia, this barbarous practice was to be abolished.

2676 *Ṣuḥuf* is the plural of *ṣaḥífah*, which means *a written piece of paper* or *of skin*. The reference seems to be to the circulation of written copies of the Holy Qur-án or its portions, as it is these that are called *honoured books* in 80 : 13. To bring it about it was necessary that the forces of opposition should first be made to vanish. This may also be a prophetic reference to the distant future, which has witnessed the circulation of books and papers to an almost incredible extent. The Muslim world did immense service to the cause of the circulation of literature in the days of its prosperity, and it is recognized on all hands that the revival of learning in Europe, which has brought about the great circulation of books and papers, was itself a direct result of the impetus which Islam gave to the study of letters. Thus there seems to be a double reference in these prophetic utterances: a reference to the time of the Holy Prophet and a reference to what are called the *latter days* in prophetic language. And the wonderful fulfilment of these prophecies in our own days is an indisputable proof of the Divine origin of the Holy Qur-án, for none but the Omniscient God could reveal such deep secrets of the future with such clearness at such a distance of time.

2677 For an explanation of this and similar phrases see 2593. The removal of the covering of the heaven signifies the uncovering of the punishment, for the heaven, as it were, stands for protection against disasters, or because great calamities are spoken of as coming

12 And when the hell is kindled up,[2678]
13 And when the garden is brought nigh,[2679]
14 Every soul shall (then) know what it has prepared.[2680]
a 2438. 15 But nay ![a] I call to wit-
b 2606. ness[b] the stars,
16 That run their course (and) hide themselves,[2681]
17 And the night when it departs,
18 And the morning when it brightens,[2682]
19 Most surely it is the word of an honoured Apostle,
20 The possessor of strength, having an honourable place with the Lord of the Dominion,
21 One (to be) obeyed, and faithful in trust.[2683]

وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝
وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝
فَلَا أُقْسِمُ بِالْخُنَّسِ ۝
الْجَوَارِ الْكُنَّسِ ۝
وَاللَّيْلِ إِذَا عَسْعَسَ ۝
وَالصُّبْحِ إِذَا تَنَفَّسَ ۝
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ۝
مُّطَاعٍ ثَمَّ أَمِينٍ ۝

down from heaven. The same significance attaches to such forms as اذا السماء انفطرت i.e. *when the heaven is cleft asunder* (82 : 1) and اذا السماء انشقت i.e. *when the heaven* (or cloud) *is burst asunder* (84 : 1). Compare 21 : 32 and 104, and see 1665.

2678 The *kindling up* of the hell signifies its being made ready to receive those opponents of the truth who will be punished in this life. Or it signifies the *raging of war*, which should destroy the enemies of truth.

2679 The bringing nigh of the garden signifies fulfilment, in part, of the prophecies relating to the reward of the faithful, for they were promised gardens in this life as well as in the next. Their triumph over the unbelievers was thus an indication of the nearness of the gardens promised to them.

2680 The Holy Prophet's words addressed to the slain from among the unbelievers at Badr explain this as regards this life : " Surely we have found what our Lord promised to us to be true : Have you also found what your Lord promised to you to be true ? "

2681 *Al-khunnas* is the plural of *khânis* (from *khanasa*, meaning *he went back*), meaning *going backward*, and signifies *the stars* in general, because they retire or hide themselves at setting, or because they become concealed in the day-time (S-LL), or the planets (Saturn, Jupiter, Mars, Venus, and Mercury), because of their retrogression (S, Q-LL). *Al-kunnas* is the plural of *kânis* (from *kanasa*, meaning *he*, an antelope, *entered his kinâs*, i.e. *his hiding-place*), meaning *an antelope entering his hiding-place* (S-LL), and signifies *the stars that hide themselves in their places of setting* (TA-LL), or *the planets*, for a similar reason (TA-LL). The calling to witness of *the stars that run their course and hide themselves* also draws attention to the disasters that awaited the opponents of the truth, for which significance see 2371.

2682 The departing of the night and the rise of the bright morning is clearly the disappearance of the darkness of ignorance, giving place to the bright light of the sun of Islam.

2683 The commentators generally suppose the angel *Gabriel* to be referred to in vv. 19–21, because they think that the reference in v. 23 is to the angel Gabriel. But the only conclusion to which the words of the Qur-án lead is that the reference is to the Holy Prophet himself, who is clearly spoken of as *your companion*. He had earned the reputation of being *al-amîn*, i.e. *the faithful one*, in Arabia. His being a *muṭâ'* or *one to be*

22 And your companion is not gone mad.
23 And of a truth he saw himself on the clear horizon.[2684]
24 Nor of the unseen is he a tenacious concealer.[2685]
25 Nor is it the word of the cursed devil,[2686]
26 Whither then will you go ?[2687]
27 It is naught but a reminder for the nations,
28 For him among you who pleases to go straight.[2688]
29 And you do not please
a 2633A. except that Allah please,[a] the Lord of the worlds.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝
وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۝
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۝
وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۝
فَاَيْنَ تَذْهَبُوْنَ ۝
اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝
لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ۝
وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝

obeyed, is also spoken of elsewhere in the Holy Qur-án in 4: 64, "And we did not send any apostle but that he should be obeyed by Allah's permission." His being *possessor of strength* and *honourable* prophetically refers to his future career and to his ultimate triumph over his enemies.

2684 The Prophet's seeing himself on the clear horizon is in reference to the resplendence of his light, for which compare 53 : 7, and see 2376.

2685 The Prophet (not Gabriel) is here declared to be not *a tenacious concealer of the unseen*, showing that there are some great prophecies relating to the future in what has gone before. And in fact, as I have shown, the chapter opens with prophecies of the disasters in store for the opponents, while the latter part speaks clearly of the great and triumphant future of the Holy Prophet.

2686 It is not the word of the devil, i.e. these are not the conjectures of a soothsayer: the prophecies of the Qur-án shall be duly fulfilled. Sale's comment is worthy of note: "The verse is an answer to a calumny of the infidels, who said the Qur-án was only a piece of divination or magic; for the Arabs suppose the soothsayer or magician receives his intelligence from those evil spirits who are continually listening to learn what they can from the inhabitants of heaven." It should be borne in mind that where the Qur-án speaks of the listening by stealth of the devils, it is in reference to this old Arab belief. It nowhere refers to this belief in words which would show that it upholds this old Arab belief; on the other hand, there are ample indications that it rejects this belief.

2687 When the prophecies are brought to fulfilment, no refuge shall be left for you.

2688 How beautifully clear are the words of the Qur-án! It is a source of eminence for all the nations of the world, yet, not unless people will follow its directions; hence it adds the words, *For him among you who pleases to go straight.*

CHAPTER LXXXII

THE CLEAVING ASUNDER

(*Al-Infiṭár*)

REVEALED AT MECCA

(19 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
Or, *cloud.*	1 When the *heaven* becomes cleft asunder,	إِذَا السَّمَآءُ انْفَطَرَتْ ۝
	2 And when the stars become dispersed,	وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝
	3 And when the rivers are made to flow forth,	وَإِذَا الْبِحَارُ فُجِّرَتْ ۝
	4 And when the graves are laid open,[2689]	وَإِذَا الْقُبُوْرُ بُعْثِرَتْ ۝

General remarks.

THIS chapter, which receives its title from a statement made in its opening verses as to heaven being *cleft asunder*, is, as it were, a counterpart of the one preceding it; for while that chapter, after mentioning certain signs, draws the conclusion of the final triumph of Islam, this refers to that triumph in its opening verses, and as a result of that triumph speaks also of the utter helplessness in which the opponents would find themselves. Its date of revelation does not differ much from that of the preceding chapter.

2689 The first four verses here tell us how a great spiritual rising would be brought about. The *cleaving asunder of the heaven* stands for the descent of the punishment on the opponents (see 2593), or if *samá* is taken here as meaning *cloud*, as noted in the margin, the meaning may be *when the cloud bursts asunder and pours forth water on the dead earth;* the reference in this case being to the revelation, which is likened to rain. The *dispersing of the stars* either signifies *their disappearance*, in which case the reference is to the disasters that should overtake the opponents (see 2371), or it is in reference to the spreading forth of the teachers of Islam, who are likened to stars. The indication is that a time would come when the teachers of truth would disperse themselves in Arabia, and then throughout the whole of the world. The *flowing forth of the rivers* is in accordance with what is stated elsewhere in the Holy Qur-án in a parable in 13 : 17 : "He sends down water from the clouds, then watercourses flow with water according to their measure. . . . Thus does Allah set forth parables." The rivers flowing forth were the righteous followers of the Prophet, who, being filled with Divine knowledge, made it reach the dry lands within and without Arabia. (But see also 2673.) The laying open of the graves signifies the spiritual resurrection which was to be brought about by the Holy Prophet, for the reprobates are clearly spoken of as being in the graves (35 : 22). Thus all these four verses speak of the great change that was to be brought about in Arabia by the preaching of the Prophet, while it need not be denied that there may be a deeper reference to the great Resurrection of the dead.

5 Every soul shall know what it has sent before and held back.[2690]

6 O man! what has beguiled *you* from *your* Lord, the Gracious one, [Ar. *thee.* Ar. *thy.*]

7 Who created *you*, then made *you* complete, then made *you* symmetrical? [Ar. *thee.* Ar. *thee.* Ar. *thee.*]

8 Into whatever form He pleased He constituted *you*. [Ar. *thee.*]

9 Nay! but you give the lie to the judgment,

10 And most surely there are keepers over you,

11 Honourable recorders,

12 They know what you do.[2691]

13 Most surely the righteous are in bliss,

14 And most surely the wicked are in burning fire,

15 They shall enter it on the day of judgment.

16 And they shall by no means be absent from it.

17 And what will make *you* realize what the day of judgment is? [Ar. *thee.*]

18 Again, what will make *you* realize what the day of judgment is? [Ar. *thee.*]

19 The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ
أَخَّرَتْ ۝
يَاأَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ
الْكَرِيمِ ۝
الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝
فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝
كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ۝
وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝
كِرَامًا كَاتِبِينَ ۝
يَعْلَمُونَ مَا تَفْعَلُونَ ۝
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝
وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝
يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝
وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝
وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝
ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ط
وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۝

2690 This verse supports what is said in the previous note. Qaffal holds that the knowledge spoken of here will accrue before the day of resurrection (Rz). A greater manifestation of the same will, however, take place in the life after death.

2691 That every action of man is recorded and bears fruit is one of the principal doctrines of the religion of Islam. Of course, it is not meant that angels are sitting with pens in their hands and inkstands before them, on desks, like copyists, noting down that at such and such a time such a one did such a good or such a bad deed. That would be a distortion of the teaching of the Qur-án. The terminology of *writing down*, *books*, and *recorders* is only meant to show that every deed is preserved so that it has a certain effect, for the best method known to man of preserving what has happened is *writing*. In what manner it is preserved, who the angels are that are charged with the duty of preserving it, in what form the books will appear as evidence against the guilty, are circumstances which are beyond the compass of the present state of our knowledge. But that all our actions are preserved, the effect of which we must fully witness, is a truth which cannot be denied. If the gramophone can record our very words as we utter them, in a manner previously unknown, why should it be regarded as strange that the recording of our actions is being done in some manner which we are unable to guess at present?

CHAPTER LXXXIII

THE DEFAULTERS

(*At-Tatfif*)

REVEALED AT MECCA

(36 *verses*)

In the name of Allah, the Beneficent, the Merciful.

1 Woe to the defaulters,[2692]
2 Who, when they take the measure (of their dues) from men, take it fully,
3 But when they measure out to others or weigh out for them, they are deficient.
4 Do not these think that they shall be raised again,
5 For a mighty day,
6 The day on which men shall stand before the Lord of the worlds?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
وَيْلٌ لِّلْمُطَفِّفِيْنَ ○
الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ○
وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ○
اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ○
لِيَوْمٍ عَظِيْمٍ ○
يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ○

General remarks.

THIS chapter condemns the *defaulters*, and is accordingly so called. On the other hand, those who fulfil their duties shall be exalted. Thus it continues the subject-matter of the preceding chapters. Why do the righteous prosper? Because they fulfil their duties and are true to their obligations. Why do the guilty suffer and perish? Because they are defaulters and are not true to their responsibilities. It teaches the utmost rectitude in one's dealings. Its revelation belongs to the early Meccan period.

2692 By *al-muṭaffifīn* are not only meant those who give short measure in weighing or use false weights and measures. *Muṭaffif*, of which the word here used is a plural, is the nominative form of *ṭaffafa*, which signifies *he made defective* or *deficient* (TA-LL) in a general sense, and hence you say طفف على عياله meaning *he scanted his household* or *stinted them in expenditure* (TA-LL). And similarly طفف على الرجل signifies *he gave to the man less than he had taken from him* (TA-LL). A saying of 'Umar is recorded by IAs giving us an idea of the use of the word *ṭaffafa*. A man did not attend the prayer in time, and being questioned by 'Umar, offered some excuse, to which 'Umar replied, *ṭaffafta*, which IAs explains as meaning *naqaṣta*, i.e. *you have made a default*. Hence the *muṭaffifīn* are *the defaulters*, who make a default in any of their duties. *The taking of the measure* and *the measuring out*, in the next two verses, must also be read in a general sense.

7 Nay! most surely the record of the wicked is in the prison.[2693]

كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ؕ

Ar. *thee*.

8 And what will make *you* know what the prison is?

وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ؕ

9 It is a written book.

كِتٰبٌ مَّرْقُوْمٌ ؕ

10 Woe on that day to the rejecters,

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۙ

11 Who give the lie to the day of judgment.

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ؕ

12 And none gives the lie to it but every exceeder of limits, sinful one;

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۙ

13 When Our communications are recited to him, he says: Stories of those of yore.

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ
اَسَاطِيْرُ الْاَوَّلِيْنَ ؕ

Ar. *earn*.

14 Nay! rather, what they used to *do* has become like rust upon their hearts.

كَلَّا بَلْ ٚ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا
يَكْسِبُوْنَ ۝

15 Nay! most surely they shall on that day be debarred from their Lord.[2694]

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ؕ

16 Then most surely they shall enter the burning fire.

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ؕ

17 Then shall it be said: This is what you gave the lie to.

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ
تُكَذِّبُوْنَ ؕ

18 Nay! most surely the record of the righteous shall be in the highest places.[2695]

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ؕ

2693 *Sijjín* is supposed by some to be the name of a place of the most degraded nature, but the occurrence of the word with *al* in a report shows that it is a common noun: و يوتى بكتابه مختوما فيوضع في السجين (IAs). And LA gives *sijjín* as the equivalent of *sijn*, meaning a *prison*; this is also the interpretation preferred by Zj, A'Ub and Mubarrad (Rz). But this *prison* should not be taken as signifying a *gaol*, for the Qur-án itself explains what this prison is in the verses that follow. It is said to be *a written book*. This *written book* or record, which preserves the deeds of the evil-doers, is called a prison because it keeps their faculties for the doing of good shut up as within a prison, and the very consequences of their evil deeds hamper their progress. See vv. 14 and 15, where the actions of the evil-doers are spoken of as becoming a *rust* on their hearts, and they are further referred to as being *debarred* from their *Lord*.

2694 The punishment of the wicked is here described as their being *debarred from their Lord*. That is their punishment in this life as well as *their hell* in the next, as plainly stated in the next verse.

2695 *'Illiyyún* is said by some to be the plural of *'illiy*, and by others to be that of *'illiyyah*, while still others hold that it has no singular (TA-LL). Like *sijjín*, some would make it a proper name, but others rightly consider it to mean (from *'alá*, meaning *it was high*) اعلى الا مكنة و اشرف المراتب و اقربها من الله في الدار الآخرة i.e. *the highest of places and the most exalted of grades and the one* (bringing a man) *nearest to Allah in the latter abode* (IAs). But note that, like *sijjín*, it is not the name of a place but that of a record (v. 20); Q and Az give similar explanations. The *highest places* are thus the

Ar. *thee*.

19 And what will make *you* know what the highest places are?

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝

20 It is a written book,

كِتَابٌ مَرْقُومٌ ۝

21 Those who are drawn near (to Allah) shall witness it.

يَشْهَدُهُ الْمُقَرَّبُونَ ۝

22 Most surely the righteous shall be in bliss,

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

23 On raised couches, they shall gaze;

عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝

Ar. *thou wilt*.

24 *You will* recognize in their faces the brightness of bliss.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝

25 They are made to quaff of a pure drink that is sealed (to others).

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۝

26 The sealing of it is (with) musk; and for that let the aspirers aspire.

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝

27 And the admixture of it is a water coming down upon them from above,[2696]

وَمِزَاجُهُ مِنْ تَسْنِيمٍ ۝

28 A fountain from which drink they who are drawn near (to Allah).

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝

29 Surely they who are guilty used to laugh at those who believe.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝

30 And when they passed by them, they winked at one another.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝

31 And when they returned to their own followers they returned exulting.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ۝

32 And when they saw them, they said: Most surely these are in error;

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝

33 And they were not sent to be keepers over them.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ۝

34 So to-day those who believe shall laugh at the unbelievers;[2697]

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝

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records of the best deeds, which enable a man to soar high and cut off the chains which bind him to low desires.

2696 *Tasnim* is generally taken to be a proper name, but bearing in mind what has been said regarding *sijjin* and *'illiyyûn*, Zj's interpretation, *a water coming upon them from above* (LL), is preferable. The water coming from above signifies spiritually *the knowledge of Allah* (Rz), because it is from this source that those who are drawn nigh to Allah (v. 28) are made to drink. The nature of drinking and of water with regard to the next life cannot be explained in view of what the Holy Prophet said regarding the blessings of paradise: "which neither man's eye has seen, nor has man's ear heard, nor has it entered into the heart of a mortal to conceive of them."

2697 The laughing of the believers is not to be taken literally. The word *dâḥikah*, which literally means *laughing*, also occurs elsewhere regarding the faces of the righteous

35 On raised couches, they will look.	عَلَى الْأَرَآئِكِ يَنْظُرُوْنَ ۝
36 Surely the disbelievers are rewarded as they did.	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ۝

(80:39), and signifies only *the brightness of hope in their faces.* The laughing in this case simply expresses a condition of joy which should make one laugh. The reversal of the condition of the believers and the unbelievers, in fact, took place in this life, and though the Muslims were entitled to laugh at those who erstwhile laughed at them, they did not actually do so, but showed sympathy with them. This shows that their laughing in the hereafter is also spoken of metaphorically; the indication simply being that their position regarding supremacy would be such as was that of their enemies, who in that condition laughed at the believers.

CHAPTER LXXXIV

THE BURSTING ASUNDER

(Al-Inshiqáq)

REVEALED AT MECCA

(25 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
Or, *heaven.*	1 When the *cloud* bursts asunder,[2698]	إِذَا السَّمَاءُ انْشَقَّتْ ۝
	2 And listens to its Lord and is made fit.[2699]	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝
Or, *levelled.*	3 And when the earth is *stretched*,[2700]	وَإِذَا الْأَرْضُ مُدَّتْ ۝

General remarks.

THIS chapter also receives its title from the statement made in the opening verse as to the *bursting asunder* of the cloud. The subject-matter is similar to that of the previous chapter: the reward of the righteous and the evil condition of those who indulge in evil is also asserted. It is regarded as one of the earliest revelations.

2698 The first five verses of this chapter speak of an ordinary phenomenon of nature, viz. the coming down of rain and the growth of vegetation, as a reference to the transformation which was to be brought about by the Divine revelation. For *as-samá*, meaning *cloud*, see 33. As attention is called to this phenomenon very often in the Holy Qur-án, when *as-sama* and *al-arḍ* are spoken of together, I leave the ordinary meaning for the margin, the significance of the words in the latter case being explained in 2593.

2699 أذن له signifies *he listened to him* (LL). By the cloud or heaven listening to its Lord here, and the earth listening to its Lord in v. 5, is meant their obedience to His commandment. To both phrases is added the word *ḥuqqat*, signifying that they are made suitable or fit for listening to and obeying the Divine commandments, i.e. it is their very nature to be entirely submissive to the Divine commandments.

2700 *Maddahú* signifies *he pulled it, strained it, extended it by drawing* or *pulling, stretched it, extended it* (LL). The *stretching* of the earth signifies the same as its *stirring* and *swelling* in 22 : 5 and 41 : 39, " And among His signs is that you see the earth still, but when We send down on it the water, it stirs and swells " (41 : 39) ; see 2210, where the meaning is explained to be the *producing of herbage*, the expression here as there signifying metaphorically that Divine revelation gives spiritual life to men. The meaning of the earth being stretched is cleared up in the next verse: *it casts forth what is in it and becomes empty*, i.e. the treasures of life latent within it are brought to light by the

4 And casts forth what is in it and becomes empty,
5 And listens to its Lord and is made fit.
Ar. *thou.* 6 O man! surely *you* must
Ar. *thy.* strive (to attain) to *your* Lord,
Ar. *thou.* a hard striving until *you* meet Him.[2701]
7 Then as to him who is given his book in his right hand,
8 He shall be reckoned with by an easy reckoning,
9 And he shall go back to his people joyfully.
10 And as to him who is given his book behind his back,
11 He shall call for perdition,
12 And enter into burning fire.
13 Surely he was (erstwhile) joyful among his followers.
14 Surely he thought that he would never return.
15 Yea! surely his Lord does ever see him.
a 2606. 16 But nay![a] I call to wit-
b 2438. ness[b] the sunset redness,
17 And the night and that which it drives on,
18 And the moon when it grows full,[2702]
19 That you shall most certainly enter one state after another.[2703]

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
يٰٓأَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدْحًا فَمُلٰقِيهِ
فَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ بِيَمِينِهِ
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا
وَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ وَرَاءَ ظَهْرِهِ
فَسَوْفَ يَدْعُوا ثُبُورًا
وَيَصْلَىٰ سَعِيرًا
إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا
إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ
بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا
فَلَا أُقْسِمُ بِالشَّفَقِ
وَاللَّيْلِ وَمَا وَسَقَ
وَالْقَمَرِ إِذَا اتَّسَقَ
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

---

coming down of the rain. In case the alternative meaning given in the margin is adopted, the levelling of the earth would mean the sweeping away of the great men who considered themselves as firm mountains, and its listening to the Lord would indicate the ultimate obedience of the people to the Divine commandments. That is, if we take the description to apply to this life. As regards the final disruption of the heaven and the earth no explanation is needed.

2701 This is the conclusion to which a consideration of the first five verses leads. Man must strive hard to attain to his Lord. Those who do this are ultimately joyful (v. 9), but those who give themselves up to the pleasures of this life (v. 13) shall afterwards be in a sad plight (v. 11).

2702 Verses 16–18 draw attention to another phenomenon of nature, thereby indicating the departure of the power of the Arabs. The *shafaq*, or the *sunset redness*, stands here for the disappearing sun of the power of the Arabs, the night of adversity which was now to overtake them, driving before it what vestige of light had remained. But they were not to remain submerged in darkness for ever, for the moon (the Holy Prophet) had already made its appearance and would soon grow full, when the Arab nation was to march forth to conquer the world.

2703 These words make the meaning of the first three verses clearer still. Their first state was one of power, which was now to wane before the Holy Prophet, being likened to the

20 But what is the matter with them that they do not believe,

21 And when the Qur-án is recited to them they do not
a 978. make obeisance?[a]

22 Nay! those who disbelieve give the lie to the truth.

23 And Allah knows best what they hide,

24 So announce to them a painful chastisement,

25 Except those who believe and do good; for them is a reward that shall never be cut off.

فَمَا لَهُمْ لَا يُؤْمِنُونَ ۙ
وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۩
بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۖ
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۖ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۙ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

evening glow which remains for a short while and then departs; then there was to follow the night of adversity, entirely driving away the light, i.e. sweeping away every vestige of power before it; this was to be followed by a new state, in which the moon (the symbol of the Arab nation) was to appear in its full lustre. The commentators understand in this verse a prophecy of the final triumph of the Holy Prophet (Rz).

CHAPTER LXXXV

THE STARS

(*Al-Burūj*)

REVEALED AT MECCA

(22 *verses*)

In the name of Allah, the Beneficent, the Merciful.

a 2099. 1 Consider[a] the heaven full of stars,

2 And the threatened day,

3 And the bearer of witness and those against whom the witness is borne.[2704]

Ar. *the companions of.* 4 Cursed be *those on* the trenches[2705]

5 Of the fire (kept burning) with fuel,

6 When they sit against them,

7 And they are witnesses of what they do with the believers.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ○

وَالْيَوْمِ الْمَوْعُوْدِ ○

وَشَاهِدٍ وَّمَشْهُوْدٍ ○

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ○

النَّارِ ذَاتِ الْوَقُوْدِ ○

اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ○

وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ○

General remarks.

THIS chapter takes its title from the mention in the first verse of heaven full of *stars*, as referring to the prosperity of the Arab nation. Reference to past history shows that if they reject their prophet the star of their good fortune will set with the rejection. In the early Meccan period this chapter may be placed among the earlier revelations.

2704 The three opening verses draw a comparison between the first condition of the opponents of the Holy Prophet and their final state as predicted by the Holy Prophet. The *heaven full of stars* stands for a prosperous nation, for which see 2371. As against this prosperous state of the nation is *the threatened day*, i.e. the day of the downfall of their power, because it was with that that they were again and again threatened. The *bearer of the witness* is the *prophet* of a nation, and *those against whom the witness is borne* are *the rejecters of the prophet* (Rz). Attention is thus called to the fate of the previous opponents of the prophets, and the Arabs are told that the star of their good fortune is bound to disappear.

2705 The commentators give three different versions of the story supposed to be referred to in this verse, the most well known being that the reference is to the persecution of some Christians by Zu Nawas, a king of Yemen, who was of the Jewish religion (Rz). But Al-Baghwi thinks that the reference is to Nebuchadnezzar's casting Shadrach, Meshach, and Abednego into the fiery furnace (Dan. 3 : 19–21). I think there may, as well, be a prophetical reference here to the great Arab army against which the Muslims were compelled to defend themselves by means of a trench, in what is called the battle of the Allies or the battle of the Ditch. The words of v. 7, and particularly of v. 10, clearly show that the reference here is to the enemies of the Holy Prophet, who persecuted the believing men and the believing women. The *fire* kept burning with the fuel need not be taken literally, for the *fire* stands for *war*.

8 And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,

9 Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.

10 Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.

11 Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.

Ar. *thy.* 12 Surely the might of *your* Lord is great.

13 Surely He it is who originates and reproduces,

14 And He is the Forgiving, the Loving,

Ar. *'arsh.* a 895. 15 Lord of the *dominion*,[a] the Glorious,

16 The great doer of what He will.

Ar. *thee.* 17 Has not there come to *you* the story of the hosts,

18 Of Pharaoh and Samood?

19 Nay! those who disbelieve are in (the act of) giving the lie to the truth.

20 And Allah encompasses them on every side.

21 Nay! it is a glorious Qur-án,

22 In a guarded tablet.[2706]

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللّٰهِ
الْعَزِيزِ الْحَمِيدِ ۝
الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَ
اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ۝
إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ ثُمَّ
لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝
إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهٰرُ ۚ ذٰلِكَ الْفَوْزُ الْكَبِيرُ ۝
إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝
إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝
وَهُوَ الْغَفُورُ الْوَدُودُ ۝
ذُو الْعَرْشِ الْمَجِيدُ ۝
فَعَّالٌ لِمَا يُرِيدُ ۝
هَلْ أَتٰكَ حَدِيثُ الْجُنُودِ ۝
فِرْعَوْنَ وَثَمُودَ ۝
بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝
وَاللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝
بَلْ هُوَ قُرْاٰنٌ مَجِيدٌ ۝
فِي لَوْحٍ مَحْفُوظٍ ۝

2706 The word *lauḥ*, or *tablet*, occurring here, is the same as the *alwáḥ* (singular, *lauḥ*), or *tablets*, occurring regarding the book given to Moses (7 : 145, 150, 154). But whereas Moses' book was simply in some tablets, the Qur-án, to which the qualifying word *glorious* is added, as indicating that its followers shall be made great and glorious, is here spoken of as being in a *guarded tablet.* The significance of these words is simply this, that the Holy Qur-án shall be guarded against all attacks. There is no mention here or anywhere else in the Qur-án of the *lauḥ-i-maḥfúẓ* on which the decrees of God are written; but even if the reference here be to it, the significance is still the same, viz., that the Qur-án shall be fully guarded. Thus we have a promise regarding the protection of the Holy Qur-án from every kind of corruption in one of the earliest Meccan chapters. Rz also considers this to be the significance:

ان هذا قران مجيد مصئون عن التغير و التبدل

i.e. *that this is a glorious Qur-án, protected against change and alteration.*

CHAPTER LXXXVI

THE NIGHT-COMER

(*Aṭ-Ṭáriq*)

REVEALED AT MECCA

(17 *verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

a 2099.

1 Consider[a] the heaven and the comer by night;

Ar. *thee.*

Ar. *what.*

2 And what will make *you* know *how great* the comer by night is?

3 The star of piercing brightness;[2707]

وَالسَّمَآءِ وَالطَّارِقِ ○

وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ○

النَّجْمُ الثَّاقِبُ ○

General remarks.

THIS chapter states how great was the difficulty which the Prophet had before him in bringing light to his benighted countrymen, and it is for this reason that he is called the *comer by night* in the first verse (which description gives the chapter its name), i.e. one who appeared at a time of total darkness and one who stood in need of knocking at the doors which were shut against him. But he is given the comfort that a spiritual resurrection will be brought about. Before his advent the whole world had been submerged in a gulf of ignorance, and the night had lasted for fully six hundred years, and it was no easy task to awaken the world from such a long and deep sleep. That the Holy Prophet was acquainted with the difficulties of his task is borne out in this chapter, which is classed among the earliest revelations. The reference to plans in vv. 15, 16 does not show that that part was revealed later, for while it is true that plans against the Prophet's life were formed very early, the reference in these verses may be prophetical.

2707 *Táriq* (from *ṭarq*, primarily meaning *the striking a thing*) originally signifies *a comer by night*, because one who comes by night finds the doors shut, and *knocking* at the doors becomes necessary (IAs). *The comer by night* is here the Holy Prophet; the revelation of the Qur-án is also spoken of as taking place on a blessed night (44 : 3 and 97 : 1). The reason is that the Holy Prophet appeared when total darkness spread on the earth, and no one ever stood more in need of knocking at the doors which were shut against him and fastened with strong bolts. It is noteworthy that Jesus compares his advent to that of *a thief*: "If the goodman of the house had known in what watch the thief would come, he would have watched. . . . Therefore be ye also ready: for in such an hour as ye think not the son of man cometh" (Matt. 24 : 43, 44). It may also be added that *aṭ-ṭáriq* is also the name given to the *morning star* (S, O, Q-LL), because it

4 There is not a soul but over it is a keeper.[2708]
5 So let man consider of what he is created:
6 He is created of water pouring forth,
7 Coming from between the back and the ribs.[2709]
8 Most surely He is able to return him (to life).
9 On the day when hidden things shall be made manifest,[2710]
10 He shall have neither strength nor helper.
a 2099. 11 Consider[a] the cloud pouring rain,[2711]
12 And the earth splitting (with plants);
13 Most surely it is a decisive word,[2712]

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝
خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝
يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝
إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝
يَوْمَ تُبْلَى السَّرَآئِرُ ۝
فَمَا لَهُ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝
وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝
وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝
إِنَّهُ لَقَوْلٌ فَصْلٌ ۝

comes in the end of the night. But in that sense too the word is applicable to *a great man* or *a chief*, as in the saying of Hind on the day of Uhud, quoting proverbially what was said by Az-Zarqa Al-Iyadeeyeh when Kisra warred with Iyad:

نحن بنات طارق + لا ننثنى لوامق + نمشى على النمارق

i.e. "*We are the daughters of the morning-star: we bend not to a lover: we walk upon pillows*, where the meaning is that *we are the daughters of a chief*, likening him to the star in elevation" (O, TA-LL).

In the third verse "the comer by night" is called النجم الثاقب or *the star of piercing brightness* (in reference to the other significance of *aṭ-ṭáriq*), indicating that the comer by night is a star of such resplendent brightness that all darkness will be dispelled before him.

2708 Though the words are general, and signify that the deeds done by man are guarded so that he cannot escape their consequences, there is also a comfort for the Holy Prophet here that his opponents shall not be able to harm him and that in time they shall meet their doom. This is made very clear at the end of the chapter.

2709 ماء دافق which may signify either *water poured forth* or *water pouring forth*, means the *sperma genitale*. The expression *between the back and the ribs* is a euphemism. A similar expression occurs in a saying of the Holy Prophet:

من يضمن لى ما بين لحييه و ما بين رجليه فاضمن له الجنة

i.e. *Whoever gives me a guarantee as to what is between his two jaws and what is between his two feet I will guarantee for him the paradise*; where what is *between his two feet* is a euphemism. Delicate subjects relating to sexual relations or sexual desires are never referred to in blunt words in the Holy Qur-án.

2710 Note this description of the day of resurrection. The hidden things are the consequences of one's good or evil deeds, which will be made palpably manifest in the shape of gardens and fruits or chains and fire.

2711 *Raj'* signifies *matr*, or *rain* (Zj-Rz), and this interpretation is generally accepted by the commentators; the connection with the root, meaning *returning*, is explained variously: "Because God returns it time after time, or because the clouds raise water from the seas and then return it to the earth" (Bḍ-LL).

2712 The *decisive word* is the Holy Qur-án. Just as when rain comes down, the earth

14 And it is no joke.

15 Surely they will *fight a fight*, — Or, *make a scheme.*

16 And I (too) will *fight a fight*. — Or, *make a scheme.*

17 So grant the unbelievers a respite: let them alone for a while :[2713]

وَمَا هُوَ بِالْهَزْلِ ۝

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝

وَأَكِيدُ كَيْدًا ۝

فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝

must produce vegetation, so the coming of the Divine revelation is bound to raise a dead nation to life, and no efforts against it would hamper its progress. There is also a reference to the doom of the unbelievers in v. 10 in the words *he shall have neither strength nor helper*.

2713 Whatever doubt there may be as to the significance of this chapter is dispelled by the last three verses, which speak of the plans of the opponents to destroy the Holy Prophet and the Divine promise that their doom will soon overtake them.

CHAPTER LXXXVII

THE MOST HIGH

(Al-A'lá)

REVEALED AT MECCA

(19 *verses*)

In the name of Allah, the Beneficent, the Merciful.

Ar. *thy.* — 1 Glorify the name of *your* Lord, the Most High,[2714]
2 Who creates, then makes complete,
3 And Who makes (things) according to a measure, then guides (them to their goal),[2715]
4 And Who brings forth herbage,
5 Then makes it dried up, dust-coloured.
Ar. *thee.* — 6 We will make *you* recite
Ar. *thou shalt.* — so *you shall* not *forsake*,
Or, *forget.* — 7 Except what Allah pleases ;[2716] surely He knows

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ○

الَّذِىْ خَلَقَ فَسَوّٰى ○

وَالَّذِىْ قَدَّرَ فَهَدٰى ○

وَالَّذِىْۤ اَخْرَجَ الْمَرْعٰى ○

فَجَعَلَهٗ غُثَآءً اَحْوٰى ○

سَنُقْرِئُكَ فَلَا تَنْسٰۤى ○

اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّهٗ يَعْلَمُ

General remarks.

ATTENTION having been drawn to the difficulties of the Holy Prophet, we have here a promise that those difficulties will be made easy ; *He will make your way smooth to a state of ease.* The title of this chapter is taken from the injunction to the Prophet to glorify the *Most High* Lord, thus indicating the high position to which he would rise. The reference to the scriptures of Abraham and Moses in the concluding verse is to show not only that the Holy Qur-án agrees with previous scriptures in essential principles, but also that those scriptures contain prophecies of the Holy Prophet's advent. The chapter belongs to the early period of the Prophet's revelation at Mecca.

2714 The glorification of the *Most High* is an allusion to the high eminence to which the Prophet himself was to be raised.

2715 The making complete of the creation in v. 2 signifies its making such that it is *adapted to the requirements of wisdom*, which is the real meaning of the word *sawwá.* The third verse states that everything is made according to a certain measure so that it cannot go beyond that limit, and then Allah has shown to every created thing the way by which it can attain the perfection which is destined for it. The whole is in special reference to the Holy Prophet's attaining to the goal of his perfection, while the two verses that follow point to the fact that as herbage is dried up after a certain period, so the opponents of the Holy Prophet shall also be brought to naught.

2716 The *illá* (*except*) is here an استثناء منقطع the meaning being that the Prophet shall not forsake (or forget) anything which Allah has taught him, but he should

the manifest, and what is hidden.
8 And We will make *your* way smooth to a state of ease.[2717] (Ar. *thy*.)
9 Therefore do remind, surely reminding does profit.[2718]
10 He who fears will mind,
11 And the most unfortunate one will avoid it,
12 Who shall enter the great fire;
13 Then therein he shall neither live nor die.[2719]
14 He indeed shall be successful who purifies himself,
15 And magnifies the name of his Lord and prays.
16 Nay! you prefer the life of this world,
17 While the hereafter is better and more lasting.
18 Most surely this is in the earlier scriptures,
19 The scriptures of Abraham and Moses.[2720]

الْجَهْرَ وَمَا يَخْفٰى ۝
وَنُيَسِّرُكَ لِلْيُسْرٰى ۝
فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۝
سَيَذَّكَّرُ مَنْ يَّخْشٰى ۝
وَيَتَجَنَّبُهَا الْاَشْقَى ۝
الَّذِىْ يَصْلَى النَّارَ الْكُبْرٰى ۝
ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ۝
قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۝
وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۝
بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝
وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۝
اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ۝
صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۝

forsake such things as Allah pleases. For *nisyán* not only signifies actually *forgetting* a thing, but also *forsaking* it *intentionally*, for, as Rgh says, *nisyán* may be applied to *that which is done intentionally*. He says that *nisyán* is of three kinds, the last of which is described as being عن قصد حتى يحذف عن القلب ذكره i.e. *purposely, so that man turns it out of his mind altogether*. And even if the meaning of *nisyán* may be taken to be the *forgetting of a thing*, the 6th verse is, as Rgh holds, *a guarantee from Allah that He will so ordain that the Prophet shall not forget what he hears of the truth*. The words *what Allah pleases* therefore refer not to that which the Prophet learns from Allah, but that which he was made to forget, or forsake, because Divine revelation brought something better in its place. There is no mention of any doctrine of abrogation here. Compare 2 : 106 and see 152.

Moreover, it is absurd to suppose that any verse which the Prophet was made to forget was removed also from the writing to which it was consigned as soon as revealed or from the memories of the numerous companions who committed it to memory and recited it in their prayers. In fact, the chapter belongs to so early a period, that even if it be supposed for the sake of argument that abrogation was needed at a later period, it was not necessary at the time of the revelation of this chapter.

2717 The words predict the Prophet's triumph and the removal of the distress in which Islam was.

2718 For *in*, meaning *qad*, i.e. *surely*, see LL, which quotes numerous instances from the Qur-án as well as from Arabic literature and poetry.

2719 There is no *life* in hell, for life is only for the righteous; neither is there *death*, because death signifies a state of complete rest.

2720 The preference of the good of the hereafter to the transitory advantages of this life is the one great truth preached by all the Prophets. But the reference here is to the prophecies concerning the Holy Prophet which are to be found clearly indicated in the revelations granted respectively to Abraham and to Moses; see 168 and 70. Or, the essential principles of religion are meant, which are common to all the great religions.

CHAPTER LXXXVIII

THE OVERWHELMING EVENT

(*Al-Ghâshiyah*)

REVEALED AT MECCA

(26 *verses*)

In the name of Allah, the Beneficent, the Merciful.

Ar. *thee.*

1 Has not there come to *you* the news of the overwhelming event?[2721]
2 (Some) faces on that day shall be downcast,
3 Labouring, toiling,
4 Entering into burning fire,
5 Made to drink from a boiling spring.
6 They shall have no food but of thorns,
7 Which will neither fatten nor avail against hunger.
8 (Other) faces on that day shall be happy,
9 Well-pleased because of their striving,
10 In a lofty garden,

Ar. *thou shalt.*

11 Wherein *you shall* not hear vain talk.
12 Therein is a fountain flowing.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
هَلْ اَتٰىكَ حَدِيْثُ
الْغَاشِيَةِ ○
وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ○
عَامِلَةٌ نَّاصِبَةٌ ○
تَصْلٰى نَارًا حَامِيَةً ○
تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ○
لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ○
لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ○
وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ○
لِّسَعْيِهَا رَاضِيَةٌ ○
فِيْ جَنَّةٍ عَالِيَةٍ ○
لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ○
فِيْهَا عَيْنٌ جَارِيَةٌ ○

General remarks.

THE *overwhelming event*, whose mention in the first verse supplies a name to this chapter, is the doom of the opponents in this life and their punishment hereafter. The date of revelation is placed about the fourth year of the Prophet's call, and all that we can safely do is to assign it to the early Meccan period of the Holy Prophet's revelation.

2721 The great "overwhelming event" is no doubt the resurrection, but the punishment of the opponents of the Holy Prophet is, it is equally true, the overwhelming event of this life, and the two descriptions of the two parties that follow apply to an utterly discomfited and disappointed enemy and to the faithful in the hour of their triumph.

13 Therein are thrones raised high,
فِيهَا سُرُرٌ مَّرْفُوعَةٌ

14 And drinking-cups ready placed,
وَأَكْوَابٌ مَّوْضُوعَةٌ

15 And cushions set in a row,
وَنَمَارِقُ مَصْفُوفَةٌ

16 And carpets spread out.
وَزَرَابِيُّ مَبْثُوثَةٌ

17 Will they not then consider the *clouds*, how they are created?[2722]
(Or, *camels*.)
أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

18 And the heaven, how it is reared aloft,
وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

19 And the mountains, how they are *raised high*,
(Or, *set down*.)
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

20 And the earth, how it is made a vast expanse?
وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

21 Therefore do remind, for *you are* only a reminder.
(Ar. *thou art*.)
فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ

22 *You are* not a watcher over them;
(Ar. *thou art*.)
لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ

23 But whoever turns back and disbelieves,
إِلَّا مَن تَوَلَّىٰ وَكَفَرَ

24 Allah will chastise him with the greatest chastisement.
فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

25 Surely to Us is their turning back,
إِنَّ إِلَيْنَا إِيَابَهُمْ

26 Then surely upon Us is the taking of their account.
ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم

2722 *Ibil* means, according to Abu 'Amr Ibnul 'Ala, *clouds that bear the water for rain* (TA-LL). As this significance suits the context better, I adopt this instead of the usual rendering, the *camels*, the mention of the clouds along with heaven, where they exist, and with mountains, which cool the vapours so that they pour down water, and the earth, which benefits by that water, being in accordance with what is said in many other places.

CHAPTER LXXXIX

THE DAYBREAK

(*Al-Fajr*)

REVEALED AT MECCA

(30 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
a 2099.	1 Consider[a] the daybreak,	وَالْفَجْرِ ۝
	2 And the ten nights,	وَلَيَالٍ عَشْرٍ ۝
	3 And the even and the odd,	وَّالشَّفْعِ وَالْوَتْرِ ۝
	4 And the night when it departs.[2723]	وَالَّيْلِ اِذَا يَسْرِ ۝
	5 Truly in that there is an oath for those who possess understanding.	هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ۝

General remarks.

THE important *Daybreak* which gives its name to this chapter is the first morning of the month of *Zulḥaj*, or the month of the pilgrimage, because pilgrimage gave Mecca a great importance as a trade centre and made its residents enjoy a life of ease, the trade of the whole country being brought to their very doors. A warning is given here of punishment that must overtake the city, as the cities of previous nations, 'Ád, Samood, etc., had been destroyed. It is one of the earliest revelations, though the opinion of one writer as to its being a Medinian revelation is not wanting.

2723 There is a great variety of opinion as to what is meant by the *daybreak*, the *ten nights*, and *the even and the odd*. I think the reference is to the importance attached to Mecca (which is mentioned as *the city* in the commencement of the next chapter), because it was made the centre by pilgrims resorting to it from all parts of Arabia, a circumstance which contributed to its becoming a trade centre. The *daybreak* would thus signify the daybreak of the first of the month of Zulḥijja; the *ten nights* would stand for the first ten nights, the tenth day being the day of sacrifices; the *even* would stand for the two days following the tenth of Zulḥijja, during which certain rites of the pilgrimage were performed, the *odd* signifying the thirteenth day, which was also a day for the performance of certain rites, but it is distinctly mentioned because those who desired could depart on the evening of the twelfth. See 2 : 203. Mecca, on account of the pilgrimage, had become not only the religious metropolis of Arabia, but also the centre of its trade, and its prosperity therefore depended on the pilgrimage, and it is of this that the Meccans are reminded, being told in the verses that follow how mightier nations than they were previously destroyed on account of their wickedness.

Ar. *hast thou.* Ar. *thy.*

6 *Have you* not considered how *your* Lord dealt with 'Ád,

ألم تر كيف فعل ربك بعاد

7 (The people of) Aram,[2724] possessors *of lofty buildings*,[a]

Ar. *tall statures.* a 1819.

إرم ذات العماد

8 The like of which were not created in the (other) cities;

التي لم يخلق مثلها في البلاد

9 And (with) Samood, who hewed out the rocks in the valley,[b]

b 914.

وثمود الذين جابوا الصخر

بالواد

10 And (with) Pharaoh, the lord of hosts,[c]

c 2132.

وفرعون ذي الأوتاد

11 Who committed inordinacy in the cities,

الذين طغوا في البلاد

12 So they made great mischief therein?

فأكثروا فيها الفساد

13 Therefore *your* Lord let down upon them a portion of the chastisement.[2725]

Ar. *thy.*

فصب عليهم ربك سوط عذاب

14 Most surely *your* Lord is watching.[2726]

Ar. *thy.*

إن ربك لبالمرصاد

15 And as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me.

فأما الإنسان إذا ما ابتلاه ربه

فأكرمه ونعمه فيقول ربي أكرمن

16 But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.[2726A]

وأما إذا ما ابتلاه فقدر عليه رزقه

فيقول ربي أهانن

17 Nay! but you do not honour the orphan,

كلا بل لا تكرمون اليتيم

18 Nor do you urge one another to feed the poor,[2727]

ولا تحضون على طعام المسكين

2724 Aram was, according to one account, the name of the grandfather of 'Ád, from whom the tribe took its name (see 903), and according to another, the name of a city in which it lived (Rz).

2725 *Saut* signifies primarily *the mixing of one thing with another* (Rgh). It then comes to signify *a whip*, but here means *a portion* or *a share* (S, Q-LL), the significance being that they received a portion of the punishment here, the other portion overtaking them after death. Or, in consonance with the root-meaning, it may be interpreted as meaning *a mixture prepared for them of various punishments* (LL).

2726 The watching of the Lord refers to the punishment in store for the Meccans: the Lord is watching their deeds and will soon overtake them.

2726A The statement in v. 15 relates to the state of affluence of the Meccans, and that in v. 16 to their disgrace, which was to be brought about in this very life because of the wrong they did to the poor and the weak out of the desire to hoard wealth, as the verses that follow show.

2727 Verses 17 and 18 (as also the 19th) show how the Prophet felt for the orphans, the poor, and the weak, so much so that he warns his powerful and wealthy opponents that their indifference to the orphans and the poor and their injustice to the weak shall bring down upon them the Divine judgment, which shall shatter their power. As he was in the beginning so he remained to the end, a true well-wisher of the weak and the oppressed. And when he had the power he brought into practice what he taught in theory before, by

19 And you eat away the heritage, devouring (everything) indiscriminately,[2728]

20 And you love wealth with exceeding love.

21 Nay! when the earth is made to crumble to pieces,

Ar. *thy.* a 268. 22 And *your* Lord comes and (also) the angels in ranks,[a]

23 And hell is made to appear on that day.[2729] On that day shall man be mindful, and what shall being mindful (then) avail him?[2730]

24 He shall say: O! would that I had sent before for (this) my life!

25 But on that day shall no one chastise with (anything like) His chastisement,

26 And no one shall bind with (anything like) His binding.[2731]

27 O soul that art at rest!

Ar. *thy.* 28 Return to *your* Lord, well-pleased (with Him), well-pleasing (Him),

29 So enter among My servants,

30 And enter into My garden.[2732]

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا
لَّمًّا ۝
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝
كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝
وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝
وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ
الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۝
يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۝
فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝
وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝
يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَّةً ۝
فَادْخُلِي فِي عِبَادِي ۝
وَادْخُلِي جَنَّتِي ۝

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providing for the orphans and the poor out of the public funds, thus forestalling the Poor Laws and Old Age Pension systems by thirteen centuries. See 9 : 60.

2728 Among the Arabs women and young children were not allowed to have any share in the inheritance, because they could not fight the enemy.

2729 The crumbling to pieces of the earth, the coming of the Lord with angels, and the appearance of the hell, equally refer to the portion of punishment in this life as to that in the next. The earth crumbled, the angels came, and hell appeared in those great battles which, commenced by the unbelievers themselves, ultimately brought utter discomfiture to them, and swept them off the face of the earth. It should be noted that the coming of the angels to assist the Muslim cause in the battles is repeatedly spoken of in the Holy Qur-án. *Fire* signifies *war*.

2730 Being "mindful" is of little avail to a man when the thing he is warned of has made its appearance.

2731 Every one shall be bound by the consequences of his deeds, and this will no doubt be a unique punishment and a unique "binding."

2732 The concluding verses of this chapter refer to the highest stage of the spiritual development of man, the stage in which he *rests contented* with his Lord, and finds his quietude, his happiness, and his delight in Him. This is the stage of life which we term the heavenly life. The pure and perfect sincerity, truth, and righteousness of a person are rewarded by Almighty God by granting him a heaven upon this earth. All others look to a prospective paradise, but he enters paradise in this very life. It is at this stage, too, that a person realizes that the prayers and worship which at first appeared to him as a burden are really a nourishment on which the growth of his soul depends, and that this is the basis of

his spiritual development. He then sees that the fruit of his efforts is not to be reaped in a future life only. The spirit—which in the second stage, although blaming a man for the impurities of life, was yet powerless to resist the evil tendencies, or to blot them out wholly, and too infirm to establish a man upon the principle of virtue with firmness—now reaches a stage of development in which its efforts are crowned with success. The state of struggle with sinful propensities passes away, an entire change comes over the nature of man, and the former habits undergo a complete transformation.

CHAPTER XC

THE CITY

(*Al-Balad*)

REVEALED AT MECCA

(20 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
a 2606. b 2438.	1 Nay![a] I call to witness[b] this city[2733]—	لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ
Ar. *thou shalt.*	2 And *you shall* be made free from obligation in this city[2734]—	وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ

General remarks.

THE *city* spoken of in the first verse, from which this chapter receives its name, is Mecca—the city which had been warned in the last chapter of punishment overtaking it as it had overtaken former nations. But it was to be the Prophet's city, and there is a clear prophecy in the second verse that a time would come when not only would the Muslims be not persecuted in that city, but they would even enjoy freedom from all obligations in it; the clear reference being to the establishment of their rule therein. Thus there is a clear prophecy here of the conquest of Mecca by the Holy Prophet, and this was necessary because the Prophet was the true well-wisher of the poor, the oppressed, and the orphans. By general consent the chapter is regarded as one of the very earliest revelations, so much so, that it is assigned to the first year of the call.

2733 By *this city* is meant *Mecca* (Rz), where the Prophet was at the time of the revelation of this chapter. The very existence of Mecca was a witness of the great power and knowledge of the Divine Being, and particularly to an Arab, who knew for certain how thousands of years before Abraham had prayed for a city to be raised in that wilderness where he had left one branch of his descendants. It was also a witness of the truth of the Holy Prophet, for the prayer of Abraham also included the raising of a prophet from among the posterity of Ishmael; see 168.

2734 The words انت حل بهذا البلد are parenthetical. *Ḥill* is an infinitive noun, and signifies the same as *ḥalāl*, meaning *in a state which is the opposite of ḥarām*, and hence it signifies *free from obligation or responsibility with respect to a thing*.

English translators have generally adopted a different translation: *And thou a dweller in this land* (Palmer); *and thou residest in this territory* (Sale); *the soil on which thou dost dwell* (Rodwell); which is wrong, because *ḥalla*, as meaning *nazala*, i.e. *he alighted*, or *abode*, or *lodged in a place*, has its infinitive *ḥulūl* or *ḥull* (LL) and not *ḥill*, which is the word occurring here. Some commentators have also been led into this error. The significance

Or, *strong in make.*

3 And the begetter and whom he begot.[2735]
4 Certainly We have created man *to be in distress*.[2736]
5 Does he think that no one has power over him?
6 He shall say: I have wasted much wealth.[2737]
7 Does he think that no one sees him?
8 Have We not given him two eyes,
9 And a tongue and two lips,
10 And pointed out to him the two conspicuous ways?[2738]

وَوَالِدٍ وَّمَا وَلَدَ ۝
لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ۝
اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۝
يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ۝
اَيَحْسَبُ اَنْ لَّمْ يَرَهٗۤ اَحَدٌ ۝
اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۝
وَلِسَانًا وَّشَفَتَيْنِ ۝
وَهَدَيْنٰهُ النَّجْدَيْنِ ۝

which I adopt is in accordance with the true significance of the word *ḥill*, for you say انت فى حل من كذا meaning *you are free from obligation or responsibility with respect to such a thing.* The statement in this case is prophetical, indicating that the Prophet would be made free from obligation in respect to the sacredness of the territory of Mecca, being allowed to enter it by force (Bd), as he did at the conquest of Mecca, to which, in fact, the words refer. There is also a saying of the Holy Prophet in support of this, according to which, while speaking of the sacredness of Mecca, he said: و لن تحل لى الا ساعة من نهار i.e. *and even I was made free of obligation with respect to it only for an hour of the day.*

Some commentators consider the significance to be, *you are made lawful in this city*, by which is to be understood the legalization of the Holy Prophet's persecution in the sacred territory of Mecca, which was looked upon as inviolable, so much so that even its game was not killed nor were its trees cut (Bd).

2735 The great *begetter* is none other than Abraham, the progenitor of the Arabs, and by *whom he begot* is meant either Ishmael, who assisted Abraham in raising the foundations of the Sacred House at Mecca, or the Holy Prophet himself, who was the object of Abraham's prayer. Both Abraham and Ishmael were witnesses to the truth of the Holy Prophet.

2736 *Kabad* means distress or difficulty, and the allusion here seems to be to the powerful opponents, who are in the next verse spoken of in general terms of a similar character, thinking that "no one has power over" them; the words thus refer prophetically to the distress in store for them, and this is in fact what is aimed at in this chapter. But the words may also be taken generally, the significance being that man's existence is necessarily one *of struggle with difficulties* in this life, and notwithstanding this, he thinks that no one has power over him.

2737 The reference is apparently to the ultimate state of the opponents when, after spending all their wealth in opposition to the Holy Prophet, they should find that the Prophet's cause has triumphed, and would then say that they really wasted their wealth in opposition to him. A similar statement is contained in 8:36, "Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome."

2738 *Najd* signifies المكان الرفيع (Rgh), or according to others الطريق فى ارتفاع (Rz), i.e. *a conspicuous way.* The two conspicuous ways are, by the general consent of the commentators and according to a saying of the Holy Prophet, نجد الخير and نجد الشر i.e. *the way of good and the way of evil* (Rz). Both ways are pointed out to man, and he is

	11 But he would not attempt the uphill road,	فَلَا اقْتَحَمَ الْعَقَبَةَ ۝
Ar. *thee.*	12 And what will make *you* comprehend what the uphill road is?	وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ۝
	13 (It is) the setting free of a slave,	فَكُّ رَقَبَةٍ ۝
	14 Or the giving of the food in a day of hunger,	اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۝
	15 To an orphan, having relationship,	يَّتِيْمًا ذَا مَقْرَبَةٍ ۝
	16 Or to the poor man lying in the dust.[2739]	اَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ۝
	17 Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.	ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝
	18 These are the people of the right hand.	اُولٰٓئِكَ اَصْحٰبُ الْمَيْمَنَةِ ۝
	19 And (as for) those who disbelieve in Our communications, they are the people of the left hand.	وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا هُمْ اَصْحٰبُ الْمَشْئَمَةِ ۝
	20 On them is fire closed over.	عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝

at liberty to choose which he will. The *two eyes* (v. 8) will enable him to distinguish good from evil, while with *the tongue and the lips* (v. 9) he can ask, if he cannot see, for himself.

2739 The doing of good to the oppressed, the poor, and the orphans is called an uphill road, because of the difficulty of doing it. The constant reference to the helping of the poor and the orphans and the setting free of slaves brings to light the real character of the Holy Prophet, who is described by one knowing him most intimately as *one who earned for those who had no means themselves.* Islam is the only religion which enjoins the duty of granting freedom to slaves, and the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, is the only founder of a religion who showed the noble example of freeing all slaves that he ever had and helping in the freedom of others: yet the Christian missionaries laud the anti-slavery endeavours of Christianity and blame Islam for not taking any steps to uproot slavery. There is even a suggestion that such precepts regarding the nobility of liberating slaves as exist in the Meccan chapters were abrogated by later revelation (see Wherry), a preposterous statement in view of the plain directions given in 9:60 (the latest revelation) to spend a part of the public funds in purchasing freedom for slaves.

CHAPTER XCI

THE SUN

(*Ash-shams*)

REVEALED AT MECCA

(15 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
a 2099. Ar. *her*.	1 Consider[a] the sun and *his* light,[2740]	وَالشَّمْسِ وَضُحٰهَا ○
Ar. *he*. Ar. *her*.	2 And the moon when *she* borrows light from *him*,[2741]	وَالْقَمَرِ اِذَا تَلٰهَا ○
	3 And the day when it exposes it to view,[274]	وَالنَّهَارِ اِذَا جَلّٰهَا ○
	4 And the night when it draws a veil over it,[2743]	وَالَّيْلِ اِذَا يَغْشٰهَا ○

General remarks.
THE Prophet is the *Sun* of righteousness (the word giving its title to this chapter), with whose rising the way to perfection is pointed out to man, but only those who purify themselves are really successful, while those who give themselves over to corruption fail to attain the object. The case of Samood is given as an illustration. Like the last chapter, it is one of the earliest revelations.

2740 *Ash-shams*, or *the sun*, is feminine, and *al-qamar*, or *the moon*, masculine, in the Arabic language, as opposed to English. *Duḥá*, though generally applied to *the early part of the forenoon after sunrise*, also signifies *light*, which is the meaning here.

2741 *Talá-há* literally signifies *it followed him*, but according to Rgh this is sometimes (in one thing following another) *in body, and sometimes in imitating in respect of predicament*. Hence he explains *talá-há* in this verse as meaning *following it in the way of imitation and in respect of rank, because it borrows light from the sun*. Farra takes this to be the real meaning, for he says : *such a one follows such a one in respect of such a thing*, meaning *he takes from him* (Rz). Hence the real significance of the words is, *when she borrows light from the sun*.

2742 By the generality of the commentators the personal pronoun in *jallá-há* is taken to refer to *ad-dunyá*, i.e. *the world*, though it is not mentioned here, because, as Kf says, in such cases the meaning is clear, as they say: اصبحت باردة i.e. *it was cold*, meaning *the morning*, though they do not mention it in words (Rz).

2743 The personal pronoun in *yaghsháhá* also refers to *ad-dunyá* (i.e. the *world*), though some would interpret it as referring to the *sun*.

Or, *Him who made it.*
Or, *Him who extended it.*
Or, *Him who made it perfect.*

5 And the heaven and *its make,*
6 And the earth and its *extension,*
7 And the soul and its *perfection,*[2744]
8 So He intimated to it by inspiration its deviating from truth and its guarding (against evil) ;[2745]
9 He will indeed be successful who purifies it,
10 And he will indeed fail who corrupts it.[2746]

وَالسَّمَاءِ وَمَا بَنٰىهَا ۝
وَالْاَرْضِ وَمَا طَحٰىهَا ۝
وَنَفْسٍ وَّمَا سَوّٰىهَا ۝
فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۝
قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝
وَقَدْ خَابَ مَنْ دَسّٰىهَا ۝

2744 I take the *má* in vv. 5–7 as being *maṣdariyyah*, and hence the translation. The difficulty suggested by Kf is not a real one, because the nominative in *alhamahá*, in v. 8, may be taken to be the Divine Being. But even if the *má* may be taken to be *mauṣúlah*, the meaning is clear as given in the margin, the *má* referring to the Divine Being in all three cases, for not only is *má* very often used for *man* in the Arabic language, as in 4 : 22, but the reference in the use of *má* is also to the majesty of the person spoken of, the statement being equivalent to *consider heaven and that great Omnipotent Being who made it.*

Attention is drawn in this, the 7th, verse to the *perfection* of the soul, and thus to its spiritual and moral requirements, as the first six verses speak of its physical requirements. The Almighty Being has made the sun and his light, the moon, the day and the night, the high heaven and the vast earth, all for the benefit of man ; yet these things only serve his physical necessities. As to the arrangements for the perfection of the soul, the spiritual requirements must also be fulfilled, and this is stated in vv. 8–10.

2745 The verse is a fitting sequel to the statement made in the previous verse as regards the perfection of the soul, as it points out the way to perfection. The connection in shown by the *fá*, which is used for *ta'qíb*. It is through inspiration that the soul is made perfect, because inspiration makes clear the two ways, *fujúr*, or *the way of deviation from the truth*, i.e. *the way of evil*, and *taqwá*, or *the way of guarding against evil, or the way of good.* It is by avoiding the former and walking in the latter that perfection can be attained. It should be clearly understood that both Rodwell and Palmer are wrong here in translating the verse as meaning, *And breathed into it its wickedness and its piety* (Rodwell) or, *And taught it its sin and its piety* (Palmer), for the statement in this form is not only contradicted by the whole of the Qur-án, but is also self-contradictory and meaningless ; because the words would thus imply that when a man left evil and did good, it was Allah who breathed it into him to do so, and when he left good and did evil, it was again Allah who taught him to do so, which is manifestly absurd. The next two verses also belie such a statement. Nor do we stand in need of adding anything to the original to arrive at the true significance, as Sale has done by inserting the words *faculty of distinguishing and power of choosing*, which are wanting in the original. *Al-hama-hú* signifies *he suggested to him* (LL), and the statement thus corresponds with 90 : 10, "And pointed out to him the two conspicuous ways." I have added the words *by inspiration* because *ilhám* always signifies *an intimation by inspiration from the Divine Being*, as Rgh says : "*And this is peculiar to that which is intimated by Allah.*" Rz says *the intimation by inspiration of good and evil* means *the making a man to understand and know them both*, and he adds that this explanation is accepted by Ibn-i-'Abbas and the most trustworthy of the commentators.

2746 *Zakká-há* is from *zaká*, meaning *it increased*, and therefore primarily the word signifies *he made it to increase* or *thrive* (Msb, TA-LL), and *dassá-há* is from *dassa-hú*, meaning primarily *he hid it* or *concealed it.* The secondary meaning of the former is

11 Samood gave the lie (to the truth) in their inordinacy,[2747]
12 When the most unfortunate of them broke forth with mischief,
13 So Allah's apostle said to them: (Leave alone) Allah's she-camel, and (give) her (to) drink.
14 But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground).
15 And He fears not its consequence.[2748]

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۝
اِذِ انْبَعَثَ اَشْقٰىهَا ۝
فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ
وَسُقْيٰهَا ۝
فَكَذَّبُوْهُ فَعَقَرُوْهَا فَدَمْدَمَ عَلَيْهِمْ
رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ۝
وَلَا يَخَافُ عُقْبٰهَا ۝

he purified it, and that of the latter *he corrupted it*. The adoption of these two words really indicates that the faculties necessary for perfection are given to every man, but there are some who make them thrive by their development and others who corrupt them by allowing them to remain concealed, not displaying them to their advantage.

Note the Quranic law of salvation: it is the purification of the soul from all dross that makes a man attain the goal, and its corruption by indulging in evil that makes him fail in attaining the true object of his life. This verse gives us a clear indication of the true condition of the Prophet's mind.

2747 The verse gives an instance of those whose end is failure on account of the corrupt manner of their lives, giving at the same time a warning to the Meccans that if they continued in their evil course and did not turn to righteousness, following the call of the Prophet, but molested him as Samood molested their prophet, their end would be the same. If they followed the Prophet they would attain to perfection, but if they went against him they would be given over to destruction as were the former people, who, heedless of the warning of their prophets, indulged in evil.

2748 Allah does not care for the consequences of the punishment to a people when they are found deserving of such punishment. The consequences include their children being left without protectors and supporters.

CHAPTER XCI

THE NIGHT

(*Al-Lail*)

REVEALED AT MECCA

(21 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
a 2099.	1 (Consider)[a] the night when it draws a veil,	وَالَّيْلِ اِذَا يَغْشٰى
	2 And the day when it shines in brightness,	وَالنَّهَارِ اِذَا تَجَلّٰى
	3 And the creating of the male and the female,	وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰى
	4 Your striving is most surely (directed to) various (ends).[2749]	اِنَّ سَعْيَكُمْ لَشَتّٰى
	5 Then as for him who gives away and guards (against evil),	فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى
	6 And accepts the best,	وَصَدَّقَ بِالْحُسْنٰى
	7 We will facilitate for him the easy end.	فَسَنُيَسِّرُهٗ لِلْيُسْرٰى

General remarks.

THE object of this chapter is to show that the *Night* of unbelief and ignorance (hence the title of it) will give place to the light of the day, for inasmuch as men strive after different objects, those who strive to establish good shall have facility, while those who go after evil shall find themselves in difficulties. It is also one of the earliest revelations. The statement that the chapter was revealed on account of Abu Bakr and Umayya bin Khalf can only be accepted as meaning that Abu Bakr and Umayya are the two most prominent examples of the strivers after good and the strivers after evil respectively in the early history of Islam.

2749 The fourth verse describes the consequence to which a consideration of the circumstances in the first three verses leads. The night draws a veil over all things, while the day sheds light upon them, and these two serve as an evidence that as the variation of darkness and light leads to different ends, so man's striving for good and his striving for bad must lead to different consequences, the one being compared to the light of the day and the other to the darkness of the night. The creation of the male and the female, which stands for the creation of the whole of animate nature, because all living beings are created either male or female, is also a witness to the same truth, for there we find every one striving for an end, and every one reaping according to the manner of his striving.

8 And as for him who is niggardly and considers himself free from need (of Allah),

وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝

9 And rejects the best,

وَكَذَّبَ بِالْحُسْنٰى ۝

10 We will facilitate for him the difficult end.

فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝

11 And his wealth will not avail him when he perishes.[2750]

وَمَا يُغْنِيْ عَنْهُ مَالُهٗۤ اِذَا تَرَدّٰى ۝

12 Surely Ours is it to show the way,

اِنَّ عَلَيْنَا لَلْهُدٰى ۝

13 And most surely Ours is the hereafter and the former.[2751]

وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ۝

14 Therefore I warn you of the fire that flames:

فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۝

15 None shall enter it but the most unhappy,

لَا يَصْلٰىهَاۤ اِلَّا الْاَشْقَى ۝

16 Who gives the lie (to the truth) and turns (his) back.

الَّذِيْ كَذَّبَ وَتَوَلّٰى ۝

17 And away from it shall be kept the one who guards most (against evil),

وَسَيُجَنَّبُهَا الْاَتْقَى ۝

18 Who gives away his wealth, purifying himself.

الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۝

19 And no one has with him any boon for which he should be rewarded,

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰۤى ۝

20 Except the seeking of the pleasure of his Lord,[2752] the Most High.

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝

21 And he shall soon be well-pleased.

وَلَسَوْفَ يَرْضٰى ۝

2750 The two examples given in these verses represent those who accept and those who reject the Holy Prophet respectively. The end of the former is *easy*, the end of the latter *difficult*, being nothing other than *perdition*. If the verses refer to Abu Bakr and Umayya bin Khalf respectively, as asserted by Qaffal, these are only two typical cases; the end of the former was ease, in that he was made the ruler of Arabia, and the end of the latter was clearly perdition, and his wealth did not avail him when Divine judgment overtook him.

2751 The *hereafter* includes the life after death as well as the future of this life, while the *former* refers to the *past*.

2752 The pleasure of the Lord is the only boon for which a man should hope, and hence this is the goal of a Muslim's life—his paradise in this as well as the next life. This is in accordance with what is said in 9:72, one of the latest revelations: "And Allah's goodly pleasure is the greatest (bliss): that is the mighty achievement." Let those ponder who hanker after showing differences in the earlier and the later revelations of the Holy Prophet. The object and aim of Islam, the goal to which it invited people, remained one and the same under all the varying circumstances of the Holy Prophet's life.

CHAPTER XCIII

THE EARLY HOURS

(*Aḍ-Ḍuḥā*)

REVEALED AT MECCA

(11 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۞
a 2099.	1 Consider[a] the early hours of the day,	وَ الضُّحٰی ۞
	2 And the night when it covers with darkness.	وَ الَّیۡلِ اِذَا سَجٰی ۞
Ar. *thy*. Ar. *thee*.	3 *Your* Lord has not forsaken *you*, nor has He become displeased,[2753]	مَا وَدَّعَکَ رَبُّکَ وَ مَا قَلٰی ۞

General remarks.

THIS chapter draws attention to the gradual spreading of the light of the sun of Islam, and is therefore given the title of *The Early Hours* of the day. The last two chapters metaphorically speak of the advent of the Holy Prophet as the rising of the sun, and the metaphor is continued here. As the sunshine is not fully resplendent immediately after the rising of the sun, so the truth would only shine in its full brightness gradually. It is on all hands considered to be one of the earliest revelations.

2753 Though the light of the sun is not resplendent during the early hours of the day, yet its comparison with the darkness of the night is sufficient to show the change brought about. Even so was the case of the Holy Prophet. In the early days of his mission, though his truth was manifest from the light which shone on Arabia by his advent, as compared with the total darkness that prevailed in the peninsula before his coming, it had not yet shone like the midday sun, and the resplendence of his light was to be brought about gradually, as the next verse shows. The commentators narrate varying reports to the effect that the verse was revealed on the occasion of a long pause in the descent of revelation to the Holy Prophet, two or three days according to Bkh, the unbelievers saying, according to one of these reports, that *Allah had forsaken Muhammad and become displeased with him* (Rz). That revelation was sent down to the Holy Prophet at intervals is a fact, and the verse may have been revealed to him as a solace, that the pause in revelation was not to be attributed to Divine displeasure; or the words may have been addressed in a general sense, that the Prophet would never be forsaken, but that his cause would grow stronger day by day and triumph in the end, as shown in the verses that follow.

Ar. *thee.*	4 And surely what comes after is better for *you* than that which has gone before.[2754]	وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝
Ar. *thy.* Ar. *thee.* Ar. *thou shalt.*	5 And soon will *your* Lord give *you* so that *you shall* be well pleased.	وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝
Ar. *thee.* Ar. *thee.*	6 Did he not find *you* an orphan[2755] and give *you* shelter?	اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝
Ar. *thee.* Ar. *lost (in quest).*	7 And find *you unable to see* and show the way?[2756]	وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

2754 Such is truth that, although it may gain ground only inch by inch, after severe struggle with the forces of falsehood, yet it does continue to advance. Every succeeding movement was to be better for the Holy Prophet than the last, and this not only proved true in his lifetime, but remains true to this day, and shall remain true for ever.

2755 Abdulla, the Holy Prophet's father, died about three months before he was born; his mother, Amina, died when he was six years old. His grandfather, Abdul Muttalab, who took care of him after his mother, died two years later, and from that time he remained in charge of Abu Talib, his uncle, who was alive when the Holy Prophet received the Divine message for the regeneration of mankind.

2756 This verse is for the Christian missionary the crowning evidence of the Holy Prophet's "sinfulness." He would not for a minute consider what the Holy Qur-án says elsewhere. That *erring* is not the significance of *ḍáll* here is shown conclusively by 53 : 2, which says: "Your companion *did not err.*" Now, one who is spoken of as *never having erred* in one place could not be described as *erring* in another, while both revelations belong to about the same period, ch. 93 being, if anything, earlier than ch. 53. Nor do the two verses contradict each other. The mistake arises from not paying attention to the breadth of conception of the words, and insisting on attaching always the same significance to a word, whether the context allows it or not. As for the assertion that the Holy Prophet was a worshipper of idols before he was called to prophethood, it is absolutely false. There are authoritative reports that as early as his journey to Syria in the company of his uncle he expressed his strong hatred for idol-worship. Of his childhood many anecdotes are related by his uncle, Abu Talib—whose great affection for the Prophet withstood the opposition of the whole of his nation later on, when the Quraish rose up against him to a man—which afford strong evidence of this abhorrence of idol-worship. Abu Talib told his brother Abbas that he never found Muhammad (may peace and the blessings of Allah be upon him) telling a lie, nor did he ever witness in him derisiveness or ignorance (*jáhiliyyat*); nor did he ever go out with children, taking part in their sports. Let us first consider the context. Vv. 6, 7, 8 stand in close relation respectively to vv. 9, 10, and 11; v. 6 tells the Prophet that he was himself an orphan, and the conclusion that he should not therefore oppress the orphan is drawn in v. 9; similarly, v. 8 speaks of the Divine favour on him in making him free of want, and the conclusion is drawn in v. 11 that he should therefore announce the Divine favour on him. Thus it is clear that v. 6 stands in close relation to v. 9, and v. 8 to v. 11, and the conclusion is evident that vv. 7 and 10 refer to the same subject. Now, v. 10 plainly speaks of *one who asks* to be guided to the truth, or a petitioner generally who needs the help of another, being unable himself to do a thing or undertake a task (see next note). The Holy Prophet was no doubt a *sáil* in this sense. He did not worship idols, but neither could he, without the help of Allah, find out the way for the regeneration of his people, for which his soul yearned so eagerly. Hence *he was unable to see the way by himself*, and the word *ḍáll* signifies one who is *perplexed and unable to see the way* for himself, for the verb *ḍalla*, of which *ḍáll* is a nominative, signifies *he was perplexed and unable to see his right course* (Ibn us Saeed, TA-LL). The true significance of the word is thus that Allah found the Prophet in quest of the way, but unable to chalk out a way for himself, and therefore He *guided* him by Divine light. In this manner was the Prophet told not to chide any

Ar. *thee.* 8 And find *you* in want and
Ar. *thee.* make *you* to be free from want ?[2757]
9 Therefore, as for the orphan, do not oppress (him).[2758]
10 And as for him who asks, do not chide (him),[2759]
11 And as for the favour of
Ar. *thy.* *your* Lord, do announce (it).[2760]

وَوَجَدَكَ عَآئِلًا فَأَغْنٰى ۝
فَأَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝
وَأَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

petitioner, and to render help to him as Allah had helped him. Or *ḍáll* also signifies *one who becomes lost* (TA-LL) in the pursuit of some object, as Jacob's children speak of their father as being in *ḍalál* (Rgh), i.e. lost in the love of Joseph, and thus the meaning may be that the Holy Prophet had so devoted himself to the quest of the right way for the world that he had lost himself in that quest.

Rz gives twenty different explanations of these words. In addition to what has been said, I may notice the first of these, which is based on the authority of Ibn-i-'Abbas, Hasan, Dk, and others, according to which *ḍáll* means *ghẚfil*, i.e. *not knowing* prophecy and the injunctions of law; and this explanation is in accordance with what is said in 42 : 52 : " And thus did We reveal to you an inspired book by Our command ; you did not know what the book was, nor what the faith was, but We made it a light, guiding thereby whom We please of Our servants."

The verse quoted above also corroborates the explanations given above, for the gist of these explanations is the same as that of 42 : 52, viz. that he did not know how to guide others to the right path, but he was anxious for them, and so Allah showed him the way.

2757 Finding the Holy Prophet in want, and freeing him of want, do not refer to his temporal or pecuniary circumstances only (if they refer to them at all), but also to his spiritual needs and the satisfaction of the same; or they refer to his loneliness at first and the gathering round him of men afterwards to help his cause (Rz).

2758 No other teacher in the world has laid such great stress upon the care of orphans. In one of the many of his sayings he says: *He who takes care of the orphan and I are like these two* (showing his two fingers close to each other). In another he says : *When the orphan weeps, his tears fall into the hand of the Beneficent God* (Rz).

2759 The word *sáil* occurring in this verse is interpreted generally as meaning *a beggar*. But *petitioner*, or *one who asks*, is a much better rendering, for it retains the breadth of the original conception. Hasan, however, interpreted the word as meaning من يسأل العلم i.e. *he who asks about knowledge*, and this interpretation is corroborated by what is related in the opening verses of ch. 80 (Rz). This interpretation is, moreover, in consonance with the chief object of a prophet's mission, which aims at spreading true knowledge.

2760 The *ni'mat*, or the favour, is no other than revelation, the greatest of all Divine favours, as it is recognized to be throughout the Holy Qur-án ; and, in fact, this was the favour which the Holy Prophet continued to announce throughout his life. Mujahid says تلك النعمة هي القرآن i.e. this favour is the Qur-án (Rz).

CHAPTER XCIV

THE EXPANSION

(*Al-Inshirāḥ*)

REVEALED AT MECCA

(8 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ
Ar. *thee.* Ar. *thy.*	1 Have We not expanded for *you your* breast,[2761]	اَلَمۡ نَشۡرَحۡ لَکَ صَدۡرَکَ ۙ
Ar. *thee.* Ar. *thy.*	2 And taken off from *you your* burden,	وَ وَضَعۡنَا عَنۡکَ وِزۡرَکَ ۙ

General remarks.

THIS chapter, like its predecessors, also comforts the Prophet. His difficulties were not to continue, but would soon be followed by ease, and it was a sufficient indication of this that his breast was *opened* or *expanded* for the truth (whence the title of this chapter). The great burden which almost broke his back, his deep anxiety for humanity, had been removed by the Divine grant of revelation to him. In fact, this chapter is closely connected with the preceding one, as both show that the Holy Prophet had suffered great anxiety on account of fallen humanity, and it was Divine revelation that ultimately took him by the hand, thus guiding his steps and relieving his great anxiety.

2761 What is meant by شرح الصدر or the *expanding of the breast*, becomes clear by a reference to Moses' prayer in 20 : 25, where exactly the same words occur: رب اشرح لی صدری "O my Lord! expand my breast for me." The same words occur also in 6 : 126, with the same significance: "Therefore (for) whomsoever Allah intends that He should guide aright, He expands his breast for Islam," and as opposed to this it is added: "And (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow." There is a report according to which Gabriel opened the breast of the Holy Prophet while he was yet a boy in the charge of his nurse, and washed his heart; the authenticity of this has been questioned on critical grounds by Qazi (Rz). But even that criticism, I think, is due to a misconception, for the same incident is related to have taken place again when the Holy Prophet was entrusted with his Divine mission. The incident was therefore evidently a *kashf*, or *a clear vision*, which signifies exactly what *the expanding of the breast* signifies on the several occasions mentioned above. AH says: "*The expanding of the breast signifies its illumination with wisdom and its vastness for the reception of what was to be revealed to him.*" This is what is accepted generally, but it is better to give the words a wider significance, including what is said here, *as well as the severe struggles which he was to meet in inviting men to unity and the possibility of afflictions*

3 Which pressed heavily upon *your* back,[2762] (Ar. *thy*.)
الَّذِيٓ أَنقَضَ ظَهْرَكَ ۝

4 And exalted for *you your eminence* ?[2763] (Ar. *thee*. Ar. *thy*. Or, *mention*.)
وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

5 Surely with difficulty is ease.
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

6 With difficulty is surely ease.[2764]
إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

7 So when *you are* free, strive hard,[2765] (Ar. *thou art*.)
فَإِذَا فَرَغْتَ فَانصَبْ ۝

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arising from the persecutions of the unbelievers. Raghib gives a similar explanation, viz. *its expansion with Divine light and tranquillity.* Proof of the breast expansion in this sense is abundantly met with in the Prophet's later life: (1) In his praying for the forgiveness of his enemies after their persecutions had reached the utmost limit, while other prophets, as Noah (71 : 26) and Moses (10 : 88), prayed for the destruction of their enemies. (2) In his actually forgiving his severest enemies when he conquered Mecca, an incident unparalleled in temporal or sacred history. (3) In the broadness of his morals. (4) In enduring the hardest trials with the greatest forbearance and without ever uttering words of impatience such as are met with in the lives of other prophets, as the words, *Eli, Eli, lama Sabachtani*, uttered by Jesus. (5) In the complete trust which he retained in the Divine Being when facing the greatest dangers. (6) In the great fortitude shown on various occasions. (7) In performing with the utmost exactitude his multifarious duties as a spiritual teacher and guide, as a legislator, as a judge, as a general leading his forces to war, as a king and ruler, as a loving husband, as an affectionate father, as a friend, as a guardian of the interests of the poor and the orphans, and as occupying a number of other capacities. *The expansion of the breast* stands, in one word, for *the greatness of the heart of the Prophet.*

2762 The burden which pressed heavily upon his back signifies anxiety for raising his people from the ignorance and superstitions in which they were involved. Compare 26 : 3 : " Perhaps you will kill yourself with grief because they will not believe." It may refer to his anxiety as to how he would be able to bear the heavy burden of prophethood (Rz), (also compare Moses' prayer in 20 : 26, " And make my affair easy to me," uttered along with his prayer for the expansion of his breast); or as to his protection from every sin and purification from every dross. The *removal* of the burden signifies the relief of anxiety by way of *mubálagha*, or exaggeration, as you say رفعت عنك مشقة الزيارة i.e. *I have removed from you the suffering of the visit,* though there was no visit and consequently no suffering (AH).

2763 This is a clear prophecy of the glorious eminence to which the Holy Prophet was to be raised, being uttered at a time when he was alone and unknown. For *zikr*, meaning eminence, see 855; but even if *zikr* may be interpreted as meaning *mention*, the significance of the verse still remains the same.

2764 In consonance with what is said in v. 4, the *ease* refers to the *ultimate triumph* of the Holy Prophet, and *the difficulty* to the *trials* which he was then undergoing, though the passage as well reveals a general law of nature that difficulty is followed by ease. The statement is repeated, showing that Islam would twice be under great difficulties and trials, and that on both occasions it would come out with ultimate triumph. There are clear indications in the Holy Qur-án and in the sayings of the Holy Prophet of the trials and difficulties of Islam in the latter days, as great as those at the time of its birth, and the reference in the repetition here is probably to that, and to its final predominance over the religions of the world.

2765 *Faragha* must be followed by a word to make clear its significance. Thus فرغ من الشغل means *he was free,* or *vacant, from occupation;* and فرغ من الامر

Ar *thy.* Ar. *thy.*	8 And make *your* Lord *your* exclusive object.	وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

means *he had finished the affair*; and فرغ له means *he applied himself exclusively to him* (LL). As *faraghta* in this verse is not followed by any such word, the commentators make various suggestions, some taking the meaning to be, he had finished the *worldly affairs*, some the *prayers*, some the *obligatory prayers*, and so on (Rz). I think the Prophet's being *free* signifies *his freedom from anxiety*, in reference to what is said in the previous verses, because all those verses show that the Prophet's anxiety was completely removed. Hence, being now free from all anxiety, he was to strive hard for the regeneration of his people and make his Lord his exclusive object. The derived word *fárigh*, occurring regarding Moses' mother in 28:10, also signifies *free from anxiety*; see 1872.

CHAPTER XCV

THE FIG

(*At-Tīn*)

REVEALED AT MECCA

(8 *verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

a 2099. 1 Consider[a] the fig and the olive,
2 And mount Sinai,
3 And this city made secure,[2766]

وَالتِّیۡنِ وَالزَّیۡتُوۡنِ ○
وَطُوۡرِ سِیۡنِیۡنَ ○
وَہٰذَا الۡبَلَدِ الۡاَمِیۡنِ ○

General remarks.

THIS chapter shows—by drawing a comparison between the Mosaic dispensation (of which the *Fig* is a symbol, thus giving its name to this chapter), which was to wither away like the fig in the Gospel, and the Islamic dispensation, which is represented by the olive (which being neither Eastern nor Western, its oil would light the world for ever)—that man is so created that he can rise to the highest degree of eminence if he sets before himself the right principles and acts on them, and that he degrades himself to the lowest position in creation if he is not guided by right principles, or, being so guided, fails to act upon them. Thus it refers to the perfection to which the superstitious Arabs should be raised through the Holy Prophet, as a nation reduced to the abject condition of slavery in Egypt had been made a ruling nation by Moses; at the same time giving a warning that, as the Israelites had failed to abide by those noble principles which had been the means of their exaltation and had again been subjected to disgrace, a similar fate would befall the Muslims if they did not abide by those noble rules of conduct through which they attained to greatness and glory. The chapter belongs to the same early period as the other chapters preceding it, though suggestions have not been wanting as to its being a Medinian revelation, which, however, being devoid of foundation, need not be taken seriously.

2766 The *fig* and the *olive* stand respectively for *the law given on mount Sinai* and *that revealed in the sacred city of Mecca;* and the two verses that follow make it clear. It must be remembered that a comparison between Moses and the Holy Prophet Muhammad is introduced in very early revelations, as here and in 52:1–6 and 73:15. That the fig stands for the Jewish dispensation is a fact admitted by all commentators of the Bible, and this is the significance underlying that otherwise inexplicable circumstance relating to Jesus cursing the fig-tree and its withering away. It is said in Matt. 21:19 that Jesus, coming from Bethany early in the morning and finding himself to be hungry, drew near to a fig-tree so that he might gather some figs; and seeing nothing but leaves upon it, he cursed the tree, and immediately it withered to the root. Even the Christian commentators of the Bible have had to admit that this action of

4 Certainly We created man in the best make.
5 Then We render him the lowest of the low,
6 Except those who believe and do good, so they shall have a reward never to be cut off.[2767]
Ar. *thee.*
7 Then who can give *you* the lie after (this) about the judgment?
8 Is not Allah the best of the Judges? [2768]

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْٓ أَحْسَنِ تَقْوِيْمٍ ۟
ثُمَّ رَدَدْنٰهُ أَسْفَلَ سٰفِلِيْنَ ۟
إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ
أَجْرٌ غَيْرُ مَمْنُوْنٍ ۟
فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۟
أَلَيْسَ اللّٰهُ بِأَحْكَمِ الْحٰكِمِيْنَ ۟

Jesus signified the rejection of the Jews. Jesus' action really meant that the Jews resembled the fig-tree, which had only leaves but no fruit, and even the leaves, representing as they did their outward actions of piety, should now wither away. The rejection of the Jews is more plainly referred to by Jesus in the parable of the garden (Matt. 21 : 33), which ends with the significant words: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43). The words of the Holy Qur-án we are commenting upon give us to understand that the Muslims are that other nation. It may be added that the prophet Jeremiah also compares the Jewish nation to two baskets of figs, the good figs standing for the righteous from among the Jews and the vile figs for the wicked ones (Jer. ch. 24).

As regards the olive, some Bible references no doubt hint at that also as being a symbol of the Jewish nation, but the Holy Qur-án compares it here to the law of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, and this is explained and clarified by a later revelation: "A likeness of His light is as a pillar on which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western" (24 : 35). Here clearly Islam is represented by the olive-tree and hence the olive must be taken for a symbol of Islam.

The comparison shows that whereas the law given on mount Sinai passed away like the fig-tree in Jesus' parable, the new light, lit from the blessed olive-tree, was never to be extinguished, because it belonged neither to the East nor to the West, but was meant for all men in all ages, while Moses' law was limited by considerations both of time and place. Thus, in this place, there is a hint touching the universality of the Holy Prophet's mission.

2767 The consideration of the mission of Moses as well as that of Muhammad (peace be on them) leads to one and the same conclusion, viz. that man has been created in the best of moulds, i.e. with enormous capability for progress, but he abases himself so as to make himself the lowest of the low, as the idol-worshippers by bowing low before such inanimate objects as stones, or as the Israelites by neglecting the injunctions which had been given to them through the prophets. All the prophets from Moses down to Jesus, and the Holy Prophet Muhammad, laid stress upon the fact that obedience to Divine commandments was the true source of man's greatness. The words contain a general law for the advancement of man as well as a prophecy relating to the high degree of perfection to which the Arabs were to be raised by the Holy Prophet, and the impending fate of the Meccan opponents, who were to be abased and brought low in the land if they did not respond to the Prophet's call. Only by a wild stretch of imagination could the words be applied to the so-called fall of Adam and its supposed consequences. Adam's departure from the garden could not be described as the lowest of the low, and the exception regarding believers shows the reference to be to the general condition of man.

2768 Both this verse and the one preceding it refer to the Divine judgment awaiting the rejecters of the Holy Prophet. The Judgment is as well a judgment of the guilty in this life as in the next.

CHAPTER XCVI

THE CLOT

(*Al-'Alaq*)

REVEALED AT MECCA

(19 *verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

Ar. *thy*.

1 Read in the name of *your* Lord who created.[2769]

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ

Or, *out of love*.

2 He created man *from a* clot.[2770]

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ

General remarks.

THE first five verses of this chapter are by universal admission the first revelation which the Holy Prophet received. In the arrangement of chapters, however, it is given its present place because the chapters preceding it lay the greatest stress upon the perfection and eminence to which the Holy Prophet was to rise, as well as the perfection and eminence to which he was to raise those who followed him—a goal which could not be attained by human effort; and hence the opening words of this chapter tell him to seek the assistance of the Divine Being. The chapter is called *The Clot* because of the statement made in the second verse that Allah created man from a clot of blood, which contains a hint that, as a beautiful human form is evolved out of such a humble origin, even so the Holy Prophet would be made to rise to the greatest eminence from the humble circumstances in which he was placed.

2769 On the authority of Bkh as well as other reliable reports, the first five verses of this chapter are agreed to be the first revelation that was received by the Holy Prophet in the Hira, though suggestions are not wanting that it was preceded by the *Fátiḥah*, or that the opening verses of the 74th chapter form the first revelation. The latter statement has been shown to be erroneous in the introductory note to the 74th chapter, while the former is also unsupported by sufficient authority. The words *in the name of your Lord* signify *by the assistance of your Lord*. The circumstances attending this first revelation are met with in trustworthy reports, and from these it appears that the Holy Prophet's first reply to the angel who brought this message was, that *he was unable to read*. This leaves no doubt as to the Holy Prophet being unable to read or write.

2770 *'Alaq* signifies *a clot of blood* as well as *attachment* and *love* (TA-LL). The former significance is the one generally adopted, because of the mention of *'alaqah* in the process of the creation of man in other places in the Holy Qur-án. While there can be no objection to this significance, as indicating the insignificance of man's origin, thereby referring to the greatness to which the Prophet was to be raised from a humble beginning, I note in the

Ar. *thy.* — 3 Read and *your* Lord is Most Honourable,[2771]

4 Who taught (to write) with the pen,[2772]

5 Taught man what he knew not.

6 Nay! man is most surely inordinate,

7 Because he sees himself free from want.[2773]

Ar. *thy.* — 8 Surely to *your* Lord is the return.

Ar. *hast thou.* — 9 *Have you* seen him who forbids,

10 A servant when he prays?[2774]

Ar. *hast thou.* — 11 *Have you* considered if he were on the right way,

12 Or enjoined guarding (against evil)?

Ar. *hast thou.* — 13 *Have you* considered if he gives the lie to the truth and turns (his) back?

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
الَّذِي عَلَّمَ بِالْقَلَمِ ۝
عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝
كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ۝
أَن رَّآهُ اسْتَغْنَىٰ ۝
إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝
أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝
عَبْدًا إِذَا صَلَّىٰ ۝
أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ۝
أَوْ أَمَرَ بِالتَّقْوَىٰ ۝
أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ۝

margin the other significance of the word. There is also a report according to which Almighty God said: *I loved that I should be known, so I created man.* Hence the creation of man, or more properly of the Perfect Man, in the image of the Divine Being is due to the attribute of *love* in Him. This attribute is the groundwork of sufi-ism in Islam. In the mention of *man* I think there is a special reference to the *Perfect Man*, or the Holy Prophet.

2771 *Rabb*, as explained in 5, is the Fosterer, and being such, enables a person or thing to attain one stage after another, until it reaches its goal of completion, and hence in ربك الاكرم there is a reference to the great goal of honour and glory which the Prophet was to be made to attain.

2772 The mention of the *pen* in this the very first revelation of the Holy Prophet is significant, and it not only indicates "the powerful help for propagating the knowledge of the Divine Unity" which the Holy Prophet was to find in the *pen* (Rodwell), but signifies as well that the pen should be specially used in guarding the revelation which was to be granted to the Holy Prophet—in guarding what was before unknown to the *perfect* man and which the Lord was now about to teach him (v. 5). It is a fact that the pen has played an important part in the propagation of Islam as well as in the protection of the Qur-án against corruption of every sort. The frequent mention of *writing* and *pen* in the Holy Qur-án, and particularly in connection with the revelation of the Holy Prophet, is rather striking when it is borne in mind that not only was the use of writing a rare novelty in the Arabian peninsula, but the man who is the apparent speaker of the words was himself unacquainted with either writing or reading.

2773 Some reports apply the words from here to the end of this chapter to Abu Jahl, as he was the man who, in particular, forbade the Holy Prophet to pray near the Ka'ba, but the fact is as stated on many similar occasions, that general words cannot be exclusively applied to particular persons. In Abu Jahl we no doubt meet with a most prominent example of the description given, because he was the leader of the opponents of the Holy Prophet at Mecca, and his end is an example to all leaders of evil and mischief.

2774 There is special reference in the indefinite form to the Holy Prophet.

14 Does he not know that Allah does see?
15 Nay! if he desist not, We would certainly smite his forehead,[2775]
16 A lying, sinful forehead.
17 Then let him summon his council,
18 We too would summon the braves of the army.[2776]
19 Nay! obey him not, and make obeisance and draw nigh
a 978. (to Allah).[a]

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۝
كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝
نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝
فَلْيَدْعُ نَادِيَهُ ۝
سَنَدْعُ الزَّبَانِيَةَ ۝
كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۝

2775 The foreheads of the leading Quraish opponents of the Holy Prophet, Abu Jahl among them, were smitten on the day of Badr.

2776 *An-nádi* signifies *al-majlis* or *the council.* The *dárun-nadwah* at Mecca (from the same root *nada*) was the great council hall of the nation, where the chief men assembled together in consultation over matters of importance relating to the whole of the nation, the undertaking of wars, etc. Rz paraphrases فليدع ناديه as follows: *Gather together those whom you consider honourable and able to defend, so that they shall help you.* The *zabániyah* "with the Arabs of the classical age" signifies the *shurat* (LL, so also Kf, Bḍ, Rz), "applied in the earlier sense of *the braves of an army*, or in the later sense of *the armed attendants of the prefect of the police* (S). This is the primary significance" (LL). The two verses thus clearly speak of the battles in which the mighty men of both sides were to be brought into conflict. Even taking the *zabániyah* as signifying the *angels of punishment*, the words may apply as well to this life as to the hereafter. Thus Rz says: "It is said that this is an announcement from Allah that he shall be dragged in this world like a dog, and he received this punishment on the day of Badr, and it is said that this is rather an announcement that the angels of punishment will drag him to fire in the hereafter." It is also related that Abu Jahl had once boasted, when addressing the Holy Prophet: وما بالوادى اكبر ناديا منى "And there is none in the valley who has a greater council than I," and that there is a reference to this in v. 17 (AH), which also makes the challenge applicable to this life.

CHAPTER XCVII

THE MAJESTY

(*Al-Qadr*)

REVEALED AT MECCA

(*5 verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 Surely We revealed it on the *grand night*.[2777]

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝

2 And what will make *you* comprehend what the *grand night* is?

وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝

Ar. *night of majesty.*
Ar. *thee.*
Ar. *night of majesty.*

General remarks.

THE very first revelation of the Holy Qur-án contained in the last chapter is suitably followed in arrangement by one that relates when the revelation of the Qur-án began. It was the night of Majesty (one of the last ten nights of the month of Ramaḍan) which first witnessed the shining of that light which was destined to illumine the whole world. And the coming of the first revelation on the night of *Majesty*, which gives its name to this chapter, contained a clear indication that the most majestic of all revelations was now being granted to the world, and that the majesty of this revelation, as well as of its recipient, should be established in the world. The chapter is unquestionably one of the very earliest revelations.

2777 *Lailat-ul-qadr*, which I have rendered as the *grand night*, and which literally means *the night of majesty* or *grandeur* or *greatness*, is a well-known night in the month of Ramaḍan, being the 21st or 23rd or 25th or 27th or 29th night of the month, or more probably one of the latter three. In 44 : 3 it is called *the blessed night*. From 2 : 185 it appears that the Holy Qur-án was revealed in the month of Ramaḍan, and from the above it appears to have been revealed on the *grand night*; by revelation of course being meant its first revelation, because the whole was revealed in portions during twenty-three years, and the word Qur-án is applicable as well to a portion as to the whole. It is for this reason that the *i'tikáf*, or adhering to the mosques, is fixed for the last ten days of the month of Ramaḍan, and in fact *lailat-ul-qadr* owes its importance to the fact that it was on this night that the most blessed and perfect of all revelations was vouchsafed to the world. Moses' fasting for forty days previous to the receipt of revelation (Exod. 24 : 18), and Jesus' keeping fast for the same number of days before he was called upon to undertake the office of prophethood (Matt. 4 : 2), show that the gift of revelation comes with fasting; hence the Muslims are required to fast every year for thirty days, and special Divine blessings are promised to them in the concluding days of the fasts.

Ar. *night of majesty.*	3 The *grand night* is better than a thousand months.[2778]	لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۝
Or, *spirit.*	4 The angels and the *inspiration* descend in it by the permission of their Lord for every affair,[2779]	تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۝
	5 Peace! it is till the break of the morning.[2780]	سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝

But the *lailat-ul-qadr* carries another and deeper significance. The time during which a prophet appears is usually a time of darkness, and, as such, is often compared to a night in the Holy Qur-án ; but as in this darkness comes a blessing from on high in the person of a Divine messenger, this night is a blessed and majestic night. Hence the period of the advent of a Divine messenger may also be metaphorically called *lailat-ul-qadr*. Its designation as the *blessed night* in 44 : 3, followed as it is by the statement that in it " every wise affair is made distinct," shows clearly that the other significance of the word is based on the Holy Qur-án itself, because it is during the time of a prophet's advent that true wisdom is distinctly established.

2778 A thousand months are equal to about 83 years, leaving 17 years to complete a century. There is a saying of the Holy Prophet according to which a *mujaddid*, or *a reformer*, will appear among the Muslims at the commencement of every century. The deeper significance of *lailat-ul-qadr* given in the previous note finds additional support in the circumstance that such a reformer would, under ordinary circumstances, work for some twenty years, and this period is therefore better and richer than the remaining eighty years marked by the absence of a reformer.

2779 The descent of the angels and the " inspiration " also show that *lailat-ul-qadr* has a deeper significance, for though a particular night in the month of Ramaḍan may be characterized by great Divine blessings, it is more especially in connection with the mission of one appointed by Allah for the regeneration of the world that " the angels and inspiration " come down from heaven, such being the Divine support of his cause. For the meaning of *rúḥ* see 653, 2183.

2780 " Peace " is the chief distinction of *lailat-ul-qadr*. This *peace* comes to the hearts of the true devotees in the form of a tranquillity of mind which makes them fit to receive Divine blessings. Its continuance " till the break of the morning " is quite clear when the night is taken literally ; the break of morning would signify the approaching end of the reformer, when truth, like the light of the day, has made itself fully manifest.

CHAPTER XCVIII

THE CLEAR EVIDENCE

(*Al-Bayyinah*)

REVEALED AT MECCA

(8 *verses*)

In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence:[2781]	لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ
2 An apostle from Allah, reciting pure pages,[2782]	رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ

General remarks.

THE Holy Prophet, who received the mightiest of the revelations, is here called the *Clear Evidence* (the words supplying the name to this chapter), who distinguished truth from falsehood, because his revelation, as this chapter shows, contained all the pure and essential teachings of the previous scriptures. It may not be one of the early revelations, but there seems to be no doubt that it is a Meccan revelation, such being the opinion of the majority.

2781 There is a difficulty in this passage about the word *munfakkin*, which is ordinarily followed by the object from which the *separation* is declared. Thus you say: انفك الشيء من الشيء i.e. *the thing became separated from the thing*, and انفككت منك signifies *I became separated from you* (TA-LL). The commentators have felt a difficulty in supplying the omission, and they generally suppose عن كفرهم i.e. *from their disbelief*, to be understood after the word *munfakkin*. But this introduces new difficulties (Rz). The omission is really, as in the case of all omissions in the Holy Qur-án, suggested by the context. *Those who disbelieved from among the people of the Book and the polytheists* clearly suggests two parties of the people, *those who disbelieved in the Holy Prophet* and *those who believed in him*, and the mention of one in such a case is always sufficient. The *good ones* or the *faithful* could not be distinguished from the *evil ones* or *those who disbelieved* until the Distinguisher—*al bayyinah*, or the Clear Evidence—had made his appearance. What the *bayyinah* is, is explained in the next verse: it is an apostle from Allah.

2782 It should be noted that the Apostle is here described as reciting pure *pages*, thus showing clearly that the Qur-án existed in a written form at the time of the revelation of this chapter; and if the earlier revelations were so systematically written down, it is a clear proof that the later revelation was also regularly consigned to writing.

Or, *ordinances.*

3 Wherein are all the right *books*.[2783]

4 And those who were given the Book did not become divided except after clear evidence had come to them.[2784]

5 And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.

6 Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.

7 (As for) those who believe and do good, surely they are the best of men.

8 Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him;[2785] that is for him who fears his Lord.

فِيْهَا كُتُبٌ قَيِّمَةٌ ۝
وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا
مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝
وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَ
يُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝
اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ
الْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝
اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ
هُمْ خَيْرُ الْبَرِيَّةِ ۝
جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ
رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ

2783 *Kutub*, plural of *kitáb*, signifies *ordinances* as well as *books.* Whichever significance may be adopted, the meaning of the passage is that in the Holy Qur-án all those right directions are to be met with which were revealed in any other book, as well as those which may not have been previously revealed, but which are necessary for the guidance of man. The Qur-án thus claims to contain all the good points of other sacred books, and, in addition, to supply their deficiencies. The addition of the word *qayyimah*, or *right*, to *kutub*, is to show that the Holy Book is freed from all the errors which crept into other sacred books; to the same purpose is the use of the word *mutaharah* (as qualifying the Qur-án), which signifies مطهرة عن الباطل i.e. *purified from falsehood* (Rz).

2784 The division into parties mentioned here is either the same as that spoken of in v. 1, or else it means that the people of the Book aforetime became divided into parties, some accepting and others rejecting, some following the good and others the evil, until clear evidence came to them; and thus it is affirmed that the separation of the good and the evil always followed the coming of a separator, and that what happened now also happened before when apostles appeared among the followers of the Book.

2785 This description of the companions of the Holy Prophet is a conclusive proof of the falsity of the abuses levelled at them.

CHAPTER XCIX

THE SHAKING

(*Az-Zilzál*)

REVEALED AT MECCA

(8 *verses*)

In the name of Allah, the Beneficent, the Merciful.

1 When the earth is shaken with her (violent) shaking,

2 And the earth brings forth her burdens,

3 And man says: What has befallen her?

4 On that day she shall tell her news,

Ar. *thy.* 5 As if *your* Lord had revealed to her.[2786]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝

General remarks.

THE *shaking* spoken of in the first verse of this chapter, from which it receives its title, is a prophecy of the great disasters which shook Arabia at the advent of the Holy Prophet, and of the unprecedented disasters which are shaking the whole world now. As a transformation was brought about as the result of these disasters in the time of the Holy Prophet, a great spiritual awakening is expected even now. The chapter is one of the earliest revelations.

2786 Considered in connection with this life, the prophecies refer to the time when, after being severely shaken, as Arabia was, the earth was to bring forth its dead, who would then be raised spiritually to life. For this significance of *zalzalah*, or *shaking*, see 1668. The telling of her news by the earth signifies the appearance of circumstances which would make manifest what evil and injustice had been wrought on her, as is shown by the confession of the Meccans that they had been evil-doers. Some consider the verses to describe the signs of the latter days, or of the approach of the judgment day, the words indicating in that case that great earthquakes and other disasters would shake the whole of the earth. These disasters in the form of earthquakes and wars, culminating in the mighty European conflict of our own times, are quite unprecedented in the history of the world, and have shaken the earth almost to its foundations, and are a clear sign that we are living in days which are spoken of in the sacred writings as the *latter days*. The bringing forth of its burdens would in that case signify the laying open of its great treasures in the form of its

6 On that day men shall come forth in sundry bodies that they may be shown their works.
7 So he who has done an atom's weight of good shall see it.
8 And he who has done an atom's weight of evil shall see it.[2786A]

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۙ
لِّيُرَوْا أَعْمَالَهُمْ ۞
فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ ۞
وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۞

mineral and other productions. Others, still, think that the whole only applies to the last, or the resurrection day, but man's saying *what has befallen her* is better explained if the verses are taken as relating to this life.

2786A The consequences of the good and the evil that a man works are often shown to him in this life, though their perfect manifestation must no doubt take place hereafter. The Holy Prophet's followers and his opponents were, however, made to taste of the good and the evil respectively which they had done in this very life, as a proof that the reward and the punishment of the hereafter was also a truth.

CHAPTER C

THE ASSAULTERS

(*Al-'Ádiyát*)

REVEALED AT MECCA

(11 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
a 2099. Or, *assaulters uttering cries.*	1 Consider[a] the *runners breathing pantingly,*	وَالْعٰدِيٰتِ ضَبْحًا
	2 Then those that produce fire striking,	فَالْمُوْرِيٰتِ قَدْحًا
Or, *make raids.*	3 Then those that *press forward* at morn,	فَالْمُغِيْرٰتِ صُبْحًا
	4 Then thereby raise dust,	فَاَثَرْنَ بِهٖ نَقْعًا
	5 Then rush thereby upon an assembly :	فَوَسَطْنَ بِهٖ جَمْعًا
	6 Most surely man is ungrateful to his Lord.[2787]	اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ

General remarks.

THIS chapter receives its title from the prophetic mention of the *Assaulters* in the first verse, showing that the great disasters spoken of in the last chapter were to be brought about by means of wars. This proved true not only in the time of our Holy Prophet, but its truth shines still more clearly in our own day, and the unprecedented wars of our time are no doubt a precursor of a great spiritual awakening, even as they proved in Arabia thirteen centuries ago. And as in its subject-matter, so also in its date of revelation, this chapter may be classed with the one preceding it.

2787 According to most commentators, the description in the first five verses is applicable either to camels or to horses. The former view is based on Ali's interpretation, who said that by *al-'ádiyát* were meant the camels that run from Arafat to Muzdalfa, two places in connection with the pilgrimage ceremonial. الموريات قدحا in this case means the striking of their hoofs against stones in running so hard as to produce fire; المغيرات صبحا refers to their running fast on the morning of the day of sacrifices to Mina; while وسطن به جمعا signifies their coming into Muzdalfa, which is called *al-jam'a*, on account of the gathering of the pilgrims there (Rz). The other interpretation, according to which horses are meant, is based on the authority of I'Ab, Dk, and most other commentators, and refers to the horses employed in wars, the reference being of course prophetical. The reference may as well be to the warriors themselves, and the

7 And most surely he is a witness of that.

8 And most surely he is tenacious in the love of wealth.

9 Does he not then know when what is in the graves is raised,

10 And what is in the breasts is made apparent?

11 Most surely their Lord that day shall be fully aware of them.[2787A]

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ ۝
وَحُصِّلَ مَا فِي الصُّدُورِ ۝
إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

word *ḍab-ḥa*, which is considered to be applicable primarily to a *panting horse*, signifies as well the *uttering of a cry* (TA-LL), and والعاديات ضبحا may therefore signify, *consider the assaulters uttering cries*, and thus the warriors instead of the war-horses may be meant. The producing of fire in this case stands for the waging of war, and *al-mughírát* signifies *the raiders*; the five verses thus giving a description of the waging of war by the Meccans against the Muslims.

The sixth verse calls attention to the ungratefulness of the Meccans in rejecting the Holy Prophet; the reference in the first five verses (in case the first interpretation is adopted) being to the arguments of his truth, as made manifest in the running of camels to Mecca with pilgrims on them, as Abraham, who had prayed for Mecca to be made a resort for men, had also prayed for a prophet to be raised among them from among his posterity. And in the event of either of the other two interpretations being adopted, the reference is to the evidence of his truth, which would be made manifest in the wars that would be waged against him by the ungrateful Meccans, to whom he brought the truth, but who met him with the sword.

2787A The Lord being *Aware* on that day stands for the coming down of the punishment upon the guilty, as in this world a man can avoid punishment only so long as his guilt is not known to the proper authorities. But the Lord is aware at all times, hence the peculiar mention of *that day* is to characterize it as being the day of punishment, whether in this life or in the hereafter. Similarly the words *what is in the graves is raised* refers to the spiritual resurrection to be brought about after the wars.

CHAPTER CI

THE REPELLING CALAMITY

(*Al-Qári'ah*)

REVEALED AT MECCA

(11 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
	1 The repelling calamity!	اَلْقَارِعَةُ ۝
Ar. *what.*	2 *How terrible* the repelling calamity!	مَا الْقَارِعَةُ ۝
Ar. *thee.* Ar. *what.*	3 And what will make *you* comprehend *how terrible* the repelling calamity is?[2788]	وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۝
	4 The day on which men shall be as scattered moths,	يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝
	5 And the mountains shall be as loosened wool.[2789]	وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝
a 859, 1732.	6 Then as for him whose measure of good deeds[a] is heavy,	فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝

General remarks.

THE *repelling calamity* of this chapter, which gives it its title, is the same as the *shaking* of the last chapter but one. The date of revelation is also about the same.

2788 *Al-Qári'ah* (from *qar'*, meaning *striking with severity*) signifies الحادثة العظيمة or *a very great calamity*, and the word occurs without the definite article *al* in 13 : 31, where it is said: "And as for those who disbelieve, there will not cease to afflict them, because of what they do, *a repelling calamity* (*qári'ah*) . . . until the promise of Allah comes about." This use of the word *qári'ah* shows that the word signifies one of those great calamities which befell the Quraish from time to time. And although it cannot be denied that *al-qári'ah* is one of the names of the day of resurrection, the mere addition of *al* does not make any change in the meaning, but simply adds definiteness to the meaning of *qári'ah*, the word thus signifying the *promised* or *threatened* calamity; and thus it includes both the threatened calamity of this life and that of the hereafter. In 76 : 4 *al-qári'ah* signifies the great calamity which destroys a nation from the face of the earth, i.e. their doom.

2789 The opponents of the Holy Prophet became like scattered moths, and their great leaders, who were compared to mountains, lost their places in the battles, which are called a repelling calamity in 13 : 31; see 1282.

7 He shall live a pleasant life.

8 And as for him whose measure of good deeds is light,

9 His abode shall be the abyss.[2790]

Ar. *thee.* 10 And what will make *you* know what it is?—

11 A burning fire.

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝
فَأُمُّهُ هَاوِيَةٌ ۝
وَمَا أَدْرَاكَ مَا هِيَهْ ۝
نَارٌ حَامِيَةٌ ۝

2790 The original words are فامه هاوية *Háwiyah* is from هوى به meaning *he made it to fall down* (LL), and it signifies *a deep place of which the bottom cannot be reached* or *abyss* (TA-LL). The word *umm* means primarily *a mother*, and in all secondary significances some idea of the primary significance is retained. Thus among its various secondary significances are *source, origin, foundation, support, efficient cause of subsistence, anything to which other things are collected together, the main part of a thing, a man who has the charge of the food and service of a people* (LL). *A place of habitation* or *abode* is also called *umm* (Q-LL), because it grants protection to a man as does the mother to a babe. The *abyss* or *hell* is here called *a mother* to indicate that man's connection with hell is similar to that of a baby with its mother, viz. that his abode there fits him for progress in the spiritual world, he being brought up, as it were, in the bosom of hell as a child is brought up in the bosom of its mother, and that his stay in hell shall only be for a time, as the child draws nourishment from his mother for a time. Kf says: "Some, however, consider امه هاوية to be equivalent to هوت امه which is an Arab proverb calling for perdition on a man, and hence they regard the meaning to be: *And as for him whose measure of good deeds is light, he shall perish* (Kf, Rz).

CHAPTER CII

THE MULTIPLICATION OF WEALTH

(*At-Takás̤ur*)

REVEALED AT MECCA

(8 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
	1 Abundance diverts you,	اَلْهٰكُمُ التَّكَاثُرُ ○
	2 Until you come to the graves.[2791]	حَتّٰى زُرْتُمُ الْمَقَابِرَ ○
	3 Nay! you shall soon know,	كَلَّا سَوْفَ تَعْلَمُوْنَ ○
Ar. *again.*	4 *Nay!* Nay! you shall soon know.	ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ○
	5 Nay! if you had known with a certain knowledge,	كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ○
	6 You should most certainly have seen the hell;	لَتَرَوُنَّ الْجَحِيْمَ ○
	7 Then you shall most certainly see it with the eye of certainty;	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ○

General remarks.

THIS chapter, which is appropriately entitled *The Multiplication of Wealth*, from the occurrence of that word in the first verse, states that abundance of worldly goods and of the comforts of this life is the great impediment which keeps men away from the real object of life, and therefore, to make them realize it, it has always been necessary to divest them of some of these comforts. It is for this reason that Divine wisdom sometimes requires disasters to be brought upon men. Hence this chapter is closely connected with the previous chapters which speak of disasters. The truth of what is stated here was never so clearly realized by the world as it is to-day. The chapter is one of the earliest revelations.

2791 *At-takás̤ur* is of the measure of *tafá'ul*, from *al-kas̤rah*, or *abundance*, and besides implying contending or vying with one another in the multiplication of wealth, etc., sometimes implies *the doing of a thing with difficulty*, and sometimes stands for the *fi'l* itself (Rz). Hence I take *at-takás̤ur* as signifying simply *abundance*. The word *alhá* always requires an object following it with *'an*, to show what it is from which the attention is diverted. This object is omitted here because the statement itself is sufficient to show that diversion from the real object of life is meant. According to Rz, *coming to*

8 Then on that day you shall most certainly be questioned about the boons.[2792]

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

the graves signifies *death*, for it is said of *one who dies* زار قبره i.e. *he visited*, or came to, *his grave*. The statement is general, though made with reference to the unbelieving Meccans, for just as abundance diverted the Meccans from the real object of life, so does it divert always, and diverts the world even to-day.

2792 Verses 5–8 are considered as disclosing three degrees of certainty—*'ilm-ul-yaqīn*, *'ain-ul-yaqīn*, and *ḥaqq-ul-yaqīn*, i.e. *certainty by inference*, *certainty by sight*, and *certainty by realization*. A man can by inference attain to a certainty of the existence of hell in this very life (vv. 5 and 6), but after his death he sees hell with his own eye (v. 7); but a perfect manifestation of it will be realized by him on the day of resurrection (v. 8), for *being questioned about the boons* implies *tasting of the punishment* for failing to make right use of what was granted to man. But the words may also be taken as applying to this life. By pondering on the very nature of evil a man can become certain of hell, this being the certainty by inference. Then he can acquire a certain knowledge by sight, by seeing the fate of others. Lastly, he is made to realize it by disasters being brought upon his head. It is of this that the Meccans are warned.

CHAPTER CIII

TIME

(Al-'Aṣr)

REVEALED AT MECCA

(3 *verses*)

In the name of Allah, the Beneficent, the Merciful.

a 2099.

1 Consider[a] the time,
2 Most surely man is in loss,
3 Except those who believe
and do good, and enjoin on each other truth, and enjoin on each other patience.[2793]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
وَالْعَصْرِ ۝
اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۝
اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا
بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝

General remarks.

THIS chapter draws attention to the testimony of *Time* in showing that those alone shall prosper who accept the truth, the rejecters being utterly lost, and hence its title. The testimony of time is threefold; the flight of time affords the testimony that it is only those who do not waste the opportunity of doing good that will reap the advantage; the light which shines along the path of bygone ages shows us that those who did good and enjoined good on others prospered, while the evil-doers have always been brought to naught; and lastly, the time of the Holy Prophet afforded the clearest and most conclusive evidence that the believers and doers of good were successful, while their opponents sustained evident loss. The chapter is one of the earliest revelations.

2793 *'Aṣr* signifies *time* or *succession of ages* (TA-LL). Taking the second significance first, which is considered by Fr to be the meaning here (LL), the statement made calls attention to the succession of ages already past, the study of which is sufficient to show one that the end of man is nothing but perdition unless he believes and acts according to truth and enjoins it upon others. It is only truth that gives real life to mankind, and the Meccans are told that the same truth will be found prominent in the ages that have passed away. If, however, *'aṣr* is taken as meaning *time*, attention is here called to the flight of time, which is a clear indication that every man who is not engaged in doing some permanent and lasting good is really losing every minute that passes away. Some, however, understand by *al-'aṣr* the time of the Holy Prophet, and an authentic saying of his, in which he compares his own time to *'aṣr*, or the afternoon, supports this interpretation. The meaning in that case would be that the time of the Holy Prophet would be a self-evident indication that those who did not believe and do good would be the losers; this proof is clearly afforded by the life of the Prophet. According to I'Ab, *al-insán* here means a party of the idolaters who were most severe in their opposition to the Holy Prophet (Rz).

The enjoining of patience upon each other follows the direction to enjoin truth, because the preaching of truth brings man face to face with difficulties, and unless he is patient and forbearing under hardships, he cannot adhere to the *truth*.

CHAPTER CIV

THE SLANDERER

(Al-Humazah)

REVEALED AT MECCA

(9 *verses*)

In the name of Allah, the Beneficent, the Merciful.

1 Woe to every slanderer, defamer,[2794]

2 Who amasses wealth and *considers it a provision* (*against mishap*);[2795]

Or, *multiplies it.*

3 He thinks that his wealth will make him abide.[2796]

4 Nay! he shall most certainly be hurled into the crushing disaster,[2797]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ○

الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ○

يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ○

كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ○

General remarks.

As opposed to those who are spoken of in the last chapter as believing, doing good, and enjoining truth and patience, we have here a description of those who, instead of doing any permanent good, amass wealth, and instead of enjoining truth, slander others. There is also a prophecy here that woe shall be the end of the Holy Prophet's slanderers. It is one of the earliest revelations.

2794 The slanderers and defamers are condemned here generally, with particular reference to the Meccans, who started their persecution of the Holy Prophet by bitterly slandering and defaming him, so that the pilgrims coming to Mecca from afar should not listen to his teaching.

2795 *'Addada-hū* signifies, *he considered it a provision against the casualties of fortune* (S, Q-LL), from *al-'uddah* (Rz). The enemies of the Holy Prophet thought that his prophecies of their approaching doom could not be fulfilled, because their wealth was considered sufficient to avail them against any disaster which time might have in store for them.

2796 The meaning is, he thinks that he would abide in prosperity, or in the place he occupies, because of his wealth.

2797 The coming of the crushing disaster implied in the previous verses is plainly affirmed here. *Al-ḥuṭamah* is derived from *ḥaṭima*, meaning *it became broken in pieces* (LL). The name is applied to the *second stage of hell* (Rz), *a gate of hell* (Q-LL), because it crushes everything that is cast into it. I translate it as *the crushing disaster*, so that it

Ar. *thee.*

5 And what will make *you* realize what the crushing disaster is?
6 It is the fire kindled by Allah,
7 Which rises above the hearts.[2798]
8 Surely it shall be closed over upon them,
9 In extended columns.[2799]

وَمَآ أَدْرٰىكَ مَا الْحُطَمَةُ ۝
نَارُ اللّٰهِ الْمُوْقَدَةُ ۝
الَّتِىْ تَطَّلِعُ عَلَى الْأَفْـِٕدَةِ ۝
إِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝
فِىْ عَمَدٍ مُّمَدَّدَةٍ ۝

may include both hell and the other disasters which were prophesied to crush the wealthy defamers of the Holy Prophet, their punishment being called by this name because they wanted to *crush* the Holy Prophet and the truth he brought.

2798 It should be noted that the fire of hell is described as *rising over the hearts*, showing that it is within the heart of man that the origin of hell-fire lies. A man's hell is thus within his own heart in this life, and it will assume a more palpable shape in the life to come.

2799 The *extended columns* of the fire that rises over the hearts arise from the inordinate desires in which man indulges, which, never being satisfied, become a source of torture for man in this life.

CHAPTER CV

THE ELEPHANT

(*Al-Fil*)

REVEALED AT MECCA

(5 *verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

Ar. *hast thou.* Ar. *thy.*

1 *Have you* not considered how *your* Lord dealt with the possessors of the elephant?[2800]

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ○

2 Did He not cause their war to end in confusion,

اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ○

General remarks.

THIS chapter shows that if Allah was so jealous for the protection of a mere emblem of His Unity, a building of stones, the Ka'ba, that He destroyed a most powerful army for its sake, though the Ka'ba was then in possession of idolaters, He would be still more jealous for His chosen Prophet, whom He had selected to proclaim His Unity throughout the whole world. The chapter is entitled *The Elephant* on account of the presence of elephants in the invading army. It is one of the earliest revelations, and shows how early the enemy had made his plans to destroy the Muslims.

2800 The reference is to the memorable invasion of Mecca by Abraha, the Christian viceroy of the king of Abyssinia at Yemen. Abraha's object was to destroy the Ka'ba so as to divert the Arab religious enthusiasm to San'aa, where he had built a magnificent cathedral for the purpose, as well as the Arab trade. This army is known in Arabia as the *aṣḥāb-ul-fil*, or *the possessors of the elephant*, because of the presence of one or more elephants. The year in which the invasion took place is known as the *year of the elephant*, being the year 570 of the Christian era, and coinciding with the year of the Holy Prophet's birth. Unable to defend the Holy Place against the huge army, and failing to dissuade Abraha, who was now encamped some three days' march from Mecca, from his sacrilegious purpose, Abdul Mutallab thus prayed aloud, leaning upon the door of the Ka'ba: "Defend, O Lord! Thine own House; and suffer not the Cross to triumph over the Ka'ba!" and then the whole population of Mecca repaired to the hills around the holy city. Meanwhile a virulent form of small-pox or some other pestilence broke out in Abraha's army, with such severity that the army retreated "in *confusion* and dismay," many of them, being unable to find their way back, perishing in the valleys, while a part was swept away by floods (see Muir's *Life of Muhammad*, Introduction, p. c).

The incident is referred to here to show how Allah protected the Ka'ba against the designs of its powerful enemies, and thus maintained the supremacy of the Quraish over

3 And send down (to prey) upon them birds in flocks,	وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۙ
4 Casting them against hard stones,	تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۙ
5 So He rendered them like straw eaten up? 2801	فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۠

the whole of Arabia. Should they not then be grateful for this favour, and serve the *Lord* of the House, as clearly stated in the next chapter? There seems to be also an allusion to the circumstance that, in protecting the Ka'ba against an enemy, though it was then devoted to the worship of idols, Almighty God had shown a purpose in its preservation. The coincidence of this year with the year of the Prophet's birth no doubt furnishes the key to that purpose, because the Arabs not only knew that the Sacred House had Abraham's blessing, but also that Abraham had prayed for the appearance of a prophet from among them who should purify the House. The mention of the incident thus conveyed a warning to the Quraish that if the Lord had destroyed an army on account of its intention to demolish His Sacred House, would He leave those alone who wanted to destroy His Holy Prophet?

2801 The commentators relate some curious stories as to how Abraha's army was destroyed, but the historians only attribute the cause of its confusion to small-pox or pestilence (see Waqidi and Hishami). The Qur-án does not state how the destruction was wrought. The mention of birds is merely intended to show that they were destroyed and the birds feasted on their corpses, tearing off flesh from the dead bodies and casting it on stones. (For *birds* as evidence of the destruction of an enemy, see 1387.) Hence it is that in the concluding words their dead bodies are compared to *straw* (that is) *eaten up*. The stories credited by the commentators are so ridiculous that I need not mention them; besides, they are not referred to in any authentic report.

CHAPTER CVI

THE QURAISH

(Al-Quraish)

REVEALED AT MECCA

(4 verses)

In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1 For the protection of the Quraish[2802]—	لِاِيْلٰفِ قُرَيْشٍ ۝
2 Their protection during their journey in the winter and the summer[2803]—	اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۝

General remarks.

THIS chapter is closely connected with the last, and in fact continues the subject-matter, reminding the Quraish of the great benefits conferred on them because of their guardianship of the Ka'ba. For this reason the two chapters were sometimes read together, leading some to think that this is a portion of the previous chapter. The date of revelation is also the same.

2802 Quraish is the name given to the tribe descended from Nadr bin Kananah (Rz). According to some the word *Quraish* is the diminutive of *qarsh*, a big animal of the sea which eats others, but is not itself eaten. This is the explanation given by I'Ab, who recited in support of this statement the verse و قريش هى التى تسكن البحر + بها سميت قريش قريشا meaning: "And *Quraish* is that which lives in the sea, and hence the Quraish were called Quraish." Others suggest other derivations (Rz). The Quraish were settled at Mecca and had charge of the Sacred House, to which pilgrims resorted from all parts of Arabia, and therefore, being guardians of the Holy House, they enjoyed special honour among the tribes of Arabia.

The first verse of this chapter is connected with the last chapter, and it was only to make this connection prominent that some of the companions of the Holy Prophet read these two chapters sometimes without connecting them with *Bismillah*. The meaning thus is that Divine protection of the Ka'ba and destruction of its enemies was a special favour granted to the Quraish, for it led to their protection. It is a fact that, being guardians of the Ka'ba, they were respected when they set out on their journeys, while within the sacred territory they enjoyed an unparalleled safety, as is also stated elsewhere in the Holy Qur-án itself: "Do they not see that We have made a sacred territory secure,

2803, see next page.

3 So let them serve the Lord of this House,

4 Who feeds them against hunger and gives them security against fear.[2804]

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۙ

الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ

مِّنْ خَوْفٍ ۠

while men are carried off by force from around them?" (29 : 67.) But if the Ka'ba had been destroyed, the Quraish would certainly have lost their importance, and, with it, the special protection which they enjoyed.

2803 The protection mentioned in the last note was of special use to them in their journeys northward to Syria and southward to Yemen, the former of which was undertaken in the summer and the latter in winter, to carry on their trade.

2804 Feeding against hunger and granting security against fear were the two special favours conferred on the Quraish through the sacredness of the Ka'ba, because the pilgrimage gave a special impetus to their trade and the necessaries of life were brought to their very doors, while they were totally secure from all fear of attack, to which the other Arab tribes were constantly exposed.

CHAPTER CVII

THE ALMS

(*Al-Má'ún*)

REVEALED AT MECCA

(7 *verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Ar. *hast thou.*

1 *Have you* considered him who calls the judgment a lie?
2 That is the one who treats the orphan with harshness,
3 And does not urge (others) to feed the poor.[2805]
4 So woe to the praying ones,
5 Who are unmindful of their prayers,
6 Who do (good) to be seen,
7 And withhold alms.[2806]

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ۝
فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ۝
وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝
فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝
الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝
الَّذِيْنَ هُمْ يُرَآءُوْنَ ۝
وَيَمْنَعُوْنَ الْمَاعُوْنَ ۝

General remarks.

NOTWITHSTANDING the favours conferred upon the Quraish, spoken of in the last two chapters, they denied judgment, and trampled upon the rights of the orphans and the poor. It is on account of their withholding the *alms* from the poor that the chapter is entitled *The Alms.* It is an error to regard it as a Medina revelation. It may not be as early as the last two chapters, but it undoubtedly belongs to the early Meccan period.

2805 *Ad-dín* here signifies *judgment*, i.e. the principle that every deed shall be followed by its consequence. Hence the strong one who treats his weaker and helpless brother with harshness, and who does not devote a part of his wealth to the help of his poorer brethren, is condemned as being the one who gives the lie to the judgment. How anxious the Holy Prophet was for the welfare of the poor and the orphans is proved by this.

2806 *Al-má'ún* is derived from *ma'n*, which signifies *an insignificant* or *small thing* (Rz), and is considered to signify *zakát*, i.e. *the alms*, on the authority of Abu Bakr, 'Ali, I'Ab, 'Ik, Qtd, Dk, and others, probably because *zakát* forms a small portion of the whole property (Rz, Kf, etc.), while its primary significance is said to be the small household necessaries, such as *fire, water, salt, a hatchet, a pot, a dish*, etc. (Rz). The first significance is preferable.

The mention of those *who do good to be seen* does not lead to the conclusion that this portion of the chapter was revealed at Medina, because the unbelievers are apparently addressed, as the first verse shows.

CHAPTER CVIII

THE ABUNDANCE OF GOOD

(*Al-Kausar*)

REVEALED AT MECCA

(3 *verses*)

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Ar. *thee.*

1 Surely We have given *you* abundance of good,[2807]

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ

Ar. *thy.*

2 Therefore pray to *your* Lord and make a sacrifice.[2808]

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Ar. *thy.*

3 Surely *your* enemy is the one cut off (from good).[2809]

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

General remarks.

THIS is one of the earliest of revelations, and promises abundance of good of every kind to the Holy Prophet, while it shows that his enemies shall be deprived even of that good which was given to them as a favour in this life.

2807 *Al-kausar* signifies *abundance*, specially *of good*, and according to Rz includes *the good of this life and the good of the hereafter.* The existence in paradise of a river of this name, from which all other rivers flow, only shows that the *abundant good* granted to the Holy Prophet is such that others will also draw their good from him. It is related that I'Ab explained *kausar* as meaning *abundant good*, and when it was said to him that people say it is a river in paradise, he replied: هو من الخير الكثير i.e. "That too is of the *abundant good.*" The marvellous success which the Holy Prophet attained in regenerating a fallen nation, which is an unparalleled event in the history of the world, is one of the features of *abundant good* promised to him in this life.

2808 To be entitled to receive the abundant good promised to him, the Holy Prophet is told to pray to his Lord and to make a sacrifice, thus showing that any one who is desirous of obtaining the good of this life and the good of the hereafter should pray and make a sacrifice.

2809 The word *abtar* (from *batr*, meaning *the cutting off of a thing entirely*), as applied to a beast, means *one whose tail is cut off.* As applied to a man it conveys several significances, for instance, in *want* or *poor, suffering loss, one from whom all good* or *prosperity is cut off, having no offspring or progeny* (LL).

The wording of this verse shows that the statement is a retort against the opponents who called the Holy Prophet an *abtar*. It means that when the opponent dies no one shall succeed him; that he shall be cut off in failure and without attaining his object; that he shall have no helpers, and that he shall remain in contempt and abasement (Rz). Hence the verse contains a prophecy that as on the one hand *the Prophet shall have abundance of all good*, on the other *his enemies shall be cut off from all good*, not being able to attain their object in opposing the Holy Prophet, nor shall their children be their successors in their unbelief and opposition to the Holy Prophet.

CHAPTER CIX

THE UNBELIEVERS

(*Al-Káfirún*)

REVEALED AT MECCA

(6 *verses*)

In the name of Allah, the Beneficent, the Merciful.

1 Say: O unbelievers!
2 I do not serve that which you serve,
3 Nor do you serve Him whom I serve:
4 Nor am I going to serve that which you serve,
5 Nor are you going to serve Him whom I serve:
6 You shall have your recompense and I shall have my recompense.[2810]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ
لَآ اَعْبُدُ مَا تَعْبُدُوْنَ
وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ
وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ
وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ
لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ

General remarks.

THE *Unbelievers* (hence the title) are told in this chapter that they shall be requited for their misdeeds, while the Prophet shall reap the reward of his deeds. It belongs to the early Meccan period.

2810 The word *dín* signifies *recompense* or *reward*. It is a prophecy that those who serve Allah shall have a goodly reward from Him, while those who serve idols shall not obtain any help from their false gods. The next chapter refers to the reward of the truthful, Divine help and victory, and men entering into Islam in hosts, while the one following shows that the recompense of the idol-worshippers is that their wealth and all their efforts shall be entirely unavailing. Those who think that these words indicate that the Holy Prophet had despaired of the unbelievers and left them to their religion are mistaken. Not for a single moment did he cease to invite the unbelievers to accept Islam and to forsake the worship of the idols.

CHAPTER CX

THE HELP

(*An-Naṣr*)

REVEALED AT MECCA

(3 *verses*)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
	1 When there comes the help of Allah and the victory,[2811]	اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ○
Ar. *thou seest.*	2 And *you see* men entering the religion of Allah in companies,	وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ○
Ar. *thy.* Or, *protection.*	3 Then celebrate the praise of *your* Lord, and ask His *forgiveness*;[2812] surely He is oft-returning (to mercy).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ○

General remarks.

THIS chapter speaks of the great Divine *Help* and victory (from which it receives its title) with which the Holy Prophet's endeavours in the cause of truth were crowned. According to I'Ab it was an indication of the Holy Prophet's approaching end (Bkh). And Ibn-i-'Umar is reported as saying that this chapter was revealed during the last pilgrimage of the Holy Prophet, and that he lived only eighty days after its revelation (AH). Hence, though classed with the Medinian revelation, it was actually revealed at Mecca. As a complete chapter it may be said to be the last revelation of the Holy Prophet, and, coming down at Mecca, it showed how those wonderful prophecies, announced in utter loneliness and helplessness, were now fulfilled at Mecca by the Prophet visiting that sacred city with over a hundred thousand followers.

2811 The great victory which had come, and been followed by the conversion of Arabs in companies, was the conquest of Mecca in the year 8 A.H., while the next year was the year of deputations from Arab tribes embracing Islam one after another. The great and wonderful prophecies of the conversion of Arabia and of its subjugation being thus clearly fulfilled, the Prophet was given to understand that the time had now come when he should prepare to meet the Lord.

2812 Here the Prophet is told that when that great victory is attained which will make the truth of Islam shine as the midday sun, so that people would enter into the religion of Islam not by ones and twos but in whole companies, as happened after the conquest of Mecca, then he should give glory to Allah for bringing about this wonderful change and

fulfilling his promises, at the same time asking Divine forgiveness for the people who would then enter Islam. For the truth is, not only were those people guilty of the gravest atrocities against the Holy Prophet, but they had also wrought many other wicked deeds, and deserved to be severely punished by the Lord; but as the Holy Prophet himself forgave them all their tyrannies against him and his companions with a magnanimity of which history cannot present another single instance—the victor passing over all the atrocities of his cruellest oppressors just at the time of the greatest excitement, the hour of victory, when all those tyrants lay at his mercy, and when the most humane general could not but punish those who had spent their whole lives in striving for the utter extinction of the victor and his followers—at such a moment, when the Holy Prophet was to lay open the unique vastness of his compassionate mind in forgiving his deadliest foes, he was further required to ask Divine forgiveness for *his very oppressors*. "Forgive thine enemy" is an easy injunction to utter, but let history be searched if it can present another instance of the forgiveness of one's deadliest enemies under such circumstances; a forgiveness not only of their crimes against the Prophet and his companions, but also a forgiveness, through prayer to the Lord, of all the enormities and sins which those enemies had committed against the Divine Being, and for which Divine punishment would surely have overtaken them, had it not been for the Prophet's intercession, which he is here commanded to exercise on their behalf. And how peaceful the end of one who departs from this world not only with the satisfaction that he had achieved the great goal of his life and raised his friends and followers to the highest position to which man can aspire, but with even a greater satisfaction than that, that he had not taken revenge upon his oppressors, but had forgiven them without uttering a word of reproof, and even interceded on their behalf! Here is an example of intercession not on behalf of friends but on behalf of foes! Does history present any other single instance of this kind?

CHAPTER CXI

THE FLAME

(Al-Lahab)

REVEALED AT MECCA

(5 verses)

In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 Perdition overtake both hands of the father of the flame, and he will perish.[2813]	تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝
2 His wealth and what he earns will not avail him.	مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝
3 He shall soon burn in fire that flames,[2814]	سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝

General remarks.

WHILE the last chapter speaks of the peaceful end of a righteous man, because he attains the great object of his life, the present chapter shows that the fiery-tempered opponents of truth led their lives in heart-burning, which assumes the palpable shape of *flames* of fire in another life. It is therefore entitled the *Flame*. The chapter is one of the earliest revelations, according to all authorities.

2813 A man of a fiery temper may be called *abú-lahab* or *father of flame*, as a *sharír* or a *mischievous man* may be called *abush-sharr* or *father of mischief*, and *a good man* may be called *abul-khair*, i.e. *father of goodness* (Rz, AH). Abdul 'Uzza, an uncle of the Holy Prophet, being a cousin of his grandfather Abdul Muttalab, was known by this name, perhaps on account of his severe opposition to the Holy Prophet. It is related that the Holy Prophet, being commanded to warn his near relatives, called them together and delivered the Divine message, at which Abdul 'Uzza cried out: "May you perish! was it for this that you summoned us?" (Bkh). It is also related that he followed the Prophet when he went forth to preach, saying to the people that the Prophet was a mad relative of his. He is related to have died seven days after hearing of the defeat of the Meccans at Badr.

By *both hands* is meant, according to some, *al-jumlah*, i.e. Abu Lahab *himself*, as is stated elsewhere in the Holy Qur-án: "This is due to what your *two hands* have sent before" (22:10), meaning, of course, what *you* have sent before. Others, however, say that *both hands* mean *his religion* and *his worldly hopes* (Rz).

2814 The fire that *flames* is fittingly described as the punishment of *the father of the flame*, being a punishment corresponding to the sin, as is indicated in 78 : 26.

Or, *fuel*.

4 And his wife, the bearer of *slander*,[2815]

5 Upon her neck a halter of strongly twisted rope.[2816]

وَّامۡرَاَتُهٗ ؕ حَمَّالَةَ الۡحَطَبِ ۚ

فِىۡ جِيۡدِهَا حَبۡلٌ مِّنۡ مَّسَدٍ ۟

2815 Abu Lahab's wife was Umm-i-Jameela, the sister of Abu Sufyan. She is called here *ḥammálat-ul-ḥaṭab*, whose literal rendering, *bearer of fuel*, is generally adopted. The explanation given is that she was guilty of many mischievous deeds in her opposition to the Holy Prophet, these deeds serving as the fuel which should ultimately kindle the fire which was her destination. This is the view taken by Abu Muslim and Sa'íd bin Jubair (Rz). But Bukharee accepts Mjd's explanation of *ḥammálat-ul-ḥaṭab*, or *fuel-bearer*, as meaning تمشى بالنميمة i.e. *she used to spread evil reports* against the Holy Prophet. And *ḥaṭab* means *calumny* or *slander* (Mgh, TA-LL). Further than that we have a proverb similar to the phrase used here. You say يحمل الحطب بين الناس meaning *he goes about with calumny among the people* (A-LL). And *ḥáṭib-ul-lail* is *one who speaks what is bad and what is good* (TA-LL). A similar explanation is given by Qatada, who adds that she used to spread evil reports about the Holy Prophet (Rz).

2816 The halter of strongly twisted rope also represents a punishment corresponding to sin, for it is related that she used to gather thorns bound with a rope, which she brought on her own head to spread in the Prophet's way.

CHAPTER CXII

THE UNITY

(*Al-Ikhlâṣ*)

REVEALED AT MECCA

(4 *verses*)

In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
1 Say: He, Allah, is One.	قُلْ هُوَ اللّٰهُ اَحَدٌ ○
2 Allah is He on whom all depend.	اَللّٰهُ الصَّمَدُ ○
3 He begets not, nor is He begotten :	لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ○
4 And none is like Him.[2817]	وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ○

General remarks.

THIS is really the concluding chapter of the Holy Qur-án—the two chapters that follow only show how the protection of the Lord is to be sought—and it gives the sum and substance of the teachings of the Holy Qur-án, which is the declaration of the *Unity* of the Divine Being, the chapter receiving its title from that circumstance. All other objects are secondary as compared with this. The chapter is one of the earliest revelations, and contains a refutation not only of idolatry and Christianity, but of every polytheistic doctrine.

2817 It is noteworthy that this earliest Meccan chapter points out the fundamental errors of many religions, including Christianity, in its four short sentences. It proclaims in the first place the absolute Unity of the Divine Being, and thus deals a death-blow to all forms of polytheism, including the doctrine of the Trinity; for the Unity it enjoins is absolute and admits of no plurality of gods of any kind.

In the second verse Allah is said to be *Aṣ-Ṣamad*, of which a large number of significances is given, but the best is the one adopted here, because the Holy Prophet is reported to have said, when asked what *Aṣ-Ṣamad* was: هو السيد الذى يصمد اليه فى الحوائج i.e. *He is the Lord to whom recourse is had in every need* (AH, Rz). The statement that nothing is independent of Him aims at the correction of the error of those who consider certain things, such as matter and soul, to have existed independently of the Creator. This doctrine prevails in India, and could not have been known to the Holy Prophet, for it was not known to any of the religions with which he came in direct contact.

The third verse points out the error of those religions which describe God as being the *father* or *son*, such as the Christian religion, which teaches both forms of this doctrine, or as the Meccan idolatry, according to which angels were daughters of Allah.

The fourth verse negatives such doctrines as the doctrine of incarnation, according to which a mere man is likened to God.

Again, *shirk*, or the setting up of equals with the Divine Being, is of four kinds, viz. a belief in the plurality of gods, a belief that other things may possess the perfect attributes of the Divine Being, a belief that any thing may be related to him, and a belief that others may do what is ascribable only to the Divine Being. These four kinds of *shirk* are rejected in the four verses of this chapter.

CHAPTER CXIII

THE DAWN

(Al-Falaq)

REVEALED AT MECCA

(5 verses)

In the name of Allah, the Beneficent, the Merciful.

1 Say : I seek refuge in the Lord of the dawn,[2818]
2 From the evil of what He has created,
3 And from the evil of the utterly dark night when it comes,[2819]
4 And from the evil of those who cast (evil suggestions) in firm resolutions,[2820]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ○

مِنْ شَرِّ مَا خَلَقَ ○

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ○

وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ○

General remarks.

THIS chapter and the one that follows teach man how to seek refuge in Allah and how to betake himself to His protection. This subject being referred to in Meccan revelations, as in ch. 16 and 41, the two chapters must have been revealed at Mecca, and most probably they belong to the early Meccan period. The many stories regarding their origin, as stated by some commentators, are not to be found in any authentic report, and consequently such stories must be rejected. Thus, the Qur-án opens with the seeking of assistance from the Divine Being in *Bismillah*, and ends with the seeking of refuge in Him in the *Mu'awwazatain* (from *ma'ázah*, meaning *refuge*), as these two chapters are together known.

2818 *Falaq* signifies the *day-break* (LL), meaning primarily *cleaving* or *splitting*, the daybreak being so called because it cleaves through the darkness. Hence it comes to signify *the plain appearing of the truth after its having been dubious* (TA-LL). The reference in the *Lord of the daybreak* is no doubt to the gradual manifestation of the truth and the triumph of the cause of the Holy Prophet.

2819 *Ghásiq* is derived from *ghasaq*, which signifies *intense darkness* (Rgh), and hence *ghásiq* signifies *the night when the shafaq* (or *redness in the horizon after sunset*) *disappears* (S, O, Q-LL), hence darkness in which there is no ray of light, and stands for the dark difficulties with which an affair is sometimes attended—difficulties through which a man is unable to see his way. It is therefore meant that the advent of truth, which was now becoming manifest, will not be attended with dark difficulties which may make it dubious.

2820 The two words occurring here which require to be explained are *naffáṡát* and *'Uqad*. The former is the plural of *naffáṡ*, which is an intensive nominative from *nafaṡa*,

5 And from the evil of the envious when he envies.[2821]	وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

meaning primarily *he blew*. But followed by *fi* it conveys another significance. Thus نفث الله الشئ فى قلبه means *God cast* or *put the thing into his heart* (Msb-LL); and نفث فى روعى means *he inspired* or *put into my mind* (Ib, As). *'Uqad* is the plural of *'uqdah*, which signifies *a tie* (LL), and *judgment and consideration of one's affairs* (TA-LL), and *management, regulating and ordering of one's affairs* (LL). It also signifies *a promise of obedience* or *vow of allegiance* (LA, TA-LL). Hence, النفّثٰت فى العقد are really those who put evil suggestions into the resolution of men or into the management of their affairs. Note that *naffáṣát* are not necessarily *women*; the word equally applies to *al-jamá'át*, or *companies of men* (Rz). The explanation I have adopted is, with some difference, the same as that adopted by Abu Muslim, which Rz pronounces to be *a good explanation.*

This verse deals with the second difficulty in the spread of truth or in the management of any affair generally. The first difficulty was its being enveloped with utter gloom; the second is that darkness is dispelled, but still the resolution to adhere to the truth is subject to the evil suggestions of those who would mislead others.

2821 This is the third difficulty. Truth has now become triumphant, but there are those who envy its success and who would not have its triumph maintained over falsehood. Therefore, Divine protection has still to be sought when truth has ultimately become triumphant.

CHAPTER CXIV

THE MEN

(*An-Nás*)

REVEALED AT MECCA

(6 *verses*)

<table>
<tr><td></td><td>In the name of Allah, the Beneficent, the Merciful.</td><td>بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ</td></tr>
<tr><td></td><td>1 Say: I seek refuge in the Lord of men,</td><td>قُلْ اَعُوْذُ بِرَبِّ النَّاسِ</td></tr>
<tr><td></td><td>2 The King of men,</td><td>مَلِكِ النَّاسِ</td></tr>
<tr><td></td><td>3 The God of men,</td><td>اِلٰهِ النَّاسِ</td></tr>
<tr><td></td><td>4 From the evil of the whisperings of the slinking (devil),</td><td>مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ</td></tr>
<tr><td>Ar. breasts.</td><td>5 Who whispers into the hearts of men,</td><td>الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ</td></tr>
<tr><td></td><td>6 From among the jinn and the men.[2822]</td><td>مِنَ الْجِنَّةِ وَالنَّاسِ</td></tr>
</table>

General remark.

THE introductory note on the last chapter may also be read here.

2822 These verses are, as it were, a complement to the previous chapter. Three kinds of mischief are pointed out there which may be done to the cause of truth. Here a fourth, but the gravest mischief of all, is pointed out. This is the mischief of the *slinking devil* who comes stealthily and casts evil suggestions into the hearts of men. The whispering of the evil one is the greatest mischief because its source is in *the hearts of men* (v. 5). The word *khannás* is derived from *khanasa*, meaning *he held back* or *hung back*, and also *he hid himself* (TA-LL), and *al-khannás* is the devil, because he retires or shrinks or hides himself (Msb-LL).

The Lord is here called the Lord, the King and the God of men, Lordship implying a certain control, as that of a master over a servant, Kingship implying the next higher degree of it, as that of a ruler over his subjects; while Godhead implies a complete control and a thorough knowledge of the whole of creation. Or, *Rabb* is the nourisher and sustainer of men, *Malik* is the holder of control over them, and *iláh* is the one who deserves to be worshipped, i.e. to be made the goal of one's life.

ARABIC WORDS AND PHRASES EXPLAINED

[EXPLANATION.—The numbers against the Arabic words indicate the foot-notes in which they occur.]

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[EXPLANATION:—The first number in the references represents the chapter and the following the verse, as in 20 : 30, where the number 20 stands for the 20th chapter and 30 for the 30th verse. A number standing alone, like 1584, indicates the number of the foot-note in which a reference occurs, and a bracketed figure denotes the number of the paragraph. The reference to page when necessary is indicated by inserting p. before the number.]

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